THE WORKS OF
JACOB BEHMEN

VOLUME 1

Containing I. The Aurora. II. The Three Principles.
To Which is Prefixed, The Life of the Author.

THE HOME SCHOLAR PUBLIC DOMAIN EDITION

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THE WORKS OF JACOB BEHMEN, VOLUME I. 1774

AI cover art features sacred art by Meister Bertram von Minden

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PREFACE

An enlightening spiritual insight from Rudolf Steiner (1861-1925), an Austrian-born theosophist, and founder of Anthroposophy, regarding the cover art by Meister Bertram von Minden, German painter (b. ca. 1345, Minden, d. 1415, Hamburg):

“You can see from external documents that people in past ages did possess a different sort of perception. In the Hamburg Museum, for example, you can find a certain picture which presents the original first chapter of Genesis in which you have the Fall into Sin, the Expulsion from the Garden of Eden.

We know from our studies that the tempter was Lucifer and Lucifer is not a being who can be seen with present day physical eyes, but must be seen with the awakened etheric body, with the awakened clairvoyance, and then he manifests himself as that particular being who was left behind during the Moon Evolution. We already had our physical body during the Moon evolution, but it was not physically visible but etherically visible. In reference to this, present day man is a reflection of that which was already present as head upon the moon, but the rest of the human body was not attached to the head as it is today but was attached in the form of a spinal column coming from the head and presented as serpent-like form. If one wants to represent Lucifer as he is left behind from the Moon development, one has to represent him with a human head and with a spinal column attached to it, namely, in the serpent form. This

is exactly how the painter, Master Bertram, represented Lucifer in his Hamburg picture in the 13th, 14th century. We can see that at that time, human beings still had a perception of the elementary world."

— Rudolf Steiner, Things in Past and Present in the Spirit of Man, GA 167, 4 April 1916, Berlin.
See The Rudolf Steiner Archive — https://rsarchive.org/

THE

WORKS

OF

JACOB BEHMEN,

The Teutonic Theosopher.

VOLUME I.

CONTAINING,

I. THE AURORA.

II. THE THREE PRINCIPLES.

To which is prefixed,

The Life of the Author.

With FIGURES, illustrating his PRINCIPLES, left by the Reverend WILLIAM LAW, M. A.

LONDON,

Printed for M. RICHARDSON, in Paternoster Row.

MDCCLXIV.

Hark! What that Angel sounds, whom Jesus chose,

In Time most fit his Mysteries to disclose.

See! Wisdom's Light Humility adorn,

Of good the Love, of evil Men the Scorn!

JACOB BEHMEN.
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In Time most fit his Mysteries to disclose,
See! Wisdom's Light Humility adorn?
Of good the Love, of evil Men the Scorn?

A DIALOGUE BETWEEN ZELOTES, ALPHABETUS, RUSTICUS, and THEOPHILUS.

A FRAGMENT.

Alphabetus. WE are glad to see you, *Theophilus*, and the more so, because we begun to despair of it. You have so long, and so often put off this Meeting, that it has been generally thought Things were at a full Stand with you, and that you was as unable to give up, as to defend your *German Enthusiast*.

Theophilus. It will perhaps seem strange to you that I should begin with saying, that the Principles which I am here to vindicate would need no general Apology to be made for them, but because they open and assert the true and plain Ground from which all Things proceed, and on which all Things stand. For this should rather seem to be a Reason of their needing no Apology at all, than that it should be wanted every where.

But if it be considered, that all the different Sects and Parties of Religion are but different Opinions built only upon the Ruins of one another, and have no further or deeper Knowledge than how to discover and confute each other's Falsehoods, it must be plain, that if Truth itself should appear, as they would all be equally demolished by it, so they would all have but one and the same Reason to cry out bitterly against it, as equally the same Enemy to them all.

Was there a Book published that only confuted some particular Sect of Men, all the rest of the learned and religious World, would not only not be offended at it, but according to their different Degrees of Zeal wish it God Speed. But when a Book comes out in which Truth comes forth as it is in itself, and in such an open full Manifestation, as not to lop off here and there a Twig or Branch, but to pluck up the whole Root and Tree of all Errors, leaving it no Ground to spring up again, such a Book becomes a common Scandal and Offence to All, and All must unite in taking up Arms against it; the Heated *Enthusiast*, the Dry *Scholastic*, the Sagacious *Critic*, the Weighty *Commentator*, the *Scribe* and *Pharisee*, every *Methodist* and *Moravian* Leader, the *Orthodox Ritualist*, and the *Pathetic Lecturer*, will all contribute their Mite of Skill towards the Demolishing such a dangerous Invader of all their Territories.

This is manifestly the Case of that Depth and Fulness of divine Light and Truth, opened by the Grace and Mercy of God in the poor illiterate *Behmen*, who was so merely an Instrument of divine Direction, as to have no Ability to

think, speak, or write any Thing, but what sprung up in him, or came upon him, as independently of himself, as a Shower of Rain falls here or there independently of the Place where it falls.

His Works being an Opening of the Spirit of God working in him, are quite out of the common Path of Man's reasoning Wisdom, and proceed no more according to it, than the living Plant breathes forth its Virtues according to such Rules of Skill, as an Artist must use to set up a painted dead Figure of it. But as the Spirit of God worked in the Creation of all Things, so the same Spirit worked and opened in the Ground and Depth of his created Soul an inward Sensibility of it.

His Writings begin where the Spirit of God begun in the first Rise of Nature and Creature. They are led on by the Spirit of God, as it went on in the Creation of Angels and Men, and all this material System of Things. The All-creating Spirit of God which did, and still does all in every Birth and Growth of Life, opened its Procedure in this Chosen Instrument, showing how all Things came from a working Will of the Holy Triune Incomprehensible God, manifesting himself as Father, Son, and Holy Spirit, through an outward perceptible working Triune Power of Fire, Light, and Spirit, both in the eternal Heaven, and in this temporal transitory State of material Nature: Showing from this eternal Manifestation of God in the Unity and Trinity of heavenly Love, Light, and Spirit, how and what Angels and Men were in their Creation; how they are in and from God, his real Offspring, and born Partakers of the divine Nature; how their Life begun in and from this divine Fire, which is the Father of Light, generating a Birth of Light in their Souls, from both which proceeds the Holy Spirit, or Breath of Divine Love in the Triune Creature, as it does in the Triune Creator: Showing how some Angels and all Men are fallen from God, and their first State of a Divine Triune Life in Him; what they are in their fallen State; and the Difference between the Fall of Angels and that of Man: Showing also what and whence there is Good and Evil in all this temporal World, in all its Creatures, animate and inanimate, spiritual and material, and what is meant by the Curse that dwells every where in it: Showing what are the Natures, Powers, and Qualities of all Creatures; what and whence and why their numberless Variety; what they have of Good in them, and how they have it; what is the Evil in them, and why there is such Strife and Enmity betwixt Creatures and Creatures, Elements and Elements, what is meant by it, to what End it works, and when it shall cease; how and why Sin and Misery, Wrath and Death, shall

only reign for a Time, till the Love, the Wisdom, and the Power of God, shall in a Supernatural Way (the Mystery of God made Man) triumphing over Sin, Misery, and Death, make fallen Man rise to the Glory of Angels, and this material System shake off its Curse, and enter into an everlasting Union with that Heaven from whence it fell.

AN ADDRESS TO THE EARNEST LOVERS OF WISDOM.

THE whole World would not contain the Books that would be written of him, flowing from that Fountain of Wisdom which dwelt in him: What then can be expected in a short Introduction, but some few Observations of the Foot-Steps and Paths of Wisdom?

Many have been her Scholars, in the Way which Nature has inclined them to, or God in them, that have kindled the divine Nature, and have been made Partakers of it in their Souls: We may perceive their Excellence by what has been left on Record by them.

This Author, *Jacob Behmen*, esteems not merely his own outward Reason, but acknowledges to have received a higher Gift from God, freely bestowed upon him, and left in Writing, for the Good of those that should live after him. And in his Writings he has discovered such a Ground, and such Principles, as reach into the deepest Mysteries of Nature, and lead to the attaining of the highest powerful natural Wisdom, such as was among the Philosophers *Hermes Trismegistus*, *Zoroaster*, *Pythagoras*, *Plato*, and other deep Men, both ancient and modern, conversant in the Mysteries of Nature.

These Principles lead to the attaining such Wisdom as was taught in *Egypt*, in all which Learning *Moses* had Skill, to the Wisdom which was taught in *Babylon* among the *Chaldeans*, *Astrologians*, and Wisemen or *Magi*, among whom *Daniel* was educated, and to that Wisdom of the East, from whence came the *Magi*, who saw the Star that led them to *Jerusalem*, and to *Bethlehem*, where they saw the Child *Jesus* and worshipped, and so returned; whom God himself was pleased to warn, and direct them what to do.

The Ground and Principles in his Writings lead to the attaining the Wisdom of the East, which *Solomon* had, and wrote in the *Proverbs*, and in a Book (which has not yet been extant with us, but was reported to have been in the

East) wherein he wrote of all Plants, from the Cedar to the Moss that grows upon the Wall, and of all living Creatures.

His Ground discovers the Way to attain, not only the deepest Mysteries of Nature, but Divine Wisdom, *Theosophy*, the Wisdom of Faith, which is the Substance of Things hoped for, and the Evidence of Things not seen with the outward Eyes: This Wisdom brings our inward Eyes to see such Things as *Moses* saw in the Mount, when his Face shone like the Sun that it could not be beheld; such Things as *Gehazi* saw, when his Master *Elisha* had prayed that his Eyes might be opened, his inward Eyes; for his outward were as open before, if not more, than any of ours, seeing he was Servant to so great a Prophet, so they were opened, and he saw Angels fighting for *Israel*; such Things as *Stephen* saw, who saw *Jesus* sitting at the Right-Hand of God, and his Face shone like the Face of an Angel at his Stoning; and *Paul*, who saw Things unutterable in Paradise, when his outward Eyes were struck blind: Such Wisdom as this sees and knows all Mysteries, speaks all Tongues of Men and Angels, that Tongue which *Adam* named all the Creatures by in Paradise, it can also do all Miracles; for the Enjoyment of which Men would give all their Goods to the Poor, so desirable a Thing it is to enjoy it in this Life: But whilst Corruption sticks to the Soul, it must have Charity, or else this Seed of Faith will not bear the Fruit of eternal Life in Paradise for ever, where there is nothing but an eternal Miracle, of which all Miracles on Earth are but in Part; but when that which is perfect is come, then that which is imperfect shall be done away.

This is the Wisdom by which *Moses* wrought his Wonders above Nature, and all the Prophets from the first to *Christ*; and it is that which our Saviour *Jesus Christ* himself taught his Apostles and Disciples, and which the Comforter continually teaches the holy Servants of God ever since.

By the Study of these Writings, Men may come to know (every one according to his Condition, Property, and Inclination) how all the real Differences of Opinions, of all Sorts, may be reconciled; even the nicest Differences in all Ages. That which seems different in the Writings of the profound magical, mystical, chemic Philosophers, from that which we find in others, may be reconciled, by considering what this Author teaches, that the Names which were given to the seven Planets, signify the seven Properties of the eternal Nature, and are the Cause of all those Things, which are by Men conversant in Experiments in Nature frequently accounted the first and deepest Causes of all.

Thereby also the Differences in Religion may be so reconciled, that the Minds and Consciences of all doubting Persons may be satisfied about the most difficult Points relating to Creation, Corruption, Salvation, and Restoration, so clearly, that all will love one another, and that hard Lesson, to love our Enemies, will be readily learnt; and Men will quickly contribute to the studying that one necessary Thing, that Treasure hid in the Field, that Gold of the Kingdom of Heaven, that precious Pearl, that all in all, Faith and Love, *Christ* and God, when they shall perceive that all this lies hid in every Soul, in one Measure or other, and may be found, and the Way set down so plain, that every Soul may find it.

Thereby the Writings of all Men will be understood, and the very darkest Mysteries contained in the Writings of the Prophets and Apostles will be made plain and easy to the most simple thirsty Soul; and when that appears which is now hidden, when that excellent Glory shall discover itself to Men, they will not only see it, but walk in the Way of it, and so attain it in the highest Degree of every one's Capacity.

Read these Writings diligently and seriously, till you apprehend the Meaning but of some Part of the Way this Author describes, which may well be done, and you will be satisfied the Things are true, and that the Way he shows is true, and be able to walk in it, and also be very earnest to prosecute that Way more and more, till you attain your whole Desire; and then you will keep them as an inestimable Jewel, a Memorial of all Mysteries.

But let All read them themselves, the greatest King that sits upon a Throne, or the meanest Slave, or let them hear them read, if they propose and desire to partake of this so high a Gift from the most High, or else, by Prejudice and Perversion of others, the Devil may easily deprive them of it.

THE LIFE OF JACOB BEHMEN,

The Teutonic Theosopher.

WHOEVER have made their Appearance in the World in a truly godlike Form, and only in a pure spiritual Ministration, it has had the greatest Antipathy and Aversion to them that can possibly be conceived. And in the whole Creation, there are not two Forms of Beings more entirely contrary to each other.

It is very true, that *Moses*, *Joshua*, *Samuel*, *David*, and Others, came forth in this Life in much Applause, but had withal a Delegation to the temporal Magistracy, wherein by God's good Power they led the People through many Difficulties, made them victorious, and gave them Possessions, and Reputation among the Nations round them; all which allayed and lessened the Hatred, which the divine Form in which they lived necessarily produces. And yet, notwithstanding, some of them had died under the People's Hands, had not God entrusted with them, upon desperate Mutinies, miraculous Operations, beyond the Power of ordinary Men, to put a stop to the heady Rage of the Multitude.

But as for those, whom in these last Ages he has sent with this plain uncouth Message to Mankind, to enjoin them to strive with Earnestness, telling them they shall have Heaven, a Joy, a Paradise, a Territory, a Dominion; but that all this is in themselves, the Territory is themselves, that it is in the Devil's Possession, there he rules, and lives; that with him they must encounter, and cast him forth, else their expected Heaven will turn into a Hell; these are dismal Messengers of odious Things, especially to those, that in their several Forms of Religion have been promised eternal Happiness at a far cheaper Rate. We may appeal to the World, whether these Messengers of evil Tidings do not well deserve to be crucified, and the Doctrines of INDULGENCE and IMPUTATION restored to their ancient Dignity.

There is a small Market-Town in the Upper *Lusatia*, called *Old Seidenburg*, distant from *Gorlitz* about a Mile and half, in which lived a Man whose Name was *Jacob*, and his Wife's Name was *Ursula*. People they were of the poorest Sort, yet of sober and honest Behaviour. In the Year 1575 they had a Son, whom they named *Jacob*. This was the divinely-illuminated JACOB BEHMEN, the Teutonic Theosopher, whom God raised up, in the most proper Period, both as to the Chiliad and Century, to show the Ground of the Mystery of Nature and Grace, and open the Wonders of his Wisdom.

His Education was suitable to their Wealth, his first Employment being the Care of the common Cattle among the rest of the Youths of the Town. But when grown older, he was placed at School, where he learnt to read and write, and was from thence put Apprentice to a Shoemaker in *Gorlitz*. Having served his Time, in the Year 1594 he took to Wife *Catharine*, the Daughter of *John Hunskman*, a Citizen of *Gorlitz*, and had by her four Sons, living in the State of Matrimony thirty Years: His Sons he placed in his Life-time to several honest Trades. He fell sick in *Silesia* of a hot burning Ague, contracted by too much

drinking of Water, and was at his Desire brought to *Gorlitz*, and died there in 1624, being near fifty years of Age, and was buried in the Church yard.

As in Men that have appeared to the World with great and superior Accomplishments, to promote some great Design beyond the Powers of Nature, it has pleased God to usher them in with some signal Dispensations, to direct the Eye of the World to observe his Work; so in this Instance of *Jacob Behmen*, not only a new Star mystically appeared some Time before his Birth, but when he was a Herd's Boy he had a most remarkable Trial, and providential Preservation and Prevention.

For in the Heat of Mid-Day, retiring from his Playfellows to a little stony Crag just by, called the *Lands Crown*, where the natural Situation of the Rock had made a seeming Inclosure of some Part of the Mountain, finding an Entrance, he went in, and saw there a large wooden Vessel full of Money, at which Sight, being in a sudden Astonishment, he in Haste retired, not moving his Hand to it, and came and related his Fortune to the rest of the Boys, who coming with him, sought often and with much Diligence an Entrance, but could not find any. But some Years after, a foreign Artist, as *Jacob Behmen* himself related, skilled in finding out magical Treasures, took it away, and thereby much enriched himself, yet perished by an infamous Death, that Treasure being lodged there, and covered with a Curse to him that should find and take it away. Truly, this appears to have been a Seduction of this tender Youth into this Cave of *Pluto*, and to have had a destructive Design in it. Our Saviour had the World and the Glory of it offered to Himself, but the Condition was intolerable.

When he had been for a Time an Apprentice, his Master and his Mistress being abroad, there came a Stranger to the Shop, of a reverend and grave Countenance, yet in mean Apparel, and taking up a Pair of Shoes, desired to buy them. The Boy, being scarce got higher than sweeping the Shop, would not presume to set a Price on them, but told him his Master and Mistress were not at Home, and himself durst not venture the Sale of any Thing without their Order.

But the Stranger being very importunate, he offered them at a Price, which if he got, he was certain would save him harmless in parting from them, supposing also thereby to be rid of the importunate Chapman. But the old Man paid down the Money, took the Shoes, and departed from the Shop a little Way, where standing still, with a loud and an earnest Voice, he called, *Jacob*, *Jacob*,

come forth. The Boy, within hearing of the Voice, came out in a great Fright, at first amazed at the Stranger's familiar calling him by his Christian Name, but recollecting himself, he went to him. The Man with a severe, but friendly Countenance, fixing his Eyes upon him (which were bright and sparkling) took him by his right Hand, and said to him:

Jacob, thou art little, but shalt be great, and become another Man, such a one as at whom the World shall wonder. Therefore, be pious, fear God, and reverence his Word. Read diligently the Holy Scriptures, wherein you have Comfort and Instruction. For thou must endure much Misery and Poverty, and suffer Persecution, but be courageous and persevere, for God loves, and is gracious to thee. And therewith pressing his Hand, he looked with a bright sparkling Eye fixed on his Face, and departed.

This Prediction took deep Impression on *Jacob's* Mind, and made him bethink himself, and grow serious in his Actions, keeping his Thoughts stirring in Consideration of the Caution he had received from that Man.

So that from thenceforward he much more frequented the public Worship, and profited well therein in the outward Reformation of his Life; seriously considering with himself that Speech of our Saviour, *Luke* 11, 13. *My Father which is in Heaven will give the Spirit to him that asks him*, he was thereby thoroughly awakened in himself, and set forward to desire that promised Comforter; and continuing in that Earnestness, he was at last, in his own Expression, *surrounded with a divine Light for seven Days, and stood in the highest Contemplation and Kingdom of Joys.* And this happened to him, whilst he was with his Master in the Country about the Affairs of his Vocation.

When the Vision and Revelation were passed by him, he grew more and more accurately attentive to his Duty to God and his Neighbour, diligently frequented the Church, read the Scriptures, and lived in all Observance of outward Ministrations. Scurrilous and blasphemous Words he would rebuke, even in his own Master, who was somewhat intemperate in his Tongue; and from Day to Day continuing upon his Watch, he endeavoured after the Christian Growth, becoming, by his Contrariety of Manners, a Scorn and Derision to the World. And at last his own Master, being not able to bear a Reprover so near Home in that Relation, set him at Liberty, with full Permission to seek his Livelihood as he liked best.

After this, about the Year 1600, in the twenty fifth Year of his Age, he was again surrounded by the divine Light, and replenished with the heavenly Knowledge; insomuch, as going abroad into the Fields, to a Green before *Neys-Gate*, at *Gorlitz*, he there sat down, and viewing the Herbs and Grass of the Field, in his inward Light he saw into their Essences, Use and Properties, which were discovered to him by their Lineaments, Figures, and Signatures.

In like Manner he beheld the whole Creation, and from that Fountain of Revelation he afterwards wrote his Book, *De Signatura Rerum*. In the unfolding of those Mysteries before his Understanding, he had a great Measure of Joy, yet returned Home and took Care of his Family, and lived in great Peace and Silence, scarce intimating to any these wonderful Things that had befallen him, till in the Year 1610, being again taken into this Light, lest the Mysteries revealed to him should pass through him as a Stream, and rather for a Memorial, than intending any Publication, he wrote his first Book, called *Aurora*, or *The Morning-Redness*.

The Book being found about him by a Man of great Quality, with whom he conversed, was received with that Desire, that he immediately disjoined it, and caused it to be copied out in a few Hours.

Thus, contrary to the Author's Intention, it became public, and after a while, fell into the Hands of *Gregory Rickter*, the Superintendent of *Gorlitz*, who making Use of his Pulpit, and the Liberty he had of speaking without an Opposer, to revile what and whom he pleased, he endeavoured to stir up the Magistracy, to exercise their Jurisdiction in rooting out this supposed Church-Weed.

And this he did with so much Vehemence, and Pretence of godly Zeal, that the Senate took some Notice of it, and convened *Jacob Behmen* before them, seizing his Book, and admonishing him to employ his Mind in the Affairs of his Trade, and for the Future leave off writing any more Books, which he saw gave so much Offence.

This Occasion brought this Man first into public Notice, for at the Hearing of the Business, such was the unchristian Heat and Violence of the Minister, and so much the Meekness of *Jacob Behmen*, that it gave great Advantage to his Reputation, and Credit to that inward School, from whence he came out so well taught.

This very Book, which the Senate had seized on, was by themselves afterwards presented to the Prince Elector of *Saxony's* Marshal of his House, *George Pflugen*, in 1641, when he came to *Gorlitz*, being brought to Light by *D. P. S.* a Burgomaster of *Gorlitz*; and it was sent by the Marshal to *Amsterdam*, where it was printed.

Upon the Command of the Senate, he refrained from writing seven Years; at the End of which, a new Motion from on high seizing on him, and taking captive these rational human Prohibitions, he wrote again; out of what Principle, and how moved, his own Words can best express.

> "Art, says he, has not wrote here, neither was there any Time to consider how to set it punctually down, according to the right Understanding of the Letters, but all was ordered according to the Direction of the Spirit, which often went in Haste; so that in many Words, Letters may be wanting, and in some Places a Capital Letter for a Word; so that the Penman's Hand, by reason he was not accustomed to it, did often shake. And though I could have wrote in a more accurate, fair, and plain Manner, yet the Reason was this, that the burning Fire often forced forward with Speed, and the Hand and Pen must hasten directly after it; for it comes and goes as a sudden Shower." And further he says, "I can write nothing of myself, but as a Child which neither knows nor understands any Thing, which neither has ever been learnt, but only that which the Lord vouchsafes to know in me, according to the Measure as himself manifests in me.
>
> "For I never desired to know any Thing of the Divine Mystery, much less understood I the Way to seek and find it. I knew nothing of it, as it is the Condition of poor Laymen in their Simplicity.
>
> "I sought only after the Heart of Jesus Christ, that I might hide myself therein from the wrathful Anger of God, and the violent Assaults of the Devil. And I besought the Lord earnestly for his Holy Spirit and his Grace, that he would please to bless and guide me in him, and take that away from me which turned me from him; and I resigned myself wholly to him, that I might not live to my own Will, but his; and that he only might lead and direct me, to the End I might be his Child in his Son Jesus.
>
> "In this my earnest and Christian Seeking and Desire (wherein I suffered many a shrewd Repulse, but at last resolved rather to put myself in Hazard,

than give over and leave off) the Gate was opened to me, that in one Quarter of an Hour I saw and knew more, than if I had been many Years together at an University, at which I exceedingly admired, and thereupon turned my Praise to God for it.

“For I saw and knew the Being of all Beings, the Byss and the Abyss, and the eternal Generation of the Holy Trinity, the Descent and Original of the World, and of all Creatures through the Divine Wisdom: I knew and saw in myself all the three Worlds, namely, The Divine, angelical, and paradisical; and The dark World, the Original of the Nature to the Fire; and then, thirdly, the external and visible World, being a Procreation or external Birth from both the internal and spiritual Worlds. And I saw and knew the whole working Essence, in the Evil and the Good, and the Original and Existence of each of them; and likewise how the fruitful-bearing Womb of Eternity brought forth.

“So that I did not only greatly wonder at it, but did also exceedingly rejoice, and presently it came powerfully into my Mind to set the same down in Writing, for a Memorial for myself, though I could very hardly apprehend the same, in my external Man, and express it with the Pen.

“Yet however I must begin to labour in these great Mysteries, as a Child that goes to School. I saw it as in a great Deep in the Internal.

“For I had a thorough View of the Universe, as in a Chaos, wherein all Things are couched and wrapped up, but it was impossible for me to explain the same.

“Yet it opened itself in me, from Time to Time, as in a young Plant; though the same was with me for the Space of twelve Years, and it was as it were breeding, and I found a powerful Instigation within me, before I could bring it forth into external Form of Writing; and whatever I could apprehend with the external Principle of my Mind, that I wrote down.

“But however afterwards the Sun shone upon me a good While, but not constantly, for the Sun hid itself, and then I knew not, nor well understood my own Labour. So that Man must acknowledge, that his Knowledge is not his own, but from God, who manifests the Ideas of Wisdom to the Soul of Man, in what Measure he pleases."

In this Light, and from this Principle, he wrote his Books, a Catalogue of which is at the End of the Life.

His Persecution, which was begun by the Primate of *Gorlitz*, his principal Persecutor, is thus related.

This Minister had lent a young Baker a Dollar, to buy a little Meal, to make Cakes against the Holidays, out of which he brought him a pretty large One for a Thank-offering. And having within a Fortnight sold off his Batch, he restores him presently his Money with Thanks, not imagining an Expectation of any further Interest for so short a Loan. But this it seems satisfied him not, the Minister in high Rage curses the Man, with little less than Damnation to his Soul; upon which he, despairing of his Salvation, falls into a deep Melancholy, and being almost distracted, his Wife gets her Kinsman, *Jacob Behmen*, to come and confer with him; who having heard the Cause of his Distemper, and comforted him, repairs to the angry Clergyman, expresses with all Submission the young Man's Error, if he had through Ignorance of his Pleasure committed any, offers him, if he desired it, the utmost Satisfaction, and upon these Terms intreats his Favour to the perplexed Soul.

But the Minister turning his Choler upon the Intercessor, demands angrily, What had he to do to trouble him? And bids him get him gone about his own Business, or he would send him away with a Vengeance. So seeing no Hopes of appeasing him, he prays to God to keep his Worship, and was going to depart; but before he was got out of the Door, the furious Prelate enraged yet more at his mild Salutation, throws his Slipper at him, calling him wicked Rascal, disdaining a good Night from his Mouth. The humble Man, nothing moved at it, takes up the Slipper, and lays it at his Feet, intreats him not to be angry, says that he knew not how he had wronged him, prays God, to have him in his keeping, and so departs.

The Superintendent's Choler does not yet cease boiling; the next Sunday he rails bitterly in the Pulpit against *Jacob Behmen*, even by Name, thunders against the Senate for tolerating such a pernicious Heretic, and sworn Enemy of the ministerial Function, who not content to write blasphemous Books, and pervert Souls, durst presume to come and disturb the Minister in his own House; and tells them, that if they longer suffered, and did not expel him their Territories, they would move God in his Wrath to sink their City, as he did those

Withstanders of *Moses* and *Aaron*, the rebellious *Korah*, *Dathan*, and *Abiram*, with their Accomplices.

The innocent Man, all the While he was thus bitterly railed against, sat just at a Pillar directly over-against the Pulpit, heard all with Patience, and staid in the Church till all were gone out, and the Superintendent among the last; he followed him into the Church-yard, and there told him he was grieved to hear himself so publicly, and as he thought without Cause, defamed, yet requested, that rather than proceed in that Way of public Reproach, he would there before his reverend Chaplain, that accompanied him, let him privately know his Offence, and it should be amended.

The Minister at first would give no Answer to his Suit; at length, upon much Importunity, turning to him with a fell and stern Visage, he cries, Get thee behind me, Satan! avant, thou turbulent unquiet Spirit, to thy Abyss of Hell! Dost thou still persist, without all Respect to my Function, to molest and disgrace me? To which surly Repulse, the true-spirited Christian gave this incomparable modest Reply.

Yea, Reverend Sir, I know well, and much honour your Function. I desire not to fix any Aspersion upon it, or yourself, only intreat you, for your own and your Function's Honour, which engages you not to trample upon a submissive Offender, much less one that is innocent, to tell me candidly where my Fault lies. And further, turning to the Chaplain, said; Reverend and courteous Sir, I pray be pleased to intercede for me with our Minister, that he would, laying aside this violent Passion, tell me ingenuously wherein I have offended him, that I may, by the best Satisfaction I can, appease his Wrath, and he may cease incensing the Magistrate against me. But no Submission would allay his Rage, but in Heat he sends his Servant for the Town-Serjeant to lay hold of him, and carry him away to Prison: But his Chaplain, modestly excusing the poor Man, dissuaded him from the Execution of this Part of his Fury.

The next Morning, the Senators meeting in the Council-house, cited *Jacob Behmen* to appear before them, and examined him of his Life, and the Scandal he had given the Minister, that made him with such Vehemence exclaim against him. But he constantly affirming he was entirely ignorant of any just Cause of Offence he had given him, and humbly praying he might be sent for, to declare the Grounds of his Accusation, they esteeming this a just Motion, sent two Men of Quality of the Town, to him, to desire him either to come and personally

make known his Grievances to the Court, or at least inform them of the Matter, by those they had sent to him for that Purpose. But he again falling into a Passion at this Demand, said, he had nothing to do with the Council-house; what he had to say he would speak in his Council-throne, the Pulpit: what he there dictated they must obey without Contradiction, and without more ado, disable this wicked Heretic from further opposing the ministerial Function, by banishing him their City; else the Curse of *Korah*, *Dathan*, and *Abiram*, would light upon them all.

Upon this the poor Senate, a little terrified, fearing the Preacher's Spleen, and his Power in the Duke of Saxony's Court, fell to fresh Consultation; and some of the more upright and moderate Men (seeing neither their Reasons nor Votes able to countervail the Fears or worse Passions of the major Part) departing the Court, the rest, upon this mere groundless Clamour of their *Caiaphas*, hastily passed a Sentence of Banishment against their innocent Fellow-Citizen, and prosecuted it with all Vehemence. He hearing it, said only, *Gentlemen, with all willing Submission I obey your Decree, only desire I may go Home to my House to settle my small Affairs there, and take my Family along with me, or at least take Leave of them;* but neither would this small Piece of Humanity be allowed him, but he must, according to the Court's unalterable Decree, forthwith depart. His Answer was, *That seeing it would be no better, he was content,* and thereupon presently went out of Town, spending the Remainder of the Day in a melancholy Walk about the Town-fields, and the Night in what Harbour we know not.

But the Senate, meeting again next Morning, upon more sober Thoughts repealed their Sentence, and sent to seek out their innocent Exile, and brought him back with Honour: Yet still tired with the Prelate's incessant Clamour, they at length sent for him again, and intreated him, that in Love to the City's Quiet, he would seek himself a Habitation elsewhere; which if he would please to do, they should hold themselves obliged to him for it, as an acceptable Service. In Compliance with this friendly Request of theirs, he removed from thence.

After this, upon a Citation, *Jacob Behmen* came to Dresden, before his Highness the Prince Elector of Saxony, where were assembled six Doctors of Divinity, Dr. *Hoe*, Dr. *Meisner*, Dr. *Baldwin*, Dr. *Gerhard*, Dr. *Leyfern*, and another Doctor, and two Professors of the Mathematics. And these, in the Presence of his Highness the Prince Elector, begun to examine him concerning his Writings, and the high Mysteries therein, and many profound Queries in

Divinity, Philosophy, and the Mathematics, they proposed to him. To all which he replied with such Meekness of Spirit, such Depth of Knowledge, and Fulness of Matter, that none of those Doctors and Professors returned one Word of Dislike or Contradiction.

The Prince his Highness much admired him, and required to know the Result of their Judgments, in what they had heard. But the Doctors and Examiners desired to be excused, and intreated his Highness that he would have Patience, till the Spirit of the Man had more plainly declared itself; for in many Particulars they could not understand him. Nevertheless they hoped, that hereafter he would make it more clear to them, and then they would offer their Judgments, but for the present they could not.

Then *Jacob Behmen* proposed some Questions to them, to which they returned Answers with much Modesty, and as it were amazed that they should (so much beyond their Expectation) hear from a Man of that mean Quality and Education, such mysterious Depths as were beyond the Reach of their Comprehension.

Then he conferred with them touching most of the Errors of those Times; pointing as it were with the Finger at the Original of them severally, declaring to them the naked Truth, and the great Difference betwixt that and some erroneous Suppositions.

To the Astrologers also, having discoursed something of their Science, he said, *Behold, thus far is the Knowledge of your Art right and good, grounded in the Mystery of Nature; but what is over and above (instancing in several Particulars) are mere heathenish Additions, the Folly and Blindness of Heathens, which we Christians ought not to follow or imitate.*

Then his Highness the Prince Elector, being very much satisfied with his Answers, took him apart from the Company, and discoursed with him a good Space concerning several Points of Difficulty, wherein being well satisfied, he courteously dismissed him.

After this Examination, Dr. *Meisner* and Dr. *Gerhard*, meeting at Wittenberg, begun to discourse of *Jacob Behmen*, expressing how greatly they admired the continued Harmony of Scriptures produced by him at his Examination, and that they would not, for all the World, have served his Enemies Malice in censuring him: For, says Dr. *Meisner*, *who knows but God may have designed him for some extraordinary Work, and how can we with*

Justice pass Judgment against that we understand not? For surely he seems to be a Man of wonderful high Gifts of the Spirit, though we cannot at present, from any Ground of Certainty, approve or disapprove of many Things he holds!

How much more ingenuous is this, than the Character given him by *Jo. Laur. Moshemius*, Chancellor of the University of Gottingen, an ecclesiastic Historian, quoted by the Bishop of Gloucester, Dr. *Warburton*?

> "JAC. BÖHMIUS, Sutor Görlicensis, Vir innumeris & Amicis & Inimicis inclytus, quem Theosophum Germanicum Patroni salutant. Hic cum Natura ipsa proclivis esset ad Res abditas pervestigandas, & Rob. Fluddii ac Rosæcrucianorum Scita cognovisset, Theologiam, Igne Duce, Imaginatione Comite invenit, ipsis Pythagoricis Numeris & Heracliti Notis obscuriorem, ita enim Chymicis Imaginationibus & tanta Verborum Confusione & Caligine omnia miscet, ut ipse sibi obstrepere videatur."

By this he would insinuate, directly contrary to what has been shown, that he derived his Knowledge from Chemistry, and chemical Writers; or, as he says in another Place, that he owed his whole Wisdom to one of them he there specifies. What Credit can be given to an Historian in Matters more remote, when he has given so unfair an Account in what is so well known? A fit Historian for such a Divine, as is capable of characterizing that great Light of the Age, Mr. *Law*, as the Bishop has done. "*When I reflect on his wonderful Infatuation, who has spent a long Life in hunting after, and with an incredible Appetite devouring, the Trash drcpt from every Species of Mysticism, it puts me in Mind of what Travellers tell us of a horrid Fanaticism in the East, where the Devotee makes a solemn Vow never to taste of other Food than what has passed through the Entrails of some impure or savage Animal. Hence their whole Lives are passed (like Mr. Law's among his Ascetics) in Woods and Forests, far removed from the Converse of Mankind.*" This Passage fully shows the State of Mind of the Writer of it, and no Censure passed upon it can add to it.

See, in this Volume, *The Three Principles*, Chap. 3. ver. 26-28. Chap. 25. ver. 29, 30. Chap. 8. ver. 15.

How different from these was the Son of the Primate of Gorlitz? His Father, who had been so violent a Persecutor of *Jacob Behmen*, had in the most ignominious Manner wrote against him; to which the blessed Man so well replied, that he totally silenced him. After the Decease of both, willing to consult the Honour of his Father, he determined to write an Answer, that he

might remove the Odium from him. But behold a most unexpected Event! Reading *Jacob Behmen's* Writings, to finish the Design he had in View, his Mind is convinced, and affected in such a Manner, that instead of proceeding in his former Purpose, he was rather disposed to take up his Pen in Defence of our Author, crying out, with Astonishment, in this mournful Exclamation, "*Oh! my Father, what hast thou done?*" So great was the Power of Truth on his Mind.

It was the Pharisees Judgment of our Saviour, *Say we not well thou art a Samaritan, and hast a Devil?* And in another Place, *This Man casts out Devils by Beelzebub the Prince of Devils.* So unwilling is human Reason to submit, or conceive a Possibility of that perfect Wisdom and Power, that in Death and Self-denial is brought forth to the Glory of him, that is the Father of it.

The same Measure *Jacob Behmen* received in his Generation. For the Appearance of that unusual Knowledge and deep Revelation of Mysteries, in a Vessel so contemptible to the magnificent Mind of Man, brought such hard Censures as these from the stupid World, which appeared one Time more especially. The Manner was thus.

Sitting by himself in his House, a Man knocked at his Door, to which repairing, a Person of a mean Stature, of a sharp and stern Look, saluted him courteously, congratulating him on that great and wonderful Knowledge he had received, and humbly let him know, that he heard that he was blest with a singular Spirit, the like to which had not lately appeared among the Children of Men; that it was a humane and friendly Duty, incumbent upon every Man, to impart the good Things vouchsafed him to his needy Neighbour, and himself was now a needy Petitioner, that he would yield some of that Spirit to him. In which Request if he pleased to gratify him, he would, in such Things wherein he abounded, give a suitable Recompence, making a covert Offer of some Monies, to satisfy *Jacob Behmen's* Necessities. To whom he replied, with Thanks, *That he accounted himself unworthy of the Esteem of having these greater Gifts and Arts, as was by him imagined, and found only in himself an entire Love to his Neighbour, and simple Perseverance in the upright Belief and Faith in God; and for any other Endowments beyond these, he neither had them, nor esteemed them; much less (as his Words seemed to intimate) enjoyed the Society of any familiar Spirit.*

But, says he, if there be in you that Desire of obtaining the Spirit of God, you must, as I have done, enter into earnest Repentance, and pray the Father, from

whom all good Gifts proceed, and he will give it, and it will lead you into all Truth.

This foolish Man, contemning this plain Instruction, became uncivilly importunate, and begun with Words of Magic Conjuration, to force the supposed familiar Spirit from *Jacob Behmen*.

At which Boldness and Folly, *Jacob Behmen*, being not a little moved in Spirit, took him by the Right-hand, and looked him sternly in the Face, intending an Imprecation to his perverse Soul. At which this Exorcist, trembling and amazed, asked Forgiveness; whereupon *Jacob Behmen* remitted his Zeal, dehorting him earnestly from that simonian and diabolical Practice, and permit him, in Hopes of future Amendment, to depart in Peace.

The Publication of his first Book, the *Aurora*, or *Morning-Redness*, brought from all Parts great Resort to him of learned Men, and more especially of Chemists; with whom conversing much, he got the Use of those Latin and Greek Words that are frequent in his Works, as being significant Expressions of those Notions that were in his Mind, and of great Use and Convenience, for the Illustration of what he had to propose.

Of those learned Men, that conversed with him in the greatest Familiarity, was one *Balthazar Walter*; this Gentleman was a Silesian by Birth, by Profession a Physician, and had, in the Search of the ancient Magic Learning, travelled through Egypt, Syria, and Arabia, and found there such small Remains of it, that he returned unsuccessful and unsatisfied into his own Country; where hearing of this Man, he repaired to him, and did, as the Queen of *Sheba* with King *Solomon*, try him with those hard Questions concerning the Soul, which, with the Answers to them, are now public in many Languages. From whence, and from frequent Discourses with him, he was so satisfied, that he stayed there three Months, and professed, that from his Conversation he had received more solid Answers to his curious Scruples, than he had found among the best Wits of those more promising Climates: And for the Future, he desisted from following Rivulets, since God had opened a Fountain at his own Door.

After his Examination at Dresden, and the Publication of his Book, it pleased God to turn the Hearts of many learned Men and Preachers, to the studying themselves, and teaching others those Doctrines of the Regeneration, and the Means of attaining it, they had formerly in a blind Zeal exclaimed against as Heretical; whereupon they ceased from preaching up Disputes and

Controversies in Religion, as prejudicial to divine Charity, and the common Peace of Mankind; but for the Solution of all Doubts, they referred Men to an earnest Endeavour after the Recovery of the Life of Christ, the only Fountain of all true Light, and right Understanding in divine Things.

Thus was that excellent Light, shining in this heavenly Man's Soul, by the cross Design of a malicious Adversary, set in its Candlestick, and brought to open View, to give Light to the World. So that his Writings came to be read in *Russia*, *Sweden*, *Poland*, *Denmark*, the *Netherlands*, *England*, *Germany*, *France*, *Spain*, *Italy*, and even in the City of Rome. For by these Examinations, the Man's Worth came to be taken Notice of, and his Writings sought for and studied, not only by mean People, but by many great Rabbies of the Church, and Great Men of the World. Nay, Many in their Hearts Infidels to all Religion, in catching only at the Bait of his mysterious Philosophy, were drawn to the true Faith and Church of God.

Let us with Oil in our Lamps, and the Wedding Garment of a renewed Spirit, prepare to meet the Lord at his Coming.

His Superscription, and Motto, in all his Letters, were these Words; *Our Salvation in the Life of Jesus Christ in us.*

In his Seal-ring he had engraven a Hand stretched out from Heaven, with a Twig of three blown Lilies.

It has been a Custom with many in Germany, to carry a little Paper Book in their Pockets, into which their Friends write some remarkable Sentence, and subscribe their Names, and this Book is called *Album Amicorum*, [The Book of Friendship.] Into such as these our Author wrote these Verses:

To whom Time and Eternity
Harmoniously as One agree;
His Soul is safe, his Life's amended,
His Battle's o'er, his Strife is ended.

Or thus,
Whose Time and Ever are all one,
His Soul's at rest, his Warfare's done.

When the Hour of his Departure was at Hand, he called his Son *Tobias*, and asked him, Whether he heard that sweet harmonious Music? He replied, No.

Open, says he, *the Door, that you may the better hear it.* And asking what o'Clock it was, he told him it was Two: *My Time*, says he, *is not yet, three Hours hence is my Time:* In the mean While he spoke these Words, *O thou strong God of Zebaoth, deliver me according to thy Will. Thou crucified Lord Jesus, have Mercy on me, and take me into thy Kingdom.*

When Six in the Morning came, he took Leave of his Wife and Son, blessed them, and said, *Now I go hence into Paradise.* And bidding his Son turn him, he fetched a deep Sigh and departed.

Thus have you seen the Journey of this blessed Man on Earth, with his last Farewel. Over his Grave was erected the following Device, as sent from a Friend of his out of *Silesia*: A black wooden Cross, with the Hebrew Name JHSVH and twelve golden Beams encompassing it, under which rested a Child on a Death's Head, with the Arms placed on its Sides, with these eight Letters, V. H. I. L. J. C. I. V. underwritten. On a broad oval Circle, or Field, were written these following Words, *Born of God, died in JHSVH, sealed with the Holy Ghost, does rest here Jacob Behmen of Old Seidenburg, who, the seventeenth of November, about Six o'Clock in the Forenoon, in the fiftieth Year of his Age, blessedly departed.*

In the Midst under the oval Field, upon the Tree of the Cross, stood a Lamb with a Bishop's Mitre, under a Palm-tree, by a Water-spring in a green Pasture, feeding among the Flowers; there stood the Word VENI.

On the South Side was painted a black Eagle on a high Rock, which trod with his Left-foot on the Head of a great Serpent folded together; in the Right-foot he held a Branch of Palm, and in his Beak the Branch of a Lily, which was reached to him out of the Sun; by that was written the Word VIDI.

On the North Side stood a Lion, having on his Head a Cross and a Crown, placed with his right Hinder-foot on a Cube, with the left on a Globe; in his right Fore-paw he held a flaming Sword, in his Left a burning Heart; by him was written the Word VICI.

Upon the Tree of the Cross stood his last Words, *Now I go hence into Paradise.*

This hieroglyphical Monument would not have remained long, but have been razed and imbezzled by the rude Hands of the Envious, had they not been prevented by the Magistracy; for they would willingly have lavished their

impotent Wrath against him, on this wooden Cross, and discovered their Hatred to the Memory of his Goodness, whom they would long before have crucified.

AURORA: THE DAY-SPRING,

OR,

Dawning of the DAY in the EAST;

OR,

Morning-Redness in the Rising of the SUN:

THAT IS,

The Root or Mother of Philosophy, Astrology, and Theology, from the True Ground: Or, A DESCRIPTION OF NATURE.

I. How All was, and came to be in the Beginning.

II. How Nature and the Elements are become creaturely.

III. Of the Two Qualities of EVIL and GOOD.

IV. From whence all Things had their Original.

V. And how all stand and work at present.

VI. How all will be at the End of this Time.

VII. What is the Condition of the Kingdom of God, and of the Kingdom of Hell.

VIII. And how Men work, and act creaturely, in each of them.

All set down from a true Ground in the Knowledge of the Spirit, and by the Impulse of GOD.

By JACOB BEHMEN, the Teutonic Theosopher.

ADVERTISEMENT

By the AUTHOR.

It is necessary for the Reader, to peruse the Book of the *Three Principles* and the Book of the *Threefold Life of Man*, also with this; and then he will be able rightly to apprehend the Ground in this Book *Aurora*.

For since the Time of writing this Book *Aurora*, or *Day-spring*, or *Morning Redness*, the lovely Bright Day has appeared to the Author. And all that which is too obscure here, is represented most clearly in them; which is truly a great WONDER, as the Reader who loves God will find.

Though indeed the Author had written this Book only for himself, according to the Gift of God's Spirit, but knew not then the Counsel or Will of God concerning it.

Begun the 27th of January, in the Year 1612, on the Friday after the Conversion of St. Paul.

PREFACE TO THE READER.

THE Ground for the understanding the Things of Nature, and all Things contained in the Scriptures, is exactly described in this Author's Writings.

For they discover both where the Things themselves are to be found, in which are hidden all Divine and Natural Mysteries, and likewise show, as with the Finger, how those secret Things have proceeded to their Being, and Manifestation from the infinite Incomprehensibility, wherein Nothing can be perceived, and yet All Things have proceeded from thence, and how they have come to be as they are, to the discerning what the effable manifested revealed God is, and all Creatures whatsoever; and among the rest, what we ourselves are, and how we may attain the true and only Happiness and Bliss of Life everlasting, with and in God.

And can there be any Thing more useful and beneficial, more necessary and worthy than this?

By his Writings we may come to understand how Christ is the Saviour of ALL Men as have served God with an upright Conscience, whether born of Heathen, Jewish, or Christian Parents; so Paul, who was a Jew, and the Eunuch, Servant to Candace Queen of Ethiopia, a Stranger, and Cornelius the Centurion, and all others fearing God and working Righteousness, in every Nation, are

accepted of him: for if any are cleansed from their Sins, it is done by the Blood of JESUS CHRIST, which cleanseth us from all Sin; and this is effected in us and for us, though we know not of it, nor how it is done.

Neither can any one understand this, though he reads of it in the Scriptures, but by the Holy Spirit within him, and the WORD in the HEART, the Word of Faith, which is God and Christ, even that true Divine Light which lighteth every one that cometh into the World.

Therefore let no one boast that he is not born among those that are called Heathen, but among those that were called Jews of old, or Christians now externally: For though they have outwardly a high Prerogative and Excellence above the Heathen, yet if the Lives and Fruits of these exceed not theirs, they will rise up in Judgment against them. But let every Soul in Love rejoice with all other Souls in this, that God is our Father, in whom we live and move and have our Being, ruling in our Souls, and manifesting his infinite Grace and Mercy, and bringing all Things to pass, according to his inconceivable Wisdom and Goodness, and according to the Purpose of his Good-will towards Men, which is his Eternal Gospel to those that hearken and yield to his Will and Word of Life, which always calls in the Soul of every one, or else none could be condemned for neglecting and contemning it; for it incites the Soul to forsake that which it perceives to be evil, and embrace and co-work with that which it perceives to be good, holy, and divine within itself.

Therefore, let every Soul search after God in its Heart, that it may feel and know Him whom to know is Life Eternal, and feel the Hope of enjoying the inestimable good Things that are laid up for them that love God, though few here know any Thing of them. And yet he will certainly give them to us at that Day, which himself has appointed, which will assuredly come, though no Man knows when it will be, nor what it will bring forth, but he to whom God reveals it.

The Writings of such Persons, whose Understandings have been filled with Spiritual Divine Wisdom, are to be esteemed above all others.

And though it is an exceeding great Happiness and Joy to us that God has bestowed so large an Understanding on those that have wrote the Scriptures, and that therefore we ought diligently to read and deeply consider them; yet in most of the Mysteries contained in them, it remains very dark to us, we having so little Knowledge of the Things they speak of. Therefore how highly, in

exceeding Love to the Scriptures, should we value the Writings of this Author Jacob Behmen, which disclose the very Things which are but briefly hinted at in them, and so fundamentally, as to satisfy all the Objections of Reason that can be offered, and which also direct us plainly in the Way to find the infallible Conductor, the Holy Spirit, which will open our Understandings to discern those hidden Mysteries, which were so long ago mentioned in the Scriptures, that we, through Patience and Comfort of them, might have Hope, and yet but darkly, on Purpose that some Things should be kept secret from the Beginning of the World, and not revealed till the due Time and Season in every Age, and some not till this last Age, which is appointed for the Manifestation of all Mysteries.

And because this Author could not so deeply disclose these Mysteries, but in such significant, though hard Terms of Expression as he uses, he wrote for the Satisfaction of his loving Friends, some explanatory Tables, and a *Clavis*.

The Reader, by the diligent Perusal of this Book, in a continued Order, from the Beginning, will find whatsoever his Heart desires, or ever longed for, and that is, as this Author says near the End of the Introduction, which shows the Contents of this Book,

THE WONDER OF THE WORLD.

It was not quite finished at the Time when he wrote it, nor ever after, seeing it was taken away, and kept from him till he had wrote several compleat Treatises; and in them that Defect of the *Aurora* was supplied in abundant Measure: for instead of Thirty Sheets which that Book wanted, there are written of the same Mysteries, when he had more full Knowledge, and Leave to declare it and set it down in Writing, more than Three Hundred Sheets of Paper, which contain all Mysteries in succinct Terms, very deeply expressed.

But in this, the Grounds of those Terms are largely and plainly described, after the Manner of the Infancy of his high Manifestation, in the Manner of a Child, so that it is a large and most clear Introduction, being the more plain and proper for Beginners, with which his other Books may the more easily be understood, and is a Summary of all his Mysteries, and may serve instead of a Key to unlock all the difficult Expressions in his other Books.

It explains the first Ground concerning the Seven Properties of the Eternal Nature, which here he calls the Seven Qualifying, or Fountain Spirits or Qualities, which are the Seven Spirits of God, in, from, and to all Eternity, with

Notes referring to the Book of the *Three Principles* and *Threefold Life of Man*, which supply the Want of finishing this Book, which he wrote with his own Hand, in their proper Places, by Way of Explanation, and were added by him in the Year 1620. They are inserted in this Translation, with alphabetical Marks.

The Author was resolved to leave it unfinished, to remain as an Eternal Remembrance of the Attempt to suppress this Revelation in its first Dawning: And it will be manifested at the Last Day, when all Things shall appear to be judged, whether they are Good or Evil, and every Thing receive its just Recompence of Reward.

THE AUTHOR'S PREFACE.

1. Courteous Reader, I compare the whole Philosophy, Astrology, and Theology, together with their Mother, to a goodly Tree, which grows in a fair Garden of Pleasure.

2. Now the Earth in which the Tree stands affords Sap continually to the Tree, whereby the Tree has its living Quality: But the Tree in itself grows from the Sap of the Earth, becomes large, and spreads itself abroad with its Branches: And then as the Earth works with its Power upon the Tree, to make it grow and increase; to the Tree also works continually with its Branches with all its Strength, that it might still bear good Fruit abundantly.

3. But when the Tree bears not much Fruit, and those but small, shrivelled, rotten, and worm-eaten, the Fault does not lie in the Will of the Tree, as if it desired purposely to bear evil Fruit, because it is a goodly Tree of good Quality; but here lies the Fault, because there is often great Cold, great Heat, and Mildew, Caterpillars and other Worms happen to it: For the Quality in the Deep, from the Influence of the Stars, spoils it, and that makes it bear but little good Fruit.

4. Now the Tree is of this Condition, that the larger and older it is, the sweeter Fruit it bears: In its younger Years it bears not much Fruit, which the crude and wild Nature of the Ground or Earth causes, and the superfluous Moisture in the Tree: And though it bears many fair Blossoms, yet the greatest Part of its Apples fall off whilst they are growing; which is not so, when it stands in a very good Soil or Mould. Now this Tree also has a good sweet

Quality, but there are three others, which are contrary to it, namely, the bitter, sour, and astringent.

5. And as the Tree is, so will its Fruit be, till the Sun works on it and makes it sweet; so that it comes to be of a sweet Taste, and its Fruit must also hold out in Rain, Wind and Tempest.

6. But when the Tree grows old, that its Branches wither, and the Sap ascends no more, then below the Stem or Stock there grow many Suckers; at last from the Root also Twigs grow, and make the old Tree flourish, showing that it also was once a green Twig and young Tree, and is now become old. For Nature, or the Sap, struggles so long, till the Stock grows quite dry, and then it is to be cut down, and burnt in the Fire.

7. Now observe, what I have signified by this Similitude: The Garden of this Tree signifies the World; the Soil or Mould signifies Nature; the Stock of the Tree signifies the Stars; by the Branches are meant the Elements, the Fruit which grows on this Tree signifies Men; the Sap in the Tree resembles the pure Deity. Now Men were made out of Nature, the Stars and Elements, but God the Creator reigneth in all: Even as the Sap does in the whole Tree.

8. But there are two Qualities in Nature, even until the Judgment of God: The one is pleasant, heavenly, and holy; the other is fierce, wrathful, hellish, and thirsty.

9. Now the good one qualifies and works continually with all Industry, to bring forth good Fruit, and the Holy Ghost reigneth therein, and affords unto it Sap and Life: the bad one springs and drives with all its Endeavours to bring forth bad Fruit continually, to which the Devil affords Sap and hellish Flame. Now both are in the Tree of Nature, and Men are made out of that Tree, and live in this World, in this Garden, betwixt both, in great Danger; suddenly the Sun shineth on them, by and by, Winds, Rain, and Snow, fall on them.

10. That is, if Man elevates his Spirit into the Deity, then the Holy Ghost moves, springs, and qualifies in him: But if he permits his Spirit to sink into the World, in Lust towards Evil, then the Devil and hellish Sap stir and reign in him.

11. Even as the Apple on the Tree comes to be corrupt, rotten and worm-eaten, when Frost, Heat, and Mildew fall on it, and easily falls off and perishes: So does Man also when he suffers the Devil to rule in him with his Poison.

12. Now as in Nature there are, spring up and reign, good and bad; even so in Man: But Man is the Child of God, whom he has made out of the best Kernel of Nature, to reign in the good, and to overcome the bad: Though Evil sticks to him, even as in Nature the Evil hangs on the Good, yet he can overcome the Evil, if he elevates his Spirit in God, for then the Holy Ghost stirs and moves in him, and helps him to overcome.

13. As the good Quality in Nature is potent to overcome the Evil, for it is, and comes from God, and the Holy Ghost is the Ruler therein: even so is the fierce wrathful Quality powerful to overcome in a malicious wicked Soul: For the Devil is a potent Ruler in the Wrath or Fierceness, and is an eternal Prince of the same.

14. But Man has cast himself into fierce Wrathfulness through the Fall of Adam and Eve, so that the Evil hangs on him; otherwise, his moving and driving would be only in the Good. But now it is in both, and it is as St. Paul saith, *Know ye not, that to whom you yield yourselves Servants in Obedience, his Servants ye are, to whom ye obey, either to Sin unto Death, or to the Obedience of God unto Righteousness.*

15. But because Man has an Impulse or Inclination to both, he may lay hold on which he pleases: for he lives in this World betwixt both, and both Qualities, the good and the bad, are in him; in whichsoever Man moves, with that he is indued, either with a Holy, or a Hellish Power. For Christ saith, *My Father will give the Holy Ghost to those that ask him.*

16. Besides, God commanded Man to do Good, and forbad him to do Evil; and now daily calls and preaches and exhorts Man to good; whereby we see well enough, that God willeth not Evil, but his Will is, *That his Kingdom should come, and his Will be done, on Earth as it is in Heaven.* But now Man is poisoned through Sin, that the fierce wrathful Quality, as well as the Good, reigns in him, and is now half dead, and in his gross Ignorance can no more know God his Creator, nor Nature and its Operation: Yet has Nature used its best Endeavours from the Beginning till now, to which God has given his Holy Ghost, so that it has at all Times generated wise, holy, and understanding Men, which learned to know Nature and their Creator, who always in their Writings and Teachings have been a Light to the World, whereby God has raised his Church on Earth, to his eternal Praise. Against which the Devil has raged, and

spoiled many a noble Twig, through the wrathful Fierceness in Nature, whose Prince and God he is.

17. For Nature has many Times prepared and fitted a learned judicious Man with good Gifts, and then the Devil has done his utmost to seduce that Man, and bring him into carnal Pleasures, to Pride, to a Desire to be Rich, and to be in Authority and Power. Thereby the Devil has ruled in him, and the fierce wrathful Quality has overcome the Good; his Understanding, his Knowledge and Wisdom, have been turned into Heresy and Error, and he has made a Mock of the Truth, and been the Author of great Errors on Earth, and a good Leader of the Devil's Host.

18. For the bad Quality in Nature has wrestled, and still wrestles with the Good, ever since the Beginning, and has elevated itself, and spoiled many a noble Fruit even in the Mother's Womb, as it plainly appears, first by Cain and Abel, which came from one Womb. Cain was from his Mother's Womb a Despiser of God and proud; but Abel, on the contrary, was an humble Man, and one that feared God.

19. The same is seen also in the three Sons of *Noah*, as also by *Abraham's* Sons, *Isaac*, and *Ismael*, especially by *Isaac's* in *Esau* and *Jacob*, which struggled and wrestled even in the Mother's Womb: therefore said God, *Jacob have I loved, and Esau have I hated;* which is nothing else, but that both Qualities in Nature have vehemently wrestled one with the other.

20. For when God at that Time moved in Nature, and would reveal himself unto the World through righteous *Abraham*, *Isaac*, and *Jacob*, and raise a Church to himself on Earth for his Glory, then in Nature Malice also moved, and its Prince *Lucifer*. Seeing there was good and bad in Man, therefore both Qualities could reign in him, and therefore there was born at once in one Womb an evil and a good Man.

21. Also it is clearly seen by the first World, as also by the second, even unto the End of our Time, how the Heavenly and Hellish Kingdom in Nature have always wrestled one with another, and stood in great Travail, even as a Woman in the Birth. This does most clearly appear by *Adam* and *Eve*. For there grew up a Tree in Paradise of both Qualities of Good and Bad, wherewith *Adam* and *Eve* were to be tempted, to try whether they would hold out in the good Quality in the Angelical Kind and Form. For the Creator forbad *Adam* and *Eve* to eat of the Fruit: But the evil Quality in Nature wrestled with the Good, and brought

Adam and *Eve* into a Lust and longing to eat of both. Thereupon they presently came to be of a bestial Form and Nature, and did eat of Good and Bad, and must increase and live in a bestial Manner; and so many a noble Twig begotten or born of them perished.

22. Afterwards it is seen, how God worked in Nature, when the Holy Fathers in the first World were born: As *Abel*, *Seth*, *Enos*, *Cainan*, *Mahalaleel*, *Jared*, *Enoch*, *Methusalah*, *Lamech*, and holy *Noah*. These made the Name of the Lord known to the World, and preached Repentance: For the Holy Ghost wrought in them.

23. On the contrary, the Hellish God also wrought against it, in Nature, and begot Mockers and Despisers, first *Cain* and his Posterity: And it was with the first World as with a young Tree, which grows, is green, blossoms fairly, but brings little good Fruit, by Reason of its wild Kind. So Nature in the first World brought forth but little good Fruit, though it blossomed fair in worldly Knowledge, and Luxury or Wantonness, which could not apprehend the Holy Spirit, who wrought in Nature then, as well as now.

24. Therefore, said God, *It repents me, that I have made Man,* and he stirred up Nature so, that all Flesh died which lived on dry Land, except the Root and Stock, that remained in Virtue: and so he has hereby dunged the wild Tree, and manured it, that it should bear better Fruit. But when the same sprung up again, it brought forth good and bad Fruit again: Among the Sons of *Noah*, there were found again Mockers and Despisers of God, and there hardly grew any good Branch on the Tree, which brought forth any holy and good Fruit: The other Branches were bearing also, and brought forth wild Heathens.

25. But when God saw that Man was thus dead in his Knowledge, he moved Nature again, and showed unto Man, how there was good and bad therein, that they should avoid Evil, and live unto the Good; and he caused Fire to fall down out of Nature, and fired *Sodom* and *Gomorrah*, for a terrible Example to the World. But when the Blindness of Men grew predominant, and refused to be taught by the Spirit of God, he gave Laws and Precepts unto them, showing how they should behave themselves, and confirmed them with Wonders and Signs, lest the Knowledge of the true God should be quite extinct. But for all this, the Light did not manifest itself, for the Darkness and wrathful Fierceness in Nature struggled against it, and the Prince thereof ruled powerfully.

26. But when the Tree of Nature came to its middle Age, then it began to bear some mild and sweet Fruit, to show, that it would henceforth bear pleasant Fruit. Then were born the Holy Prophets, out of the sweet Branch of the Tree, which taught and preached of the Light, which hereafter should overcome the wrathful Fierceness in Nature. And there arose a Light in Nature among the Heathen, so that they knew Nature, and her Operation, although this was only a Light in the wild Nature, and was not yet the holy Light.

27. For the wild Nature was not yet overcome, and Light and Darkness wrestled so long one with another, till the Sun arose, and forced this Tree with its Heat, so that it did bear pleasant sweet Fruit: that is, till there came the Prince of Light, out of the Heart of God, and became Man in Nature, and wrestled in his human Body, in the Divine Light, in the wild Nature. The same Prince and Royal Twig grew up in Nature; and became a Tree in Nature, and spread its Branches abroad from the East to the West; and encompassed the whole Nature, and took the Prince of Wrath or Fierceness Captive in his own House.

28. This being done, there grew out of the Royal Tree, which was grown in Nature, many thousand Legions of precious sweet Twigs, all which had the Scent and Taste of that precious Tree. Though there fell upon them Rain, Snow, Hail, and tempestuous Storms, so that many a Twig was torn and beaten off from the Tree, yet still others grew in their Places. For the Wrath or Fierceness in Nature, and the Prince thereof, raised great Tempests, with Hail, Thundering, Lightening, and Rain, so that many glorious Twigs were torn from the sweet and good Tree.

29. But these Twigs were of such a pleasant sweet and curious Taste, that no human nor angelical Tongue is able to express it: For there was great Power and Virtue in them, they were good to heal the wild Heathens. Whatever Heathen did eat of the Twig of this Tree, he was delivered from his wild Nature, in which he was born, and became a sweet Tree in this precious Tree, and sprung in that Tree, and bore precious Fruit, like the Royal Tree. Therefore, many Heathens resorted to the precious Tree, where the precious Twigs lay, which the Prince of Darkness by his Storms and tempestuous Winds had torn off; and whatever Heathen did smell to the Twig so torn off, he was healed of his wild Wrath or Fierceness, which he had brought from his Mother into the World.

30. But when the Prince of Darkness saw that the Heathens strove and contended about these Twigs, and not about the Tree, therein he found great Loss and Damage, and then he ceased with his Storms toward the East and South, and placed a Merchant under the Tree, who gathered up the Twigs, which were fallen from the precious Tree: And then when the Heathens came, and enquired after the good and virtuous Twigs, then the Merchant presented and offered them for Money, to make Gain of the precious Tree. For this the Prince of Wrath or Fierceness required at the Hands of his Merchant, because the Tree was grown upon his Ground and Land, and spoiled his Soil.

31. And so when the Heathens saw that the Fruit of the precious Tree was put to Sale, they flocked to the Merchant, and bought of the Fruit of the Tree; and they came also from foreign Islands to buy, even from the Ends of the World. Now when the Merchant saw that his Wares were in Request and Esteem, he plotted how he might gather a great Treasure to his Master, and so sent Factors abroad every where, to offer his Wares to sell, praising them highly: But he sophisticated the Wares, and sold other Fruit instead of the Good, which were not grown on the good Tree; this he did to increase his Master's Treasure.

32. But the Heathens and all the Islands and Nations, which dwelt on the Earth, were all grown on the wild Tree, which was good and bad, and therefore were half blind, and did not discern the good Tree (which however spread its Branches from the East to the West) else they would not have bought of the false Wares.

33. But because they knew not the precious Tree, which spread its Branches over them all, all of them ran after, and to the Factors, and bought of them mixed false Wares instead of good; and supposed they served for Health: But because all of them longed after the good Tree, which however moved over them all, many of them were healed, because of their great Desire they had to the Tree. For the Fragrancy of the Tree, which moved over them, healed them of their Wrath or Fierceness and wild Nature, and not the false Wares of the Factors: this continued a long Time.

34. Now when the Prince in the Darkness, who is the Source of Wrath or Fierceness, Malice and Perdition, perceived that Men were healed of their Poison and wild Nature by the Fragrancy of the precious Tree, he was enraged, and planted a wild Tree towards the North, which sprung up and grew in the

Fierceness or Wrath of Nature, and made Proclamation, saying: *This is the Tree of Life; he that eateth of it, shall be healed and live eternally.*

35. For in that Place, where the wild Tree grew, was a wild Place, and the People there had the true Light of God from the Beginning, even unto that Time, and to this Day, though unknown: and the Tree grew on the Mount *Hagar* in the House of *Ismael* the Mocker. But when Proclamation was made of the Tree, *Behold this is the Tree of Life!* then the wild People flocked unto the Tree, which were not born of God, but of the wild Nature, and loved the wild Tree, and eat of its Fruit.

36. And the Tree grew to a mighty Bigness, by the Sap of Wrath or Fierceness in Nature, and spread abroad its Branches, from the North to the East and West: But the Tree had its Source and Root from the wild Nature, which was good and bad; and as the Tree was, so were its Fruits. But though the Men of this Place were grown out of the wild Nature, yet the Tree grew over them all, and grew so large, that it reached with its Branches even unto the esteemed precious Land or Country under the Holy Tree.

37. But the Cause, that the wild Tree grew to so great a Bigness, was because the Nations under the good Tree ran all after the Factors, which sold the false Wares, and did eat of the false Fruits, which were good and bad, and supposed they were healed thereby, and meddled not with the holy good effectual Tree.

38. In the mean while they grew more blind, weak, and faint, and were disabled to suppress the growing of the wild Tree towards the North: For they were too weak and faint, and they saw well enough, that the Tree was wild and bad, but they wanted Strength, and could not suppress the Growing of the Tree.

39. Yet if they had not run after the false Wares those Factors sold, and had not eaten of the false Fruits, but rather eaten of the precious Tree, then they might have got Strength to oppose the wild Tree. But because they ran a whoring after the wild Nature in human Conceits and Opinions, in the Lusts of their Hearts, in a hypocritical Way, therefore the wild Nature did predominate over them, and the wild Tree grew high and large over them, and spoiled them with its wild Rankness.

40. For the Prince of Wrath or Fierceness, in Nature, gave his Power to the Tree, to spoil Men which did eat of the wild Fruits of the Factors: Because they forsook the Tree of Life, and sought after their own Fancy, as Mother Eve did in Paradise, therefore their own innate Quality predominated in them, and brought

them into strong Delusions, as St. Paul saith. And the Prince of Wrath, or Fierceness, raised Wars and Tempests from the wild Tree towards the North against the People and Nations, which were not born of the wild Tree; and the Tempest which came from the wild Tree overthrew them in their Weakness and Faintness.

41. And the Merchant under the good Tree dissembled with the Nations of the South and West, and towards the North, and highly commended his Wares, and cunningly deceived the simple Ones; and those that were witty, he made them his Factors, that they also might have their Livelihood, or Livings out of it, and he brought it so far, that no Body saw, or knew the holy Tree any more, and so he got all the Land to himself, and then made Proclamation, *I am the Stock of the good Tree, and stand on the Root of the good Tree, and am ingrafted into the Tree of Life, buy my Wares which I sell: and then you shall be healed of your wild Birth, and live for ever.*

42. *I am grown out of the Root of the good Tree, and the Fruit of the holy Tree is in my Power, and I sit on the Throne of the divine Power; I have Power in Heaven and on Earth, Come unto me, and buy for Money the Fruit of Life.*

43. Whereupon all Nations flocked to him, and bought and eat, even till they fainted: All the Kings of the South, West, and towards the North, did eat the Fruits of the Factor, and lived under a great Faintness; for the wild Tree of the North grew more and more over them, and made waste of them a long Time. And there was a miserable Time upon Earth, such as never was, since the World stood, but Men thought that Time to be good; so terribly the Merchant under the good Tree had blinded them.

44. But in the Evening, God in his Mercy took Pity on Man's Misery and Blindness, and stirred up the good Tree again, even that glorious Divine Tree, which bore the Fruit of Life, then there grew a Twig nigh unto the Root, out of that precious Tree, and was green, and to it was given the Sap and Spirit of the Tree, and it spoke with the Tongue of Man, and showed to every one the precious Tree, and its Voice was heard in many Countries.

45. And then Men resorted thither to see and to hear what the Matter was, and there was shown unto them the precious and vigorous Tree of Life, of which Men had eaten at the Beginning, and were delivered of their wild Nature, and they were mightily rejoiced, and did eat of the Tree of Life with great Joy and Refreshing, and so got new Strength from the Tree of Life, and sung a new

Song concerning the true real Tree of *Life*, and so were delivered from their wild Birth, and then hated the Merchant and his Factors, as also their false Wares.

46. But all those came, which hungered and thirsted after the Tree of Life, and those that sate in the Day, and they did eat of the holy Tree, and were healed of their impure Birth and Wrath, or Fierceness of Nature, in which they lived, and so were ingrafted into the Tree of Life. But only the Factors of the Merchant, and his and their Drillers, and those that made their Gains with false Wares, and gathered Treasure together, came not, for they were drowned and quite dead in the Gain of Merchant's kingdom, and lived in the wild Nature, and so their Anguish and Shame, which was discovered, kept them back, because they went a whoring so long with the Merchant, and seduced the Souls of Men, notwithstanding they gloried, that they were ingrafted into the Tree of Life, and lived in Sanctity by a divine Power, and set to Sale the Fruit of Life.

47. Now because their Shame, Deceit, Covetousness, Knavery, and Wickedness were discovered, they waxed dumb, and stayed behind: they were ashamed, and repented not of their Abominations and Idolatry, and so went not with the Hungry and Thirsty to the Fountain of Eternal Life; and therefore they grew faint in their Thirst, and their Plague rises up from Eternity to Eternity, and they are gnawed in their Conscience.

48. Now the Merchant seeing that the Deceit of his false Wares was discovered, he grew very wrath, and despaired, and bent his Bow against the holy People, who would buy no more of his Wares, and so destroyed many of the holy People, and blasphemed the green Twig, which was grown up out of the Tree of Life. But then the Great Prince MICHAEL, who stands before God, came and fought for the holy People, and he overcame.

49. But the Prince of Darkness perceiving that his Merchant had a Fall, and that his Deceit was discovered, he raised a Tempest from the North out of the wild Tree against the Holy People, and the Merchant of the South made an Assault upon them: then the Holy People grew greatly in their Blossom, even as it was in the Beginning, when the holy and precious Tree grew, and that overcame the Wrath or Fierceness in Nature and its Prince; thus it was at that Time.

50. Now when the noble and holy Tree was revealed to all Nations, so that they saw how it moved over them, and spread its Fragrance over all People, and

that any one that pleased might eat of it, then the People grew weary of eating its Fruit, which grew on the Tree, and the cunning and wise People sought after the Root, and contended about the same: so the Strife was great about the Root of the Tree, insomuch that they forgot to eat of the Fruit of the sweet Tree, by Reason of the Controversy about the Root of the Tree.

51. And now they minded neither the Root nor the Tree, but the Prince of Darkness had another Design, intending something else; when he saw that they would eat no more of the good Tree, but contended about the Root, he perceived that they were grown very weak and faint, and that the wild Nature had the Predominance in them again.

52. And therefore he stirred them up to Pride, so that every one supposed he had the Root at Hand, every one must look after and hear him, and reverence him: Whereby they built their Palaces and great Houses, and served in Secrecy their idol *Mammon*, whereby the Lay People were troubled and caused to offend, and so lived in carnal Pleasures, in the Desire of the wild Nature, and served their Belly in Wantonness, confiding in the Fruit of the Tree, which moved over them all, though they fell into Misery, that thereby they might be healed.

53. And in the mean while they served the Prince of Darkness according to the Impulse of the wild Nature, and the precious Tree stood there only for a May-game or Mockery, and many lived like wild Beasts, and led a wicked Life, in Pride, Pomp, Stateliness, and Lasciviousness, the Rich consuming the Labour and Sweat of the Poor, forcing them thereunto.

54. All evil Actions were approved of for Bribery: The Laws proceeded out of the evil Quality in Nature, and every one strove after Riches and Goods, after Pride, Pomp, and Stateliness; there was no Deliverer for the Poor; Scolding, Railing, Cursing, and Swearing, were not disapproved nor held vicious, and so they defiled themselves in the wrathful or fierce Quality, even as a Swine tumbles in the Dirt and Mire.

55. Thus did the Shepherds with the Sheep, they retained no more but the bare Name of the noble Tree; its Fruit, Virtue and Life were only a Cover to their Sins. Thus the World lived at that Time, except a small Remnant or Number, which were generated in the Midst among the Thorns in great Tribulation and Contempt, out of all Nations upon the Earth from the East to the West.

56. There was no Difference, they all lived upon the Impulse of the wild Nature in Faintness, even to a small Number, which were delivered out of all Nations, as it was before the Deluge, and before the Growing of the noble Tree in Nature; and thus it was also at that Time.

57. But why Men, in the End, did long so eagerly after the Root of the Tree, is a Mystery, and hitherto it was concealed from the wise and prudent; neither will it rise up to the Height, but in the Deep, in great Simplicity.

58. As indeed the noble Tree with its Kernel and Heart has always been concealed from the worldly Wise, though they supposed they stood, some at the Root, and some at the very Top of the Tree, yet this was no more than a shining Mist before their Eyes.

59. But the noble Tree, from the Beginning till now, strove in Nature to its utmost, that it might be revealed to all People, Tongues, and Languages, against which the Devil in the wild Nature raged, and fought like a fierce Lion.

60. But the noble Tree bore the more and the sweeter Fruit, and revealed itself more and more against all the Fury and Madness of the Devil, even to the End: and then it was Light. For there grew a green Twig at the Root of the noble Tree, which got the Sap and Life of the Root, to which was given the Spirit of the Tree; so it increased and multiplied the noble Tree in its glorious Virtue and Power, and Nature also, in which it grew.

61. Now when this was done, then both the Gates of Nature were opened, the Knowledge of the two Qualities of good and bad, and so the Heavenly Jerusalem was manifested, and the Kingdom of Hell also, to all Men upon Earth. And the Light and Voice was heard in the four Winds, and the false Merchant in the South was quite revealed, and his own hated him, and rooted him out from the whole Earth.

62. This being done, the wild Tree towards the North withered, and all People beheld the holy Tree, even in foreign Islands, with Admiration. And the Prince in the Darkness was revealed, and his Mysteries were discovered, and his Shame, Ignominy, and Perdition the Men upon Earth saw and knew, for it was Light.

63. And this lasted but a little Time; for Men forsook that Light, and lived in carnal Pleasures to their own Perdition: For as the Gate of Light had opened

itself, so did also the Gate of Darkness and from them both went forth all Manner of Powers and Arts that were therein.

64. For as Men had lived from the Beginning in the Growth of the wild Nature, and hunted only after earthly Things, so in the End Things were not mended, but rather grew worse.

65. In the Middle of this Time were raised many great stormy Winds from the West towards the East and North: But from the North there went forth a great Stream of Water towards the Tree, and spoiled many Twigs in the holy Tree, and in the Midst of the Stream it was light, and so the wild Tree towards the North withered.

66. And then the Prince in the Darkness was enraged in the great Motion of Nature. For the Holy Tree roved in Nature, as one that would by and by be elevated and kindled in the Glorification of the holy Divine Majesty, and cast the Wrath or Fierceness from it, which had so long stood against it, and had wrestled with it.

67. In like Manner, the Tree of Darkness, Wrath, Fierceness, and Perdition, moved furiously, as one that would be kindled by and by, and therein the Prince with his Legions went forth to spoil the noble Fruit of the good Tree.

68. And it stood horribly in Nature in the fierce Quality, in that Quality wherein the Prince of Darkness dwelt, to speak after the Manner of Men, like as when Men see terrible Weather coming on, which makes a horrible Appearance with Lightning and tempestuous Winds, at which Men stand amazed.

69. On the other Side, in the good Quality in which the holy Tree of Life stood, all was pleasant, sweet and delightful, like an heavenly Joyfulness. These two moved furiously one against another, till the whole Nature was kindled of both Qualities in one Moment.

70. And the Tree of Life was kindled in its own Quality by the Fire of the Holy Ghost, and its Quality burnt in the Fire of heavenly Joyfulness, in an unsearchable Light and Glory.

71. All Voices of the heavenly Joyfulness qualified, mixed, or harmonized in this Fire, which have been from Eternity in the good Quality; and the Light of the Holy Trinity shined into the Tree of Life, and replenished or filled the whole Quality in which it stood.

72. And the Tree of the fierce Quality, which is the other Part in Nature, was kindled also, and burnt in the Fire of God's Wrath in a hellish Flame, and the fierce Source rose up into Eternity, and the Prince of Darkness with his Legions abode in the fierce wrathful Quality, as in his own Kingdom.

73. In this Fire were consumed the Earth, Stars, and Elements, for all were on Fire at once, each in the Fire of its own Quality, and all was separable. For the Ancient of Days moved himself in it, wherein every Power, and all the Creatures, and whatsoever can be named, even the powers of Heaven, of the Stars, and of the Elements, became thin again, and were fashioned according to that Form, which they were in from the Beginning of the Creation.

74. Only the two Qualities, good and bad, which have been in Nature one in another, were separated, and the bad one was given to the Prince of Malice and Wrath, or Fierceness, for an eternal Habitation; and that is called Hell, or a Rejection, which in Eternity no more apprehends or touches the good Quality, but is an Oblivion of all Good, and that to its Eternity.

75. In the other Quality stood the Tree of eternal Life, and its Source and Off-spring descended from the Holy Trinity, and the Holy Ghost did shine into the same. And all Men came forth which descended from the Loins of Adam, who was the first Man, each in his Virtue, and in that Quality in which each did grow on Earth.

76. Those that on Earth had eat of the good Tree, which is called JESUS CHRIST, in them flowed the Mercy of God to eternal Joy; they had in them the Power of the good Quality, they were received into the good and holy Quality, and they sung the Song of their Bridegroom, each in his Voice, according to his own Holiness.

77. But those that were born in the Light of Nature, and of the Holy Ghost, and on Earth never fully knew the Tree of Life, but were grown in its Power, which overshadowed all Men upon Earth, as very many Nations, Heathens and Babes, which were also received into the same Power wherein they were grown, and wherewith their Spirit was cloathed, they sung the Song according to their Power and Measure in the noble Tree of eternal Life; for every one was glorified according to his Power, Virtue, Measure, and Proportion.

78. And the Holy Nature generated joyful heavenly Fruit, as on Earth it had generated Fruit in both the Qualities, which were both good and bad, so now it generated heavenly Fulness of Joy.

79. And those Men that were now like Angels, did each eat the Fruit of his Quality, and they sung the Song of God, and the Song of the Tree of eternal Life.

80. And that was in the Father as a holy Scene, a triumphing Joy; for to that End all Things at the Beginning were made out of the Father, and now they abide so to all Eternity.

81. But those that were grown on Earth in the Power of the Tree of Wrath, that is, which the fierce Quality had overcome, and were withered in the Wickedness of their Spirit, in their Sins, all those came forth also, each in his Power or Faculty, and were received into the Kingdom of Darkness, and each was indued in that Power in which he was grown up, and their King is called Lucifer, *viz.* one expelled, or driven forth from the Light.

82. And the hellish Quality brought forth Fruit also, as it had done upon Earth, only the good was severed or parted from it, and therefore it brought forth Fruit now in its own Quality. And these Men which were now like the Spirits, did each eat the Fruit of his Quality, and so did the Devils also.

83. For as there is a Difference in Men upon Earth in their Qualities, and all are not of one Quality, Condition, or Disposition, so there is among the rejected reprobate Spirits, and so in the heavenly Pomp in Angels and Men, and that lasts to its Eternity.

AMEN.

84. Courteous Reader, This is a short Information concerning the two Qualities in Nature from the Beginning to the End, how there arose from thence two Kingdoms, a heavenly and a hellish, and how they stir in this Time and strive one against another, and what the Event of it will be in the Time to come.

THE CONTENTS OF THIS BOOK, By Way of INTRODUCTION.

TO this Book I have given this Name, *viz.*

The Root or MOTHER of *Philosophy*, *Astrology*, and *Theology*.

And that you may know what it treats of, Observe,

I.

1. In the *Philosophy* it treats of the Divine Power.

I. What God is.

II. How in the Being of God, is created Nature, the Stars, and the Elements.

III. From whence every Thing has its Original.

IV. How Heaven and Earth were created.

V. How Angels, Men, and Devils were created.

VI. How Heaven and Hell, and whatever is creaturely, were created, and what the Two Qualities are in Nature.

All out of a true Ground in the Knowledge of the Spirit, by the Impulse and Motion of God.

II.

2. In the *Astrology*, it treats,

I. Of the Powers of Nature, of the Stars, and of the Elements.

II. How all Creatures proceeded from thence.

III. How the same impel and rule all.

IV. And work in all, and how Good and Bad is wrought by them in Men and Beasts.

V. Whence it comes that Good and Bad is, and reigns in this World.

VI. And how the Kingdom of Heaven and of Hell consists therein.

3. My Purpose is not to describe the Course, Place, and Name of all Stars, and what their annual Conjunction, Opposition, Quadrat, or the like is; what they yearly and hourly operate, which by a long Process of Time has been observed by the wise, skilful, and expert Men, who were rich and large in Spirit, by their diligent Contemplation, Observation, deep Sense, Calculation, and Computation.

4. Neither have I studied or learned the same, and I leave that to the Learned to discourse of; but my Intention is to write according to the Spirit and Sense, and not according to Speculation.

5. In the *Theology* it treats,

III.

I. Of the Kingdom of Christ, of what Condition it is.

II. How it is set in Opposition to the Kingdom of Hell.

III. How in Nature it fights and strives against the Kingdom of Hell.

IV. How Men through Faith and Spirit are able to overcome the Kingdom of Hell, and triumph in Divine Power, and obtain eternal Salvation, and all this as a Victory in the Battle.

V. How Man through the Operation, or working in the hellish Quality, casts himself into Perdition.

VI. And what the end of both will be at last.

6. The Supreme Title is AURORA, that is, *The Dawning of the Day in the East, or Morning Redness in the Rising of the SUN.*

And it is a secret Mystery concealed from the Wise and Prudent of this World, which they themselves shall shortly be sensible of: But to those which read this Book in Singleness of Heart, with a Desire after the Holy Spirit, who place their Hope only in God, it will not be a hidden Secret, but a manifest Knowledge.

7. I will not explain this Title, but commit it to the Judgment of the impartial Reader, who wrestleth in the good Quality of this World.

8. Now if the Critic, who qualifies or works with his Wit, in the fierce Quality, gets this Book into his Hands, he will oppose it, as there is always a Stirring and Opposition between the Kingdom of Heaven, and the Kingdom of Hell.

I. First he will say, that I ascend too high into the Deity, which is not a meet Thing for me to do.

II. Then, Secondly, he will say, that I boast of the Holy Spirit I had more need to live accordingly, and make Demonstration of it by wondrous Works or Miracles.

III. Thirdly, he will say, that I am not learned enough.

IV. Fourthly, he will say, that I do it in a vain-glorious Way.

V. Fifthly, he will be much offended at the Simplicity of the Author; as it is usual in the World to gaze only upon high Things, and Simplicity is a Scandal and Offence to it.

9. To these partial worldly Critics, I set in Opposition the Patriarchs of the first World, who were mean despised Men, against whom the World and the Devil raged as in the Time of *Enoch*, when the holy Fathers preached powerfully of the Name of the Lord, they did not ascend with their Bodies into Heaven, and behold all with their Eyes: Only the Holy Ghost revealed himself in their Spirits.

10. It is seen afterwards in the next World among the holy Patriarchs and Prophets, all which were mean simple Men, and some of them were Herdsmen.

11. And when the MESSIAH CHRIST, the Champion in the Battle in Nature, assumed the Humanity, though he was the King and Prince of Men, yet he kept himself in this World in a low Estate and Condition, and his Apostles were poor despised Fishermen.

12. Nay Christ himself returneth Thanks to his heavenly Father, that he has concealed these Things from the worldly wise Men, and revealed them unto Babes.

13. Besides it is seen, how they also were poor Sinners, having both the Impulses of Good and of Bad in Nature. And yet they reproved and preached against the Sins of the World, yea against their own Sins, which they did by the Impulse of the *Holy Spirit*, and not in Vain-Glory.

14. Neither had they any Ability from their own Strength and Power, to teach of God's Mysteries in that Kind, but all was by the Impulse of God.

15. So neither can I say any Thing of myself, nor boast or write of any Thing, except this, that I am a simple Man, and besides a poor Sinner, and have Need to pray daily *Lord, forgive us our Sins;* and say with the Apostle, *O Lord, thou hast redeemed us with thy Blood.*

16. Neither did I ascend into Heaven, and behold all the Works and Creatures of God; but the same Heaven is revealed in my Spirit, so that I know in the Spirit the Works and Creatures of God.

17. And besides, the Will to that, is not my natural Will, but it is the Impulse of the Spirit; and I have endured many an Assault of the Devil for it.

18. But the Spirit of Man is descended, not only from the Stars and Elements, but there is hid therein a Spark of the Light and Power of God.

19. It is not an empty Word which is set down in *Genesis, God created Man in his own Image, in the Image of God created he him.* For it has this Sense and Meaning *viz.* that he is created out of the whole Being of the Deity.

20. The Body is from the Elements, therefore it must have elemental Food.

21. The Soul has its Original, not only from the Body, though it is in the Body, and has its first Beginning in the Body; yet it has its Source also from without in it, by and from the Air, and so the Holy Ghost rules in it, in that Manner, as he replenishes and fills all Things, and as all Things are in God, and so God himself is all.

22. Seeing then the Holy Spirit in the Soul is creaturely, *viz.* the Propriety or Portion of the Soul, therefore it searches even into the Deity, and also into Nature; for it has its Source and Descent from the Being of the whole Deity.

23. When it is kindled or enlightened by the Holy Ghost, then it beholds what God its Father does, as a Son beholds what his Father does at Home in his own House.

24. It is a Member or Child in the House of the heavenly Father.

25. And as the Eye of Man sees even unto the Stars, from whence it has a finite Original and Beginning; so the Soul also sees even into the Divine Being, wherein it lives.

26. But as the Soul has its Source also out of Nature, and as in Nature there is good and bad, and as Man has cast himself, through Sin, into the Fierceness or Wrath of Nature, so that the Soul is daily and hourly defiled with Sins, therefore it knows but in Part.

27. For the Wrath or Fierceness in Nature reigns now also in the Soul. But the Holy Ghost does not go into the Wrath or Fierceness, but reigns in the

Source of the Soul, which is in the Light of God, and fights against the Wrath or Fierceness in the Soul.

28. And therefore the Soul cannot attain unto any perfect Knowledge in this Life, till at the End, when Light and Darkness are separated, and Wrath or Fierceness is with the Body consumed in the Earth, then the Soul sees clearly and perfectly in God its Father.

29. But when the Soul is kindled or enlightened by the Holy Ghost, then it triumphs in the Body, like a great Fire, which makes the Heart and Reins tremble for Joy.

30. But there is not presently a great and deep Knowledge in God its Father, but its Love towards God its Father triumphs thus in the Fire of the Holy Spirit.

31. But the Knowledge of God is sown in the Fire of the Holy Ghost, and at first is as small as a Grain of Mustard-seed, as Christ makes the Comparison, Afterwards it grows large like a Tree, and spreads itself abroad in God its Creator.

32. Just as a Drop of Water in the Ocean cannot avail much but if a great River runs into it, that makes a greater Commotion.

33. But the Time past, present, and to come, as also Depth and Heighth, near and afar off, are all one in God, one Comprehensibility.

34. And the holy Soul of Man sees the same also; but in this World in Part only: It happens sometimes, that it sees Nothing at all; for the Devil assaults it furiously in the fierce wrathful Source which is in the Soul, and often covers the noble Mustard-seed, and therefore Man must always be in Fight and War.

35. In this Manner and Knowledge of the Spirit, I will write concerning God our Father, in whom are all Things, and who himself is all; and will show how all is become distinct and creaturely, and how all drives and moves in the whole Tree of Life.

36. Here you shall see, 1. The true Ground of the Deity. 2. How all was One Being before the Time of the World. 3. How the holy Angels were created, and out of what. 4. How the terrible Fall of Lucifer, together with his Legions, happened. 5. How Heaven, Earth, Stars, and the Elements, were made. 6. How Metals, Stones, and other Creatures in the Earth, are generated. 7. How the Birth of Life is, and the Corporeity of all Things. 8. What the true Heaven is, in

which God and his Saints dwell. 9. And what the Wrath of God is, and the Hellish Fire. 10. And how all is become kindled and inflamed. In brief, How, and what, the Being of all Beings is.

37. The First Seven Chapters treat very plainly and comprehensively of the Being of God and of Angels, by Similitudes, that the Reader may from one Step to another at last come to the deep Sense and true Ground.

38. In the Eighth Chapter, begins the Depth in the Divine Being, and so on, the further the deeper.

39. One Thing is often repeated, and still more deeply described, for the Reader's Sake, and by Reason of my flow and dull Apprehension.

40. That which you do not find sufficiently explained in this Book, you will find more clearly in the second and third.

41. For Corruption is the Cause, why we know but in Part, and have not perfect Knowledge at once.

42. Yet this Book is the WONDER of the World, which the holy Soul will understand well enough. Thus I commit the Reader to the meek and holy Love of God.

To be placed after Page 22 of the Aurora.

The Places of Scripture referred to in the Figure.

Rev. 1.

4. John to the Seven Churches in Asia, Grace be unto you, and Peace from him which is, and which was, and which is to come, and from the seven Spirits which are before his Throne.

Rev. 4.

3. — And there was a Rainbow round about the Throne, in Sight like unto an Emerald.

5. And out of the Throne proceeded Lightenings and Thunderings, and Voices: And there were seven Lamps of Fire burning before the Throne, which are the Seven Spirits of God.

6. And before the Throne there was a Sea of Glass like unto Crystal: And in the Midst of the Throne, and round about the Throne, were four Beasts full of Eyes before and behind.

7. And the First Beast was like a Lion, and the Second Beast like a Calf, and the Third Beast had a Face as a Man, and the Fourth Beast was like a flying Eagle.

8. And the four Beasts had each of them six Wings about him, and they were full of Eyes within, and they rest not Day and Night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.

9. And when those Beasts give Glory and Honour and Thanks to him that sat on the Throne, who lives for Ever and Ever,

10. The Four-and-twenty Elders fall down before him that sat on the Throne, and worship him that lives for Ever and Ever, and cast their Crowns before the Throne, saying,

11. Thou art worthy, O Lord, to receive Glory and Honour and Power; for thou hast created all Things, and for thy Pleasure they are and were created.

Rev. 5.

6. And I beheld, and lo, in the Midst of the Throne and of the four Beasts, and in the Midst of the Elders, stood a Lamb as it had been slain, having seven

Horns, and seven Eyes, which are the seven Spirits of God sent forth into all the Earth.

8. And when he had taken the Book, the four Beasts and four-and-twenty Elders fell down before the Lamb, having every one of them Harps, and Golden Vials full of Odours, which are the Prayers of Saints.

9. And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof; for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation,

10. And hast made us unto our God Kings and Priests, and we shall reign on the Earth.

Isaiah 9.

2. The People that walked in Darkness, have seen a great Light; they that dwell in the Land of the Shadow of Death, upon them has the Light shined.

Matth. 4.

16. The People which sat in Darkness saw great Light; and to them which sat in the Region and Shadow of Death, Light is sprung up.

Αποκάλυψις πασῶν Ἀποκαλύψεων.

חֲזוֹן הַכֹּל חֲזוֹנוֹת

Revelatio Omnium Revelationum.

This A U R O R A, or

Redness of the Morning,

Is the W O N D E R of the World.

To be placed at the End of the Life.

The Monumental Crofs of Jacob Behmen.

The Monumental Cross of Jacob Behmen.

השוה

V. H. I. L. J. C. I. V.

Born of God, died in

JESUS, sealed with the Holy

Ghost, does rest here Jacob Behmen

of Old Seidenburg,

who the seven-teenth of November, about Six

of clock in the Forenoon in the 50th

Year of his Age, blessedly

departed.

VIDI. VICI. VENI.

His last

Words

Now I go hence into Paradise

GORLITZ

AURORA: THE DAY-SPRING,

OR,

Dawning of the DAY in the EAST.

The First Chapter.

An Inquisition into the Divine Being in Nature, concerning both the Qualities, the Good and the Evil.

1. THOUGH Flesh and Blood is not able to conceive and apprehend the Being of God or the Divine Being, but the Spirit when it is enlightened and kindled from God, yet if we will speak of God, and say what He is, then,

I. We must diligently consider the Powers in Nature.

II. Also the whole Creation, Heaven and Earth.

III. The Stars, the Elements, and Creatures, which had their Descent from thence, also the holy Angels, Devils, and Men; moreover, Heaven and Hell.

Of the Two Qualities in One.

2. In this Consideration are found Two Qualities, a Good one and an Evil one, which are in one another as One Thing, in this World in all Powers, in the Stars and the Elements, as also in all the Creatures and no Creature in the Flesh, in the natural Life, can subsist, unless it contains the Two Qualities.

3. Now here we must consider, what the Word *QUALITY* means, or is. A Quality is the Mobility, boiling, springing, and driving of a Thing.

Of Heat.

4. As, for Example, Heat, which burns, consumes, and drives forth all, whatsoever comes into it, which is not of the same Property; and again, it enlightens and warms all cold, wet, and dark Things; it compacts and hardens soft Things.

Of Light and Fierceness.

5. It contains likewise two other Kinds in it, namely, 1. *Light*, and 2. *Fierceness*, of which take Notice, the *Light* or the Heart of the Heat is in itself a pleasant joyful Glance or Lustre, a Power of Life, an Enlightening and Glance of what is far off, and is a Source of the heavenly Kingdom of Joy.

6. For it makes all Things in this World living and moving, all Flesh, Trees, Leaves, and Grass, grow in this World, in the Power of the Light, and have their Life therein, *viz.* in the Good.

7. Again, it contains also a Fierceness or Wrath which burns, consumes, and spoils; this Wrath or Fierceness springs, drives, and elevates itself in the Light, and makes the Light moveable.

8. It wrestles and fights together in its two-fold Source, as one Thing: It is also one Thing, but it has a double Source: The Light subsists in God without Heat, but it does not subsist so in Nature.

9. For all Qualities in Nature are one in another as one Quality, in that Manner, as God is all, and as all Things descend and come forth from him: For God is the Heart or Fountain of Nature, from him comes all.

10. Now the Heat reigns and predominates in all Powers in Nature, and warms all, and is one Source or Spring in all; for if it was not so, the Water would be too cold, and the Earth would be congealed, and there would be no Air.

11. The Heat is predominant in all, in Trees, Herbs, and Grass, and makes the Water moveable, so that, through the Waters springing out of the Earth, there grow Herbs and Grass; and it is therefore called a Quality, because it operates, moves, and boils in all, and elevates all.

12. But the Light in the Heat gives Power to all Qualities, so that all grow pleasant and joyful: Heat without Light avails not the other Qualities, but is a Perdition to the Good, an evil Source or Spring; for all is spoiled in the Fierceness or Wrath of the Heat. Thus the Light in the Heat is a quick Spring or living Fountain; into which the Holy Ghost enters, but not into the Fierceness or Wrath.

13. Yet the Heat makes the Light moveable, so that it springs and drives forth; as is seen in Winter, when the Light of the Sun is likewise upon the Earth, but the hot Rays of the Sun cannot reach into the Earth, and that is the Reason why no Fruit grows in Winter.

Of the Qualification of the Cold Quality.

14. Cold is a Quality also as well as Heat; it qualifies or operates in all Creatures, whatsoever come forth in Nature, and in all whatsoever move therein, in Men, Beasts, Fowls, Fishes, Worms, Leaves, and Grass.

15. And Heat is set in Opposition to it, and qualifies in it, as if it was one and the same Thing; but it opposes the Fierceness or Rage of the Heat, and allays the Heat.

16. It contains also two Sorts or Species in it, which are to be observed, *viz.* It mitigates the Heat, and makes all Things pleasant, and is in all Creatures a Quality of Life; for no Creature can subsist without Cold; for it is a springing driving Mobility in every Thing.

17. The other Kind of Species is Fierceness; for where it gets Power, it suppresses all, and spoils all, even as the Heat does; no Life could subsist in it, if the Heat did not hinder it. The Fierceness of Cold is a Destruction to every Life, and the House of Death, even as the Hot Fierceness also is.

Of the Qualification of the Air and the Water.

18. Air has its Original from Heat and Cold; for Heat and Cold work powerfully, and replenish all, whereby is caused a lively and stirring Motion; but when Cold allays or mitigates the Heat, then both their Qualities are rarefied and made thin; and the bitter Quality draws them together, so that they become dewy.

19. But the Air has its Original and greatest Motion from Heat, and the Water has it from Cold.

20. Now these Two Qualities wrestle continually one with another, the Heat consumes the Water, and the Cold condenses or crowds the Air. Now Air is a Cause and the Spirit of every Life and Motion in the World, whether it be in Flesh, or in any of the Vegetables, all whatever is, has its Life from the Air, and Nothing whatsoever can subsist without Air, that moves and is in this World.

21. Water also springs in every living and moving Creature in this World; in the Water consists the Body of every Thing, as the Spirit consists in the Air, be it in Vegetables or in Flesh.

22. And these two are caused by Heat and Cold, and qualify or mix, and operate together as one Thing.

23. Now in these two Qualities two other Species or Kinds are to be observed, *viz.* a living and a dead Operation. The Air is a living Quality, if it is

temperate or moderate in a Thing, and the Holy Ghost reigns in the Calmness or Meekness of the Air, and all the Creatures rejoice therein.

24. But there is a Fierceness or Wrath also in it, so that it kills and destroys by its terrible Disturbance. But the Qualification takes its Original from the fierce Disturbance or Elevation, so that it moves and drives in every Creature, from whence Life has its Original and exists; and therefore both of them must be in this Life.

25. The Water also contains a fierce deadly Spring, for it kills and consumes; and so all Things that have a Life and Being must rot and perish in the Water.

26. Thus is Heat and Cold a Cause and Original of Water and Air, in which every Thing acts and stands; every Life and Mobility stands therein. Of this I shall write more plainly, when I speak of the Creation of the Stars.

Of the Influences of the other Qualities in the Three Elements, Fire, Air, and Water.

Of the Bitter Quality.

27. The Bitter Quality is the Heart in every Life; for as it draws together the Water in the Air, and also dissipates the same, so that it becomes separable; so also in other Creatures, and in Vegetables of the Earth. For Leaves and Grass have their green Colour from the bitter Quality.

28. Now if the bitter Quality dwells meekly and gently in any Creature, then is it the Heart or Joy therein: for it dissipates all other evil Influences, and is the Beginning or Cause of Joy or of *Laughing*.

29. For being moved, it causes the Creature to tremble and be joyful, and raises it up in its whole Body: for it is the Glimpse or Ray of the heavenly Joyfulness, an Elevation of the Spirit, a Spirit and Power or Virtue in all Vegetables, and the Mother of Life.

30. The Holy Ghost moves and drives vehemently in this Quality, for it is a Part of the heavenly Joyfulness, as I shall demonstrate afterwards.

31. But it contains yet another Species or Kind, namely, Fierceness or Wrath, which is the very House of Death, a Corruption of all Good, a Perdition and

Destruction of the Life in the Flesh.

32. For if it be elevated too much in any Creature, and be inflamed in Heat, then Flesh and Spirit separate, and the Creature loses its Life, and must die; for it moves and kindles the Element of Fire, for in the great Heat and Bitterness no Flesh can subsist.

Of the Sweet Quality.

33. The Sweet Quality is set opposite to the Bitter, and is a gracious pleasant Quality, a refreshing of Life, an allaying of Fierceness, it makes all pleasant and friendly in every Creature, it makes the Vegetables of the Earth fragrant and of good Taste, affording fair, yellow, white, and ruddy Colours.

34. It is a Glimpse and Source of Meekness, of Pleasure, of heavenly Joyfulness, a House or Mansion of the Holy Ghost, a Qualification of Love and Mercy, a Joy of Life.

35. But it contains also a fierce or wrathful Source, a Source of Death and Corruption. For if it is kindled in the bitter Quality in the Element of Water, then it breeds Diseases, and the Plague or Pestilence, and Corruption of the Flesh.

36. But if it is kindled in the Heat and Bitterness, then it infects the Element of Air, whereby is engendered a sudden spreading Plague, and sudden Death.

Of the Sour Quality.

37. The Sour Quality is set opposite to the Bitter and Sweet, and is a good Temper to all, a refreshing and cooling when the bitter and sweet Qualities are elevated too much; it is a longing Delight in the Taste, a Pleasure of Life, a stirring, boiling, flowing Joy in every Thing; a Desire, Longing, and Lust of Joyfulness, a still Joy or Habitation of the Spirit: thus it is a Temperature to all living and moving Creatures.

38. It contains also a Source of Evil and Corruption: For if it is too much elevated, or stirs too much in any Thing, so that it is inflamed, then it engenders Sadness and Melancholy.

39. In the Water it causes a Stink, Putridness, and Rankness, a Forgetfulness of all Good, a Sadness of Life, a House of Death, a Beginning of Sorrow, and an End of Joy.

Of the Astringent and Saltish Quality.

40. The Saltish Quality is a good Temperature in the bitter, sweet, and sour, making every Thing pleasant; it opposes the rising of the bitter Quality, as also of the sweet and sour, lest they should be inflamed: it is a sharp Quality, a Delight in the Taste, a Source of Life and Joy.

41. It contains also Fierceness and Corruption: Being inflamed in the Fire, it engenders a hard, tearing, and stony Nature, a fierce, wrathful Source, a Destruction of Life, whereby the Stone or Gravel is engendered, causing great Pain and Torment.

42. But if it is inflamed in the Water, it engenders in the Flesh, Scabs, Sores, Pox, Leprosy, and is a mourning House of Death, a Misery, and forgetting of all Good.

The Second Chapter.

Further of the two Qualities.

1. ALL whatsoever has been mentioned above is therefore called Quality, because it qualifies, operates, or frames all in the Deep above the Earth, also upon the Earth, and in the Earth, in one another, as ONE Thing, and yet has several distinct Virtues and Operations, and but one Mother, from whence descend and spring all Things.

2. And all the Creatures are made and descended from these Qualities, and live therein, as in their Mother; and the Earth and Stones descend or proceed from thence also, and all that grows out of the Earth, lives and springs forth out of the Virtue of these Qualities, no rational Man can deny it.

3. Now this two-fold Source, Good and Evil, in every Thing, is caused by the Stars; for as the Creatures in the Earth are in their Qualities, so also are the Stars.

4. For from the two-fold Source, every Thing has its great Mobility, running, springing, driving, and growing. For Meekness in Nature is a still Rest, but the Fierceness in every Power makes all Things moveable, running, and generative.

5. For the driving Qualities cause a Lust in all Creatures to Evil and Good, so that every Thing is desirous one of the other, to copulate and increase, decrease, grow fair, perish, love, and hate.

6. In every Creature in this World is a Good and Evil Will and Source; in Men, Beasts, Fowls, Fishes, Worms, and in all that which is upon the Earth; in Gold, Silver, Copper, Tin, Iron, Steel; Wood, Herbs, Leaves, and Grass: As also in the Earth, in Stones, in the Water, and all whatsoever can be thought of.

7. There is nothing in Nature, wherein there is not Good and Evil; every Thing moves and lives in this double Impulse, Working, or Operation, be it what it will.

8. But the holy Angels, and the fierce wrathful Devils, are here to be excepted; for these are severed apart: Each of these lives, qualifies, and rules in his own peculiar Quality.

9. The holy Angels live and qualify in the Light, in the good Quality wherein the Holy Ghost reigns. But the Devils live and reign in the fierce wrathful Quality, in the Quality of Fierceness and Wrath, Destruction or Perdition.

10. Yet both of these, the good and the evil Angels, were made out of the Qualities of Nature, from whence all Things existed, only they differ in their qualifying, or in their Condition.

11. The holy Angels live in the Power of Meekness, of the Light and Joyfulness: And the Devils live in the Power of the rising or elevating Quality of Fierceness, Terror, and gross Darkness, and cannot comprehend the Light; into which Condition they precipitated and cast themselves through their Pride and Elevation of themselves, as I shall show afterwards, when I shall write of the Creation.

12. But if thou wilt not believe that in this World all descends or comes from the Stars, I will demonstrate it to thee, if thou art not a Sot or Stock, but hast some little Reason and Understanding left, therefore take Notice of that which follows.

13. First behold the Sun; it is the Heart or King of all Stars, and gives Light to all Stars from the East to the West; it enlightens and warms all, all lives and grows by its Power; besides, the Joy of all Creatures stands in its Power.

14. If that should be taken away or extinct, then all would be dark and cold; neither would there grow any Fruit, and neither Man nor Beast could propagate and increase, because their Heat would be extinguished, and their Seed would be cold and chilled.

Of the Quality of the Sun.

15. If thou wilt be a Philosopher and Naturalist, and search into God's Being in Nature, and discern how all is come to pass, then pray to God for the Holy Spirit, to enlighten thee with it.

16. For in thy Flesh and Blood thou art not able to apprehend it, and though thou readest it, yet it is but as a Fume or Mist before thine eyes.

17. In the Holy Ghost alone, who is in God, and also in the whole Nature, out of which all Things were made, in him alone thou canst search into the whole Body or Corporeity of God, which is Nature, as also into the Holy Trinity itself.

18. For the Holy Ghost goes forth from the Holy Trinity, and reigns and rules in the whole Body or *Corpus* of God that is, in the whole Nature.

19. Even as the Spirit of Man rules and reigns in the whole Body in all the Veins, and replenishes the whole Man; even so the Holy Ghost replenishes the whole Nature, and is the Heart of the good Qualities of every Thing.

20. If thou hast that Spirit in thee, so that it enlightens, fills, and replenishes thy Spirit, then thou wilt understand what follows in this Writing.

21. But if not, then it will be with thee, as it was with the wise Heathens, who gazed on the Creation, and would search and sift it out by their own Reason; and though with their Fictions and Conceits they came before God's Countenance or Face, yet they were not able to see it, but were stark blind in the Knowledge of God.

22. As the Children of Israel in the Desart could not behold the Countenance of Moses, and therefore he must put a Veil before his Face, when he drew near to the People.

23. The Cause of it was, they neither understood nor knew the true God and his Will, who notwithstanding walked among them, and therefore that Veil was a Sign and Type of their Blindness and Misunderstanding.

24. As little as a Piece of Work can apprehend him that made it, so little also can Man apprehend and know God his Creator, unless the Holy Ghost enlightens him; which happens only to those that rely not upon themselves, but set their Hope, Will, and Desires only upon God, and move in the Holy Ghost, and these are one Spirit with God.

25. Now if we consider rightly of the Sun or Stars, with their *Corpus* or Body, Operations, and Qualities, then the very Divine Being may be found therein, and that the Virtues of the Stars are Nature itself.

26. If the whole Wheel, Circumference, or Sphere of the Stars, be well considered, then it is soon found, that the same is the Mother of all Things, or the Nature out of which all Things are come, and wherein all Things stand and live, and whereby every Thing moves; all Things are made of these Powers, and therein they all abide eternally.

27. Though indeed they shall be changed at the End of this Time, when Good and Evil shall be separated; and so in like Manner Angels and Men, in the Power of Nature, out of which they had got their first Beginning, shall subsist in God eternally.

28. But here you must elevate your Mind in the Spirit, and consider how the whole Nature, with all the Powers which are in Nature, also the Extension, Depth, and Heighth, also Heaven and Earth, and all whatsoever is therein, and all that is above the Heavens, is together the Body or Corporeity of God; and the Powers of the Stars are the Fountain Veins in the natural Body of God, in this World.

29. You must not conceive, that in the Body of the Stars is the triumphing Holy Trinity, God the Father, Son, and Holy Ghost, in which there is no Evil, for it is the Light-holy, eternal Fountain of Joy, which is indivisible and unchangeable, which no Creature can sufficiently apprehend or express; which dwells and is above the Body of the Stars in itself, whose Depth no Creature is able to measure or fathom.

30. But we must not so conceive, as if God was not at all in the *Corpus* or Body of the Stars, and in this World: For when we say, ALL, or from Eternity to

Eternity, or All in All, then we understand the entire GOD.

31. Take Man for a Similitude or Example, who is made after the Image or Similitude of God, as it is written.

32. The Interior, or Hollowness in the Body of Man, is, and signifies the Deep betwixt the Stars and the Earth.

33. The whole Body with all its Parts signifies Heaven and Earth.

34. The Flesh signifies the Earth.

35. The Blood signifies the Water, and is from the Water.

36. The Breath signifies the Air, and is also Air.

37. The Wind-pipe and Arteries, wherein the Air qualifies or operates, signify the Deep betwixt the Stars and the Earth, wherein Fire, Air, and Water, qualify in an elementary Manner, and so the Warmth, the Air, and Water, qualify also in the Wind-pipe and Arteries, as they do in the Deep above the Earth.

38. The Veins signify the powerful Flowings out from the Stars, and are also the powerful Egressions of the Stars for the Stars with their Powers reign in the Veins, and give Form and Shape to Men.

39. The Entrails or Guts signify the Operation of the Stars, or their consuming all that which is proceeded from their Power, for whatsoever themselves have made, that they consume again, and remain still in their Virtue and Power, and so the Guts also are the consuming of all that which Man thrusts and stuffs into his Guts, even all whatsoever grows from the Power of the Stars.

40. The Heart in Man signifies the Heat, or the Element of Fire, and it is also the Heat; for the Heat in the whole Body has its Original in the Heart.

41. The Bladder signifies the Element of Water, and it is also Water.

42. The Liver is the Mother of the Blood; for from the Liver comes the Blood in the whole Body into all the Members.

43. The Lungs signify the Earth, and are also of the same Quality.

44. The Feet signify near and afar off; for Things near and Things afar off are all one to God: And so Man by Means of his Feet can come and go near and

far off; let him be where he will, he is in Nature neither near nor afar off; for in God these are One Thing.

45. The Hands signify God's Omnipotence; for as God in Nature can change all Things, and make of them what he pleases, so Man also can with his Hands change all that which is grown in Nature, and can make with his Hands out of them what he pleases: He rules with his Hands the Work and Being of the whole Nature, and so they very well signify the Omnipotence of God.

Now observe further,

46. The whole Body to the Neck signifies, and is the round Circle or Sphere of the Stars, as also the Deep within or between the Stars, wherein the Planets and Elements reign.

47. The Flesh signifies the Earth, which is congealed, and has no Motion; and so the Flesh in itself has no Reason, Comprehensibility, or Mobility, but is moved only by the Power of the Stars, which reign in the Flesh and Veins.

48. No more could the Earth bring forth any Fruit, neither could there grow any Metals, as Gold, Silver, Copper, Iron, or Stones, if the Stars did not work in them; neither could there grow any Grass, without the Operation of the Stars.

49. The Head signifies Heaven; the same is grown on the Body, by the Veins, Passages, and proceeding forth of Powers; and so all the Powers come again from the Head and Brain into the Body, into the Fountain-veins, or Arteries of the Flesh.

50. Now Heaven is a pleasant Palace of Joy, wherein all the Powers are, as in the whole Nature in the Stars and Elements, but not so hard Working and Springing. For every Power of Heaven has but one Species, Kind, or Form of Power, springing very bright and meek, not promiscuously Evil and Good one in another, as in the Stars and Elements, but very pure.

51. It is made out of the Midst of the Waters, but not qualifying in such a Manner as the Water in the Elements, for Fierceness or Wrath is not therein. However Heaven belongs to Nature, because the Stars and Elements have their Original and Power from the Heaven.

52. For Heaven is the Heart of the Water, as in all Creatures, and in all that which is in this World, the Water is the Heart thereof, and nothing can subsist

without Water, be it in the Flesh, or out of the Flesh, in the Vegetables of the Earth, or in Metals and Stones, in every Thing the Water is the Kernel or the Heart of it.

53. And so Heaven is the Heart in Nature, wherein all the Powers are, as in the Stars and Elements, and it is a soft, supple and meek Matter of all Powers, as the Brain in Man's Head is.

54. Now Heaven kindles with its Power the Stars and Elements, so that they move and work: And so the Head of Man is also like Heaven.

55. For as in Heaven all Powers are meek and full of Joy, and as Heaven has a Closure or Firmament above the Stars, and yet all Powers go forth from Heaven into the Stars; so the Brain also has a Closure or Firmament between it and the Body, and yet all the Powers go forth from the Brain into the Body, and into the whole Man.

56. The Head contains the five Senses, *viz.* Seeing, Hearing, Smelling, Tasting, and Feeling, wherein the Stars and Elements qualify, and therein exists the Sydereal, or Heavenly Starry or Astral and Natural Spirit in Men and Beasts, in this flow forth Good and Evil, for it is the House of the Stars.

57. Such Power the Stars borrow from Heaven, that they can make in the Flesh a living and moving Spirit in Man and Beast. The Moving of the Heaven makes the Stars moveable, and so the Head also makes the Body moveable.

58. Now open here the Eyes of thy Spirit, and behold God thy Creator.

Question.

Here now the Question is, From whence has Heaven, or whence borrows it, this Power, that it causes such Mobility in Nature?

Answer.

59. Here you must lift up your Eyes beyond Nature, into the Light-holy Triumphing divine Power, into the unchangeable holy Trinity, which is a triumphing, springing moveable Being, and all Powers are therein, as in Nature.

60. For this is the Eternal Mother of Nature, of which Heaven, Earth, Stars, Elements, Angels, Devils, Men, Beasts, and all have their Being; and therein

ALL stands.

61. When we nominate Heaven and Earth, Stars and Elements, and all that is therein, and all whatsoever is above the Heaven, then thereby is nominated the Total God, who has made himself Creaturely in these above-mentioned Beings, in his Power which proceedeth forth from him.

62. But GOD in his TRINITY is unchangeable, and whatever there is in Heaven and upon Earth, and above the Earth, has its Spring, Source and Original from the Power which proceeds from God.

63. Yet you must not therefore conceive, that in God there is Good and Evil, for God himself is the Good, and has the Name from Good, which is the triumphing eternal Joy: Only all the Powers proceed from him, which you can search out in Nature, and which are in all Things.

Question.

64. Now perhaps you may say, Is there not Good and Evil in Nature? And seeing every Thing comes from God, must not then the Evil also come from God?

Answer.

65. Behold, there is a Gall in Man's Body, which is Poison, and he cannot live without this Gall; for the Gall makes the Astral Spirits moveable, joyous, triumphing or laughing, for it is the Source of Joy.

66. But if it is inflamed or kindled in one of the Elements, then it spoils the whole Man, for the Wrath in the Astral Spirits comes from the Gall.

67. That is, when the Gall overflows, and runs to the Heart, then it kindles the Element of Fire, and the Fire kindles the Astral Spirits which reign in the Blood in the Veins and in the Element of Water; and then the whole Body trembles by Reason of the Wrath and the Poison of the Gall.

68. And such a Source has Joy, and from the same Substance as the Wrath. That is, when the Gall in the Loving or Sweet Quality is inflamed, in that which Man is in love withal, then the whole Body trembles for the Joy, in which many

Times the Astral Spirits are affected also, when the Gall is overflown, and is kindled in the Sweet Quality.

69. But it has no such Substance in God, for he has not Flesh and Blood, but he is a Spirit, in whom all Powers are; as we pray in the Lord's Prayer, "Thine is the Power."

70. And as it is written of him, "He is Wonderful, Counsel, Power, Champion, Eternal Father, Prince of Peace."

71. The Bitter Quality is in God also, but not in that Manner as the Gall is in Man, but it is an everlasting Power, in an elevating triumphing Spring, or Source of Joy.

72. And though it is written in *Moses*, I am an angry zealous God, yet the meaning of it is not, that God is angry in himself, and that there rises a Fire of Anger in the Holy Trinity.

73. No, that cannot be, for it is written, against those that hate me, in that same Creature, the Fire of Anger rises up.

74. But if God should be angry in Himself, then the whole Nature would be on Fire, which will come once to pass on the last Day in Nature, and not in God, but in God the triumphing Joy will burn; it was never otherwise from Eternity, nor will it ever be otherwise.

75. But now the elevating springing triumphing Joy in God makes Heaven triumphing and moveable, and Heaven makes the Stars and Elements moveable, and the Stars and the Elements make the Creatures moveable.

76. Out of the Powers of God are the Heavens proceeded; out of the Heaven are the Stars; out of the Stars are the Elements; out of the Elements are the Earth and the Creatures come to be.

77. Thus all had its Beginning, even to the Angels and Devils; which before the Creation of Heaven, Stars, and the Earth, were proceeded out of the same Power, out of which the Heaven, the Stars, and the Earth were proceeded.

78. This is a short Entrance or Introduction, showing how the Divine and Natural Being is to be considered. Henceforth I will describe the true Ground and Depth concerning what God is, and how all Things are framed in God's Being.

79. Which indeed has been partly concealed from the Beginning of the World to this Time, and Man with his Reason could not comprehend it.

80. But seeing God is pleased to reveal Himself in Simplicity in this last Time, I shall give way to his Impulse and Will; I am but a very little Spark of Light. AMEN.

The Third Chapter.

Of the most blessed Triumphing, Holy, Holy, Holy Trinity, GOD the Father, Son, and Holy Ghost, ONE only God.

1. Courteous Reader, here I wou'd have you faithfully admonished, to let go your Opinion and Conceit, and not to gaze after the Heathenish Wisdom, nor be offended at the Simplicity of the Author: for this Work comes not from his Reason, but from the Impulse of the Spirit.

2. Only be thou careful to get into thy Spirit the Holy Ghost, which proceeds forth from God, and He will lead thee into all Truth, and reveal Himself to thee.

3. And then thou wilt see well enough in his Light and Power; even into the holy Trinity, and understand those Things which are written as follow.

Of GOD the FATHER.

4. When our Saviour JESUS CHRIST taught his Disciples to pray, he said; When ye pray, say thus: Our Father, which art in Heaven.

5. The meaning is not, as if Heaven could comprehend, encompass or contain God the Father; for itself is made by the Divine Power: for Christ saith, My Father is greater than all.

6. And God saith in the Prophet, Heaven is my Throne, and the Earth is my Footstool. What House would you build for me? I compass the Heaven with a Span, and the Earth with three Fingers. Also, I will dwell in Jacob, and Israel shall be my Tabernacle.

7. But as Christ calls his Father, a Heavenly Father, his Meaning is, that his Father's Lustre and Power appear and shine very bright and pure in Heaven; and that above the Circle or Inclosure which we behold with our Eyes, and

which we call Heaven, does appear the totally Triumphing Holy Trinity, The Father, Son, and Holy Ghost.

8. Christ also thereby distinguishes his Heavenly Father from the Father of Nature, which is indeed the Stars and the Elements; these are our Natural Father, out of which we are made, and by whose Impulse we live here in this World, and from whence we have our Food and Nourishment.

9. But God is therefore Our Heavenly Father, in that our Soul continually longs after him, and is desirous of him, yea it thirsts and hungers continually after him.

10. The Body hungers and thirsts after the Father of Nature, *viz.* the Stars and the Elements, and that Father also feeds and nourishes the Body.

11. But the Soul thirsts after the heavenly Holy Father, and he also gives Meat and Drink to it, feeding it with his holy Spirit, and the spring Source or Fountain of Joy.

12. Yet we have not two Fathers, but only One: For Heaven is made by his Power, and the Stars out of his Wisdom, which is in him, and proceeds forth from him.

Of the Substance and Property of the Father.

13. When we consider the whole Nature and its Property, then we see the Father.

14. When we behold Heaven and the Stars, then we behold his eternal Power and Wisdom: So many Stars as stand in the whole Heaven, which are innumerable and incomprehensible to Reason, and some of them are not visible, so manifold and various is the Power and Wisdom of God the Father.

15. But every Star in Heaven differs in its Power and Quality, which also makes so many Distinctions in and among the Creatures upon the Earth, and in the whole Creation.

16. But all the Powers which are in Nature proceed from God the Father; all Light, Heat, Cold, Air, Water, and all the Powers of the Earth; Bitter, Sour, Sweet, Astringent, Hard, and Soft, and more than can be reckoned; all have their Beginning from the Father.

17. Therefore, if a Man would liken the Father to any Thing, he should liken him to the round Globe of Heaven.

18. You must not conceive here, that every Power which is in the Father, stands in a peculiar severed or divided Part and Place in the Father, as the Stars do in Heaven.

19. No, but the Spirit shows that all the Powers in the Father are one in another as one Power.

20. A Resemblance, Image, or Figure whereof, we have in the Prophet Ezekiel, Chap. 1. who sees the Lord in the Spirit and Resemblance like a Wheel, having four other Wheels one in another, the Four being like one another; and when they moved, they went straight forward which Way soever the Wind did sit or blow, and that Way they went all forward, having no Cause of Returning.

21. And thus it is with God the Father, for all the Powers are in the Father, one in another, as one Power; and all Powers consist in the Father, in an unsearchable Light and Clarity, or Brightness and Glory.

22. Yet you must not think, that God, who is in Heaven and above the Heaven, does there stand and hover, like a Power and Quality which has in it neither Reason, nor Knowledge in it, as the Sun which turns round in its Circle, and shoots forth from itself Heat and Light, whether it be for Benefit or Hurt to the Earth and Creatures, which indeed would be for Hurt, if the other Planets and Stars did not hinder.

23. No, the Father is not so, but he is an All-mighty, All-wise, All-knowing, All-seeing, All-hearing, All-smelling, All-feeling, All-tasting God, who in himself is Meek, Friendly, Gracious, Merciful, and full of Joy, yea Joy itself.

24. And he is thus from Eternity to Eternity unchangeable: He never changed himself in his Being, neither will he change himself in all Eternity.

25. He is proceeded or born of Nothing, but Himself is all in Eternity; and all whatsoever is, is come from his Power, which from Eternity goes from him.

26. His Immensity, Heighth and Depth, no creature, no not any Angel in Heaven, can search into it, but the Angels live in the Power of the Father very meekly, and full of Joy, and they always sing in the Power of the Father.

Of GOD the SON.

27. If a Man will see God the Son, he must once more look upon natural Things, otherwise I cannot write of him: The Spirit indeed beholds him, but that can neither be spoke nor written; for the Divine Being consists in Power, which can neither be written nor spoke.

28. Therefore, we must use Similitudes, if we intend to speak of God: For we live in this World, as Men who know but in Part, and are made of that which is but in Part. Therefore, I cite the Reader into the Life to come, where and when I shall speak more properly, and more clearly of this high Article.

29. In the mean while, the loving reader is to attend to the Sense and Meaning of the Spirit, and then he will not fail to get a little Refreshing, if he has but any Hunger in him.

Now Observe,

30. The Turks and Heathens say, God has no Son: Set open your Eyes wide here; and do not make yourselves quite blind, and you will see the Son.

31. The Father is all, and all Power subsists in the Father: He is the Beginning and the End of all Things; and besides and beyond him is nothing and whatever is, is from the Father.

32. For before the Beginning of the Creation of the Creatures, there was Nothing but only GOD; and where there is Nothing, out of that, Nothing will be. All Things must have a Cause or Root, or else Nothing will be.

33. Yet you are not to think that the Son is another God than the Father. Neither should you think, that the Son is without or besides the Father, and that he is a severed Part or divided Piece, as when two Men stand one by another, where one comprehends not the other.

34. No, the Father and the Son is not of such a Substance, or such a Kind of Thing; for the Father is not an Image, to be likened to any Thing; but the Father is the Fountain of all Powers, and all the Powers are one in another as one Power, and therefore he is said to be ONE only GOD.

35. Otherwise, if his Powers were divided, then he were not All-mighty, but now he is the Self-subsisting, All-mighty, and All-powerful God.

36. And the Son is the Heart in the Father; all the Powers which are in the Father, are the Propriety of the Father; and the Son is the Heart, or the Kernel,

or Pith in all the Powers in the whole Father, and he is the Cause of the springing Joy in all Powers in the whole Father.

37. From the Son, who is the Father's Heart in all his Powers, the Eternal Joy rises and springs in all the Powers of the Father, such a Joy, as no Eye has seen, nor Ear heard, neither has ever entered into the Heart of any Man, as St. Paul saith.

38. But if a Man here on Earth is enlightened with the Holy Ghost from the Fountain of JESUS CHRIST, so that the Spirits of Nature, which signify the Father, are kindled in him, then there rises such a Joy in his Heart, and it goes forth into all his Veins, so that the whole Body trembles, and the Soulish animal Spirit triumphs, as if it were sitting in the holy Trinity, which is understood only by those that have been Guests in that Place.

39. And this is but a Type or Glimpse of the Son of God in Man, whereby Faith is strengthened and preserved: For the Joy cannot be so great in an earthen Vessel as in a heavenly, wherein the perfect Power of God is fully.

Now here I must write a Similitude.

40. I will show you a Similitude in Nature, signifying how the holy Being in the holy Trinity is.

41. Consider Heaven, which is a round Globe, having neither Beginning nor End, but its Beginning and End is every where, which Way soever you look upon it: So is God, who is in and above the Heaven, he has neither Beginning nor End.

42. Now consider further the Circle or Sphere of the Stars, they denote the various Powers and Wisdom of the Father, and they are made also by the Power and Wisdom of the Father.

43. Now the Heaven, the Stars, and the whole Deep between the Stars, together with the Earth, signify the Father.

44. And the Seven Planets signify the seven Spirits of God, or the Princes of the Angels, among which also Lord LUCIFER was one before his Fall, which all were made out of the Father in the Beginning of the Creation of Angels, before the Time of this World.

45. Now Observe: The Sun stirs in the Midst, in the Deep, between the Stars, in a round Circle, and is the Heart of the Stars, and gives Light and Power to all the Stars, so tempering the Power of the Stars, that all becomes pleasant and joyful.

46. It enlightens also the Heaven, the Stars, and the Deep above the Earth, working in all Things that are in this World, and is the King, and the Heart of all Things of this World, and so rightly signifies the Son of God.

47. For as the Sun stands in the Midst, betwixt the Stars and the Earth, enlightening all Powers, and is the Light and Heart of all the Powers, and is all the Joy in this World; besides, all Beauty and Pleasantness standeth in the Light and Power of the Sun; so the Son of God in the Father, is the Heart in the Father, and shines in all the Powers of the Father; his Power is the moving springing Joy in all the Powers of the Father, and shines in the whole Father, as the Sun does in the whole World.

48. If the Earth should be taken away, which signifies the House of Misery, Trouble, or of Hell, then the whole Deep would be Light in one Place as well as in another: as indeed the whole Deep in the Father is as Light in one Place as in another, from the Lustre of the Son of God.

49. And as the Sun is a self-subsisting Creature, Power, and Light, which shineth not forth from or out of all Creatures, but in and into all Creatures, and all Creatures rejoice in its Power; so the Son in the Father is a self-subsisting Person, and enlightens all the Powers in the Father, and is the Father's Joy or Heart in his Center, or in the Midst of him.

Observe here the great Mystery of God.

50. The Sun is made or generated from all the Stars, and is a Light taken from the whole Nature, and shines again into the whole Nature of this World; it is united with the other Stars, as if itself together with all the Stars was but one Star.

51. And so the Son of God is continually generated from all the Powers of his Father from Eternity, and is not made, but is the Heart and Lustre shining forth from the Powers of his Heavenly Father; a self-subsisting Person, the Center, or Body of the Lustre in the Deep.

52. For the Father's Power generates the Son continually from Eternity to Eternity: But if the Father should cease to generate, then the Son would be no more: Also if the Son should shine no more in the Father, then the Father would be a dark Valley: And then the Father's Power would not rise from Eternity to Eternity, and so the Divine Being would not subsist.

53. Thus the Father is the self-subsisting Being of all Powers, and the Son is the Heart in the Father, which is generated continually out of all the Powers of the Father, who again enlightens the Powers of the Father.

54. Do not conceive, that the Son in the Father is so mixed, that his Person can neither be seen nor known: No;

55. For as the Sun shines not from or out of the other Stars, though it had its Original from the other Stars; so also the Son shines not from, or out of the Powers of the Father, as to his Body or Corporeity. Though he is generated continually out of the Powers of the Father; and he shines back again into the Powers of the Father, for he is another Person than the Father, but not another God.

56. He is eternally in the Father, and the Father generates him continually from Eternity to Eternity, and the Father and the Son is ONE God, of an equal Being in Power and Omnipotence.

57. The Son sees, tastes, hears, feels, smells, and comprehends All, as the Father does; in His Power all liveth and is, whatsoever is Good, as in the Father but that which is Bad or Evil is not in Him.

Of GOD the HOLY GHOST.

58. God the Holy Ghost, is the Third Person in the triumphing holy Deity, and proceeds from the Father and the Son, and is the holy moving Spring or Fountain of Joy in the whole Father.

59. He is a pleasant, meek, quiet Wind, or whispering Breath, or Mild Voice, out of all the Powers of the Father and of the Son; as on Mount Horeb with the Prophet Elijah; and on Whitsunday, or the Day of Pentecost, with the Apostles may be perceived.

60. Therefore, if we will describe his Person, Substance and Property, from the true Ground, it must be represented in a Similitude. For the Spirit cannot be

written down, being no Creature, but the moving, flowing, boiling Power of God.

61. Consider the Sun and Stars again; the Stars being many and several, inexpressible and innumerable, signify the Father: Out of the Stars the Sun is come to be, for God has made it out of them, and it signifies the Son of God.

62. And from the Sun and Stars proceed the four Elements, Fire, Air, Water, and Earth, as I shall afterwards demonstrate plainly, when I shall write of the Creation.

Now observe,

63. The three Elements, Fire, Air, and Water, have a threefold Moving or Qualification, but proceed from one Body; and consider, the Fire or Heat swells and flies aloft from the Sun and Stars; and from the Heat the Air swells and flies aloft; and from the Air comes the Water.

64. And in this Motion or Qualification consists the Life and Spirit of all Creatures, and whatever can be named in this World; and that signifies the Holy Ghost.

65. And as the three Elements, Fire, Air, and Water, proceed from the Sun and Stars, and are one Body in one another, and cause the living Motion, and the Spirit of all the Creatures of this World, so the Holy Ghost proceeds from the Father and the Son, and causes the living Motion in all the Powers of the Father.

66. And as the three Elements move in the Deep, as a self-subsisting Spirit, and cause Heat, Cold, and Clouds, and flow forth from the Power of all the Stars; and as all the Powers of the Sun and Stars are in the three Elements, as if they themselves were the Sun and Stars, from whence is the Life and Spirit of all Creatures, and it consists therein: just so the Holy Ghost proceeds from the Father and the Son, and moves in the whole Father, and is the Spirit and Life of all Powers of the whole Father.

Observe here, the deep Mystery.

67. All the Stars which Men see, and those which they do not see, they all signify the Power of God the Father; and out of these Stars is generated the

Sun, which is the Heart of all the Stars. And there goes forth from all the Stars the Power which is in every Star into the Deep: And the Power, Heat, and Shining of the Sun, goes likewise into the Deep.

68. And in the Deep the Power of all Stars, together with the Heat and Lustre of the Sun, are all but one Thing, a moving boiling Hovering, like a Spirit or Matter; only it has not Reason, for it is not the Holy Spirit. And thus also the fourth Element must adhere or belong to a natural Spirit, or it is not capable of Reason.

69. "And thus God the Father goes forth in his Deep out of all his Powers, and generates the Splendor, the Heart, or the Son of God in his Center."

70. It may be likened to the round Globe of the Sun, which shines upwards, downwards, and on every Side; and so the Splendor, together with all the Powers, goes forth from the Son of God in the whole Father.

71. Now in the whole Deep of the Father, externally without the Son, there is Nothing but the manifold and unmeasurable or unsearchable Power of the Father.

72. And the unsearchable Power and Light of the Son is in the Deep of the Father, a living, all-powerful, all-knowing, all-hearing, all-seeing, all-smelling, all-tasting, all-feeling Spirit, wherein is all Power, Splendor, and Wisdom, as in the Father and the Son.

73. And as in the Four Elements, there is the Power and Splendor of the Sun and all the Stars, so it is in the whole Deep of the Father, and that is, and is rightly called, the Holy Ghost, which is the third self-subsisting Person in the Deity.

Of the Holy TRINITY.

74. Now when we speak or write of the Three Persons in the Deity, you must not conceive, that therefore there are Three Gods, each reigning and ruling by himself, like temporal Kings on the Earth.

75. No: Such a Substance and Being is not in God; for the Divine Being consists in Power, and not in Body or Flesh.

76. The Father is the whole Divine Power, whence all Creatures have proceeded, and has been always from Eternity: He has neither Beginning nor

End.

77. The Son is in the Father, being the Father's Heart or Light, and the Father generates the Son continually from Eternity to Eternity; and the Son's Power and Splendor shine back again in the whole Father, as the Sun does in the whole World.

78. The Son is also another Person than the Father, but not Externally without, or severed from the Father, nor is he any other God than the Father is; his Power, Splendor, and Omnipotence, is no less than the whole Father.

79. The Holy Ghost proceeds from the Father and the Son, and is the Third self-subsisting Person in the Deity. As the Elements in this World go forth from the Sun and the Stars, and are the moving Spirit which is in every Thing in this World, so the Holy Ghost is the moving Spirit in the whole Father, and proceeds or goes forth from Eternity to Eternity continually from the Father and Son, and replenishes the whole Father; he is nothing Less, or Greater than the Father and Son; His moving Power is in the whole Father.

80. All Things in this World are according to the Similitude of this Ternary. Ye blind Jews, Turks, and Heathens, open wide the Eyes of your Mind: I will show you, in your Body, and in every Natural Thing, in Men, Beasts, Fowls, and Worms, also in Wood, Stone, Leaves, and Grass, the Likeness of the Holy Ternary in God.

Objection.

81. You say, there is but One Being in God, and that God has no Son.

Answer.

82. Open your Eyes, and consider your Selves: Man is made according to the Similitude, and out of the Power of God in his Ternary. Behold thy inward Man, and then thou wilt see it most plainly and clearly, if thou art not a Fool, and an irrational Beast; therefore observe,

83. In thy Heart, in thy Veins, and in thy Brain, thou hast thy Spirit; and all the Powers which move in thy Heart, in thy Veins, and in thy Brain, wherein thy Life consists, signify God the Father.

84. From that Power springs up thy Light, so that thou seest, understandest, and knowest in the same Power, what thou art to do; for that Light glimmers in thy whole Body; and the whole Body moves in the Power and Knowledge of the Light, for the Body helps all the Members in the Knowledge of the Light, which signifies God the Son.

85. For as the Father generates the Son out of his Power, and as the Son shines back in the whole Father; so in like Manner the Power of thy Heart, of thy Veins, and of thy Brain, generates a Light which shines in all thy Powers in thy whole Body. Open the Eyes of thy Mind, consider it, and you shall find it so.

86. And observe: As from the Father and the Son proceeds forth the Holy Ghost, and is a self-subsisting Person in the Deity, and moves in the whole Father, so also out of the Powers of thy Heart, Veins, and thy Brain, goes forth the Power which moves in thy whole Body; and out of thy Light goes forth in the same Power, Reason, Understanding, Skill, and Wisdom, to govern the whole Body, and to distinguish all whatsoever is externally without the Body.

87. And both these are but one in the Government of thy Mind, *viz.* thy Spirit, which signifies God the Holy Ghost: And the Holy Ghost from God rules in this Spirit in thee, if thou art a Child of Light, and not of Darkness.

88. For in Respect of this Light, Understanding, and Government, is Man distinguished from Beasts, and is an Angel of God, as I shall clearly show, when I shall write of the Creation of Man.

89. Therefore, observe exactly, and take Notice of the Order of this Book, and then thou wilt find, whatsoever thy Heart *desires*, or ever longed for.

90. Thus you find in Man three Fountains. First, the Power in thy whole Mind, which signifies God the Father. Then secondly, the Light in thy whole Mind, enlightening the whole Mind, which signifies God the Son. Then thirdly, there goes forth out of all thy Powers, and out of thy Light also, a Spirit which has Understanding.

91. For all the Veins, together with the Light in thee, as also thy Heart and thy Brain, and whatsoever is in thee, make or constitute that Spirit, and that is thy Soul, and it well signifies the Holy Ghost, which proceeds forth from the Father and the Son, and reigns in the whole Father, for the Soul of Man reigns in the whole Body.

92. But the Body, or the bestial Flesh in Man, signifies the dead corrupted Earth, which Man through his Fall has so framed to himself, of which more shall be spoken in its due Place.

93. The Soul contains the first Principle; and the Soul's Spirit the second Principle in *Ternario sancto*, in the Holy Ternary; and the outward Spirit, *viz.* the Astral, contains the third Principle of this World.

94. Thus you find also the Ternary of the Deity in Beasts; for as the Spirit of a Man is, and exists, so it is also in a Beast, and therein is no Difference.

95. But the Difference lies in this, that Man is made by God himself out of the best Kernel or Pith of Nature, to be his Angel and Similitude, and God rules in Man with his Holy Spirit; so that Man can speak, discourse, distinguish, and understand all Things.

96. But a Beast is made of the wild Nature of this World; the Stars and Elements have generated Beasts through their Motion, according to the Will of God.

97. And so the Spirit in Birds, Fowls, and Worms, exists also; and all has its threefold Source in Similitude to the Ternary in the Deity.

98. And you see also the Ternary of the Deity in Wood and Stones, as also Herbs, Leaves, and in Grass, only *these* are all earthly.

99. However, Nature generates Nothing, be it what it will in this World, and though perhaps it should stand or continue but scarce a Minute, yet it is all generated in the Ternary, or according to the Similitude of God.

100. Now observe: In either Wood, Stone, or Herbs, there are Three Things contained, neither can any Thing be generated or grow, if but one of the Three should be left out.

101. I. First, there is the Power, from which a Body comes to be, whether Wood, Stone, or Herbs. II. After that, there is a Sap in that Thing, which is the Heart of the Thing. III. And thirdly, there is in it a springing, flowing Power, Smell or Taste, which is the Spirit of the Thing, whereby it grows and increases. Now if any of these Three fail, the Thing cannot subsist.

102. Thus you find in every Thing a Similitude of the Ternary in the Divine Being, look upon what you will; let no Man make himself so entirely blind as to think otherwise, or to think that God has no Son and Holy Ghost.

103. I shall make this more plain and clear, when I come to write of the Creation; for I do not borrow of other Men in my Writings: And though indeed I quote many Examples and Testimonies of God's Saints, yet all is wrote by God in my Mind, so that I absolutely and infallibly believe, know, and see it, yet not in the Flesh, but in the Spirit, in the Impulse and Motion of God.

104. It is not so to be understood, that my Reason is greater or higher than that of all other Men living; but I am the Lord's Twig or Branch, and am a very mean and little Spark of his: he may set me where he pleases, I cannot hinder him in that.

105. Neither is this my Natural Will, that I can do it by my own small Ability; for if the Spirit were withdrawn from me, then I could neither know nor understand my own Writings; and I must on every Side fight and struggle with the Devil, and lie open to Temptation and Affliction as well as other Men.

106. But in the following Chapters, you will soon see the Devil and his Kingdom laid naked; his Pride and Reproach shall suddenly be discovered.

The Fourth Chapter.

Of the Creation of the Holy Angels. An Instruction, or open Gate of Heaven.

THE Learned, and almost all Writers, have very much incumbered, and troubled their Heads greatly, to search, contrive, and conceive in Nature (and have brought forth many and various Opinions) concerning how, and of what the Holy Angels were framed: And on the other Side, what that horrible Fall of the Great Prince Lucifer was, or how he became so *tame* a wicked, and fierce wrathful Devil. From whence that Evil Quality should spring, or what drove him to it.

2. And though this Ground and great Mystery has remained hidden from the Beginning of the World, and that human Flesh and Blood is not able to conceive or apprehend it, yet God, who created the World, will reveal himself now at the End; and all great Mysteries will be manifested or revealed, to intimate, that the great Day of Revelation and final Judgment is near, and daily to be expected.

3. On which will be restored again all that which has been lost through Adam, and in which the Kingdom of Heaven, and the Kingdom of the Devil, shall be severed asunder, in this World.

4. But how all this will be done, God will reveal in the highest Plainness and Simplicity, so that no Man will be able to oppose him.

5. Therefore, every one should lift up his Eyes, for his Redemption draweth near, and not seek after base Covetousness, Pride, and wanton luxurious Stateliness, supposing it the best Life to be here; whereas in their Luxury they sit in the Midst of Hell, to wait upon Lucifer as his Guard.

6. Which themselves shall suddenly be sure to see with great Terror, Anguish, and eternal Despair, as also to their Shame and Scorn: of which the Devils are a terrible Example, who were once the fairest and brightest Angels in Heaven, as I shall reveal, write, and manifest as follows. I will suffer God's Impulse, I am not able to withstand it.

Of the Divine Quality.

7. Since you have perceived, in the Third Chapter, the Ground of the Ternary in the Divine Being, I shall here show plainly the Power and Operation, as also the Qualities, or Qualification, in the Divine Being; or from what the Angels were properly and peculiarly created, or what their Body and Power are.

8. And, as I said before, all the Powers or Virtues are in God the Father, and no Man with his Sense and Thoughts can reach to apprehend it. But in the Stars and the Elements, as also by all the Creatures in the whole Creation of this World, a Man may clearly know it.

9. All Power and Virtue is in God the Father, and proceeds also forth from him, as Light, Heat, Cold, Soft, Gentle, Sweet, Bitter, Sour, Astringent or Harsh, Sound or Noise, and much more that is not possible to be spoken or apprehended. All these are in God the Father, one in another as one Power, and yet all these Powers move in his Exit or going forth.

10. But the Powers in God do not operate or qualify in that Manner, as in Nature, in the Stars, and Elements, or in the Creatures. No, you must not conceive it so: For Lord *Lucifer* in his Elevation made the Powers of impure Nature thus burning, bitter, cold, astringent, sour, dark, and unclean.

11. But in the Father all Powers are mild, soft, like Heaven, very full of Joy, for all the Powers triumph in one another, and their Voice or Sound rises up from Eternity to Eternity.

12. There is nothing in them but Love, Meekness, Mercy, Friendliness, or Courtesy; even such a triumphing, rising Source or Fountain of Joy, wherein all the Voices of Heavenly Joyfulness sound forth, so as no Man is able to express it, nor can it be likened to any Thing.

13. But if a Man will liken it to any Thing, it may nearest be likened to the Soul of Man, when kindled or enlightened by the Holy Ghost.

14. For then it is thus joyful and triumphing, and all Powers rise up in it and triumph, and so raise the Bestial Body, that it trembles: This is a true Glimpse of the divine Quality, as the Quality is in God. In God all is Spirit.

15. The Quality of Water is not of such a running and qualifying Condition or Manner in God, as it is in this World, but is a Spirit, very bright, clear, and thin, wherein the Holy Ghost riseth up, a mere Power.

16. The bitter Quality qualifies in the sweet, astringent or harsh and sour Quality, and the Love rises up therein from Eternity to Eternity.

17. For the Love in the Light and Clarity, or glorious Brightness, goeth forth from the Heart or Son of God, in all the Powers of the Father, and the Holy Ghost moves in them all.

18. And this, in the Deep of the Father, is like a Divine *SALITTER*, which I must needs liken to the Earth, which before its Corruption was even such a Salitter. But not so Hard, Cold, Bitter, Sour, and Dark, but like the Deep, or like Heaven, very clear and pure, wherein all Powers were good, fair, and heavenly; but that Prince *Lucifer* thus spoiled them, as you shall perceive hereafter.

19. This Heavenly Salitter, or Powers one in another, generate heavenly joyful Fruits and Colours; all Manner of Trees and Plants, on which grow the fair pleasant and lovely Fruits of Life. There spring up also in these Powers and Virtues, all Manner of Blossoms and Flowers, with fair Heavenly Colours and Smells. They are of several Tastes, each according to its Quality and Kind, very Holy, Divine, and full of Joy.

20. For every Quality bears its own Fruit, as it is in the corrupted murtherous Den or dark Valley and Dungeon of the Earth there spring up all Manner of

Earthly Trees, Plants, Flowers, and Fruits. Also within the Earth, grow curious precious Stones, Silver, and Gold, and these are a Type of the Heavenly Generating or Production.

21. Nature labours with its utmost Diligence upon this corrupted dead Earth, that it might generate Heavenly Forms and *Species* or Kinds; but it generates only dead, dark, and hard Fruits, which are no more than a mere Shadow or Type of the Heavenly.

22. Moreover its Fruit are altogether fierce, or biting, bitter, four, astringent, or harsh and hot, also cold, hard and evil; they have scarce any Spark or Spice of Goodness in them. Their Sap and Spirit is mixed with hellish Quality, their Scent or Smell is a very Stink; thus has Lord *Lucifer* caused them to be; as I shall clearly show hereafter.

23. Now when I write of Trees, Plants and Fruits, you must not understand them to be Earthly, like those that are in this World: For it is not my Meaning, that there shall grow in Heaven such dead hard Trees of Wood, or such Stones as consist of an earthly Quality.

24. No, but my Meaning is heavenly and spiritual, yet truly and properly such: I mean no other Thing than what I set down in the Letter.

25. In the Divine Pomp and State are especially two Things to be considered: First the Salitter or the Divine Powers, which are moving springing Powers.

26. In that same Power grows up and is generated Fruit according to every Quality and *Species*, or Kind, *viz.* heavenly Trees and Plants, which without ceasing bear Fruit, fairly blossom, and grow in divine Power, so joyfully, that I can neither speak nor write it down, but stammer it like a Child, that is learning to speak, and can by no Means rightly call it as the Spirit gives it forth to be known.

27. The second Form or Property of Heaven in the divine Pomp or State, is *Mercurius*, or the Sound, as in the Salitter of the Earth there is the Sound, whence there grows Gold, Silver, Copper, Iron, and the like; of which Men make all Manner of Musical Instruments for sounding, or for Mirth, as Bells, Organ-Pipes, and other Things that make a Sound: There is likewise a Sound in all the Creatures upon Earth, else all would be in Stillness and Silence.

28. By that Sound in Heaven all Powers are moved, so that all Things grow joyfully, and generate very beautifully: And as the Divine Power is manifold

and various, so also the Sound or *Mercurius* is manifold and various.

29. For when the Powers spring up in God, they touch and stir one another, and move one in another, and so there is a constant Harmony, Mixing, or Consort, from whence go forth all Manner of Colours. And in those Colours grow all Manner of Fruits, which rise or spring up in the Salitter, and the *Mercurius* or Sound mingles itself therewith, and rises up in all the Powers of the Father, and then Sounding and Tunes rise up in the heavenly Joyfulness.

30. If you should in this World bring many thousand Sorts of musical Instruments together, and all should be tuned in the best Manner most artificially, and the most skilful Masters of Music should play on them in Concert together, all would be no more than the Howlings and Barkings of Dogs, in Comparison of the Divine Music, which rises through the Divine Sound and Tunes from Eternity to Eternity.

31. Further, if you will consider the heavenly Divine Pomp, State, and Glory, and conceive how it is, and what Manner of Sprouting, Branching, Delight, and Joy there is in it, view this World diligently, and consider what Manner of Fruit, Sprouts, and Branches, grow out of the Salitter of the Earth, from Trees, Plants, Herbs, Roots, Flowers, Oils, Wine, Corn, and whatever else there is that your Heart can find out; all is a Type of the heavenly Pomp.

32. For the earthly and corrupt Nature has continually laboured from the Beginning of its Creation to this Day, to bring forth heavenly Forms or Shapes in the Earth, as also in Man and Beasts; as Men very well see that every Year new Arts are invented and brought to Light, which has been constantly so from the Beginning to this Time. But yet Nature has not been able to bring forth heavenly Power, Virtue, and Qualities, therefore its Fruit is half dead, corrupt, and impure.

33. You must not think, that in the Divine Pomp there come forth Beasts, Worms, and other Creatures in Flesh, as in this World they do: No; but I mean only the wonderful Proportion, Power, Virtue, and Comeliness of Feature in them. And Nature labours with utmost Diligence, to produce in its Power heavenly Figures, Shapes, or Forms, as we see in Men, Beasts, Fowls, and Worms, as also in the Increase or Growth of the Earth, that all Things are done, show, and appear most curiously, artificially, and delicately: For Nature would willingly be delivered from this Vanity, that it might procreate heavenly Forms in the holy Power.

34. For in the Divine Pomp likewise go forth all Manner of Sprouting and Vegetation of Trees, Plants, and all Manner of Fruit; and every one bears its own Fruit, yet not in an earthly Quality and Kind, but in a Divine Quality, Form, and Kind. Those Fruits are not of so dead, hard, bitter, sour, and astringent a Relish for Food, nor do they rot and grow stinking, as those in this World do, but all consist in holy Divine Power. Their Constitution or Composition is from Divine Power, from the Salitter and *Mercurius* of the Divine Pomp, and they are the Food of the Holy Angels.

35. If Man's abominable Fall had not spoiled it, he would have been feasted in such a Manner in this World, and have eaten such Fruits as indeed were presented to him in Paradise, in a twofold Manner. But the infectious Lust, Longing, and Malady of the Devil, who had infected and spoiled the Salitter of which *Adam* was made, that brought Man into an Evil Longing or Lust to eat of both the Qualities, the Evil and the Good, of which I shall write clearly, as follows, and demonstrate it.

Of the Creation of Angels.

36. The Spirit shows plainly and clearly, that before the Creation of Angels, the Divine Being, with its Rising and Qualifying, was from Eternity, and remained so in the Creation of Angels, as it is also at this Day, and will so continue in and to Eternity.

37. And the Space, Room, or Place of this World, together with the creaturely Heaven, which we behold with our Eyes, as also the Space or Place of the Earth and Stars, together with the Deep, was in such a Form as now at this Day it is in, aloft, above the Heavens, in the Divine Pomp.

38. It was the Kingdom of the great Prince *Lucifer*, in the Creation of the Angels: who by his proud Elevation in his Kingdom kindled the Qualities, or the Divine Salitter, out of which he was made; and set it on Fire; supposing thereby he should grow greatly and highly light and qualifying, above the Son of God; but he became a Fool, therefore this Place or Space in its burning Quality could not subsist in God, whereupon the Creation of this World ensued.

39. But this World at the End, in God's appointed Time, will be set again into its first Place, as it was before the Creation of Angels, and Lord *Lucifer* will have a Hole or Dungeon for his eternal Habitation therein, and he will remain

eternally in his kindled Quality, which will be an eternal base filthy reproachful Habitation, an empty void dark Valley, or Dungeon, a Hole of Fierceness or Wrath.

Now Observe,

40. God in his Moving created the holy Angels at once, not out of a strange Matter but out of himself, out of his own Power, and eternal Wisdom.

41. But the Philosophers had this Opinion, as if God had made the Angels only out of the Light; but they erred therein, for they were made not only out of the Light; but out of all the Powers of God.

42. And as I have shown before, there are two Things especially to be observed in the Deep of God the Father, first, the Power, or all Powers of God the Father, of the Son, and of the Holy Ghost, are very lovely, pleasant, and various, and yet are all One in another as one Power. And as the Powers of all the Stars rule in the Air, so also in God: But every Power in God flows itself with its Operation severally and distinctly.

43. Then afterwards the Sound is in every Power, and the Tone or Tune of the Sound is according to the Quality of every Power; and therein consists the total heavenly Kingdom of Joy; and so from this divine Salitter and *Mercurius* all Angels are made, *viz.* out of the Body of Nature.

Question

44. But thou mayest here ask: How are they made or generated, or in what Way and Manner?

Answer

45. If I had the Tongue of an Angel, and thou hadst an angelical Understanding, we might very finely discourse of it. But the Spirit only sees it, and the Tongue cannot advance towards it. For I can use no other Words than the Words of this World; but now the Holy Ghost being in thee, thy Soul will well apprehend it.

46. For behold the total Holy Trinity has with its moving composed, compassed, or figured a Body, or Image out of itself, like a little God, but not so fully or strongly going forth, as the whole Trinity, yet in some Measure according to the Extent and Capacity of the Creatures. For in God there is neither Beginning nor End; but the Angels have a Beginning and End, but not circumscriptive, apprehensive, palpable, or conclusive: for an Angel can sometimes be great, and suddenly little again; their Alteration is as swift as Man's Thoughts are. All Qualities and Powers are in an Angel, as they are in the whole Deity.

47. But thou must rightly understand this. They are made and compacted together, or figured out of the Salitter and *Mercurius*, that is, out of the Exit or Excrescence.

48. Consider this Similitude: Out of the Sun and Stars go forth the Elements, and they make in the Salitter of the Earth a living Spirit, and the Stars remain in their Circle or Sphere, and that Spirit likewise gets the Quality of the Stars.

49. But now the Spirit after its Compaction is a separate distinct Thing, and has a Substance of its own, as all the Stars have, and the Stars also are and remain separate and distinct Things, each of them is free to itself.

50. Nevertheless the Quality of the Stars reigns in the Spirit, yet the Spirit can and may raise, or demerse itself in its own Qualities, or may live in the Influences of the Stars, as it pleases: For it is free, for it has got the Qualities which it has in itself for its own.

51. And though it had them at the Beginning from the Stars, yet they are now its proper own: Just as a Mother when she has the Seed in herself, as long as she has it in her, and that it is a Seed, it is hers; but when the Seed is become a Child, then it is no more the Mother's, but is the Child's proper own.

52. And though the Child is in the Mother's House, and the Mother nourishes the Child with her Food, and the Child could not live without the Mother, yet both the Body and the Spirit, which are generated out of the Seed of the Mother, are the Child's proper own, and it retains its corporeal Right to itself.

53. And in this Manner it is with the Angels, they are also all composed, framed, or figured out of the Divine Seed, but every one has his own Body to itself, though they are in God's House, and feed on the Fruit of their Mother, out of which they were made, yet the Bodies are their proper own.

54. But the Quality externally without them, or externally without their Bodies, *viz.* their Mother, is not their Propriety, as also their Mother is not the Child's Propriety; also the Mother's Food is not the Child's Propriety; but the Mother gives it to the Child out of Love, seeing she has generated the Child.

55. She may well also thrust the Child out of her House, when the Child is stubborn, and will not be obedient, and may withdraw her Food from it, which also thus befel the Principality of *Lucifer*.

56. Thus God may withdraw his Divine Power, which is externally without the Angels, when they elevate themselves against him, but when that is done, a Spirit must faint and perish. As when the Air, which also is Man's Mother, is withdrawn from a Man, he must needs die so also the Angels cannot live without their Mother.

The Fifth Chapter.

Of the Corporeal Substance, Being, and Propriety of an Angel.

Question

1. NOW here the Question is: What Manner of Body, Form, or Shape has an Angel, or what Figure is it of?

Answer

2. As Man is created for the Image and Similitude of God, so also are the Angels, for they are the Brethren of Men, and Men in the Resurrection will have no other Form or Image than the Angels have, as our King *CHRIST* himself testifies.

3. Besides, the Angels never showed themselves in any other Form or Shape to Men here on Earth, than in a human Form and Shape.

4. Therefore, seeing in the Resurrection, we shall be like the Angels, the Angels must needs be shaped and figured like us, or else we must assume to us another Image or Shape in the Resurrection, which would be again against and contrary to the first Creation.

5. Thus also *Moses* and *Elias* appeared to the Disciples of Christ in their own Form and Shape, on Mount *Tabor*, though they had been a long Time in Heaven before.

6. And *Elias* was taken up into Heaven alive, with his living Body, and yet had now no other Form or Shape than he had when he was on Earth.

7. Also when Christ went to Heaven, two Angels hovered in the Clouds, and said to the Disciples: Ye Men of Israel, what do you look after? This *JESUS* shall come again, as you have seen *HIM* go away to Heaven.

8. Thus it is plain and clear enough, that He will come again in the same Form at the last Day, with a divine and glorified Body, as a Prince of the Holy Angels, which shall be the Men-Angels.

9. The Spirit also testifies clearly, that Angels and Men have one and the same Image: For God has made another Angel instead of expulsed *Lucifer* and his Legions, out of the same Place, wherein *Lucifer* sate, and out of which he was made, which Angel was *ADAM*, if he had but persevered in his Clarity Brightness or Glory.

10. But there is yet a sure Hope of Resurrection, and then we shall get the Angelical Clarity or Glory, and Purity again.

Question

11. Now you will ask; How are the Angels then created according to the Image of God?

Answer

12. First the compacted figured Body is indivisible and incorruptible, and not to be felt by Man's Hands; for it is constituted or composed out of the Divine Power, and that Power is so knit and bound together, that it can never be destroyed again.

13. For as none, no not any Thing, can destroy the whole Deity, so also there is not any Thing can destroy an Angel; for every Angel is formed, figured, set together or composed out of all the Powers of God, not with Flesh and Blood, but out of the Divine Power.

14. And first the Body is out of all the Powers of the Father, and in those Powers is the Light of God the Son: and now the Powers of the Father and of the Son, which are in an Angel creaturely, generate an understanding Spirit, which rises up in that Angel.

15. First of all the Powers of the Father generate a Light, whereby an Angel sees into the whole Father, whereby he can see the outward Power and Operation of God, which is externally without its own Body, and thereby can see its Fellow-brethren, and can see and enjoy the glorious Fruit of God, and therein consists its Joy.

16. And that Light at first came out of the Son of God in the Powers of the Father, into the Angelical Body creaturely, and is the Body's proper own, which cannot be withdrawn from it by any Thing, unless itself extinguishes it, as *Lucifer* did.

17. Now all the Powers which are in the whole Angel generate that Light; and as God the Father generates his Son to be his Heart, so the Power of the Angel generates also its Son and Heart in itself, and that again enlightens all Powers in the whole Angel.

18. After that there goes forth out of all the Powers of the Angel, and also out of the Light of the Angel, a Fountain which springs or boils in the whole Angel; and that is its Spirit, which rises up into all Eternity: For in that Spirit is all Knowledge and Skill of all the Powers which are in the total God.

19. For that Spirit springs up out of all the Powers of the Angel, and goes up into the Mind, where it has five open Doors, there it can look round about and see whatsoever is in God, and also whatsoever is in itself, and so goes forth from all the Powers of the Angel, as also from the Light of the Angel; as the Holy Ghost goes forth from the Father and the Son, and the whole *Corpus* or Body.

Now observe the great Mystery.

20. As there are Things to be observed in God; the First is the Salitter, or the Divine Powers, out of which the Body or Corporeity is; and the Second is the *Mercurius*, Tone, Tune or Sound: Thus also it is in like Manner and Form in an Angel.

21. First there is the Power, and in the Power is the Tone or Tune, which rises up in the Spirit, into the Head, into the Mind, as in Man in the Brain; and in the Mind it has its open Doors or Gates; but in the Heart it has its Seat, Residence and Original, where it exists out of all Powers.

22. For the Fountain of all Powers floweth in the Heart, as it does also in Man; and in the Head it has its Princely Seat, where it sees all, smells all, and feels all.

23. And now when it sees and hears the divine Tone, Tune and Sound rise up, which is externally without it, then is its Spirit affected and kindled with Joy, and elevates itself in its Princely Seat, and sings and sounds forth very joyful Words concerning God's Holiness, and concerning the Fruit and Vegetation of the Eternal *Life*.

24. Also concerning the Ornament, Colours and Beauty of the eternal Joy, and concerning the amiable blessed Glance, or gracious Aspect and Countenance of God the Father, Son, and Holy Ghost; also concerning the excellent Fraternity, Fellowship, and Communion of Angels, concerning the continual everlasting Joyfulness, concerning the Holiness of God, and concerning the Angels own Princely Government.

25. In brief, concerning all Powers, and that which proceeds from all God's Powers, which in Regard of the Inaptitude of my Corruption in the Flesh I cannot write; I would much rather be there present myself. But what I cannot write here, I will commit to thy Soul to consider further of, and at the Day of the Resurrection you shall see it most plainly and clearly.

26. You should not here scorn my Spirit, for it is not sprung forth from the wild Beast, but is generated from my Power and Virtue, and enlightened by the Holy Ghost.

27. I write not here without Knowledge; but if thou, like an Epicure and fatted Swine of the Devil, from the Devil's Instigation, shouldst mock at these Things and say, The Fool surely has not gone up to Heaven, and seen or heard them; these are mere Fables; therefore in the Power of my Knowledge, I would have you warned and cited before the severe Judgment of God. And though in my Body I am too weak to bring thee there, yet That from which I have my Knowledge, is mighty and potent enough to cast thee even into the Abyss of Hell.

28. Therefore, take warning, and consider that thou also belongest to the Angelical Quire, and read the following Hymn with longing Delight, and then the Holy Ghost will be awakened and stirred up in thee, and thou also wilt get a Desire and Longing after the heavenly Chorus, and Choir of Dancing. Amen.

29. The Musician has wound up his Pegs and tuned his Strings, the Bridegroom comes, take heed thou dost not get the hellish Gout in thy Feet, when the Round begins, lest thou be found incapable or unfit for the Angelical Dance, and so be thrust out from the Wedding, seeing thou hast no Angelical Garment on.

30. Surely the Gate will be locked upon thee, and so thou wilt not enter in any more, but wilt dance with the Hellish Wolves in the hellish Fire; truly thou wilt forget then to mock, and Sorrow will gnaw thee.

Of the Qualification of an Angel.

Question.

31. The Question now is, What Manner of Qualification has an Angel?

Answer.

32. The Holy Soul of a Man, and the Spirit of an Angel, is and has one and the same Substance and Being, and there is no Difference therein, but only in the Quality itself, or their corporeal Government; that which qualifies outwardly or from without in Man, by the Air, has a corrupt earthly Quality, yet on the other Side it has also a divine and heavenly Quality hidden from the Creatures.

33. But the Holy Soul understands it well, as the Kingly Prophet David saith, The Lord rideth on the Wings of the Wind.

Question.

34. But a simple Man may ask: What do you mean by the Word Qualifying, or what is that?

Answer.

35. I mean thereby the Power, which in the Body of the Angel enters in from without, and comes forth again as in a Similitude, when a Man fetches Breath and breaths it forth again; for therein stands the Life both of the Body and of the Spirit.

36. The Quality from without kindles the Spirit in the Heart, in the first Fountain, whereby all the Powers in the whole Body become stirring, and then that Quality in the corporeal Spirit, which is the natural Spirit of an Angel or Man, rises up into the Head, where it has its Princely Seat, or Throne and Government, and there it has its Counsellors, whose Advice it takes.

37. The first Counsellor is the Eyes; they are affected with every Thing they look upon, for they are the Light.

38. For as the Light goes forth from the Son of God in the whole Father into all the Powers, and affects all the Powers of the Father, and on the other Side all the Powers of the Father affect the Light of the Son of God; so do the Eyes work in the Thing they look upon, and the Thing works again in the Eyes, and the Eyes as the Counsellor, bring it into the Head before the Princely Seat or Throne; and there it is to be approved of.

39. Now if the Spirit is pleased with it, then it brings the same to the Heart, and the Heart gives it to the Passages or issuings forth of the Powers, or Fountain-veins in the whole Body; and then the Mouth, and Hands, and Feet, fall to work.

40. The Second Counsellor is the Ears, which have their Rise also from all the Powers in the whole Body through the Spirit; their Fountain is *Mercurius* or the Sound, which arises from all the Powers.

41. And as in all the Powers of God the *Mercurius* rises and sounds, wherein the heavenly Tone, Tune or Joy, consists, and the Tone or Tune goes forth out of all the Powers, and so in the Attraction of the Spirit in God, is elevated or raised up; and when one Power touches or stirs the other, and tunes or sounds, then the Tune or Sound goes forth, and rises up again in all the Powers of the Father; and so all the Powers of the Father are again affected therewith, whereby they are always impregnated with the Tune, and continually generate it again in every Power: Thus also the second Counsellor in the Head, is the Ears, they stand open, and the Sound goes forth through them in all that sounds.

42. Now where the *Mercurius* sounds, and is elevated, there the *Mercurius* of the Spirit goes also in, and is thereby affected, and brings it before the Princely Throne in the Head, where it is to be approved by the other Four Counsellors.

43. And if the Spirit is pleased with it, then it brings the same before its Mother into the Heart, and the Heart, or the Fountain of the Heart, gives it to all the Powers in the whole Body and then the Mouth and Hands lay hold on it.

44. But if the whole Princely Counsel in the Head be not pleased, so that it is approved, then it lets that go again, and brings it not to the Mother, the Heart.

45. The *third* Princely Counsellor is the *Nose*; there the Fountain rises up from the Body in the Spirit into the Nose, and there it has two open Doors or Gates.

46. And as the excellent, precious, and amiable blessed Savour or Smell goes forth from all the Powers of the Father and of the Son, and tempers itself with all the Powers of the Holy Ghost, whence the Holy Spirit and most precious Savour rises up from the Fountain of the Holy Ghost; and flows or boils in all the Powers of the Father, and kindles all the Powers of the Father, whereby they are impregnated again with the amiable blessed Savour, or Saving Smell, and so generate it in the Son and Holy Ghost, so also in Angels and Men, the Power of the Smell rises up out of all the Powers of the Body by and through the Spirit, and comes forth at the Nostrils of the Nose, and is affected with all Smells or Savours, and brings them through the Nostrils of the Nose, which is the third Counsellor, into the Head, before the Princely Seat, or Throne.

47. And there it is to be proved, whether it be a good Smell, or Savour pleasing to its Constitution and Complexion, or no: If it be good, then it brings the same to its Mother, that it may be brought to Effect; if not, then is it expelled and thrust away.

48. And this Counsellor of the Smell, which is generated out of the Salitter, is also mixed with *Mercurius*, and so belongs to the heavenly Joyfulness, and is a glorious, excellent, and fair Fountain in God.

49. The fourth Princely Counsellor is the Taste on the Tongue, which also arises from all the Powers of the Body through the Spirit into the Tongue: For all Fountain-veins of the whole Body go into the Tongue, and the Tongue is the Sharpness or Taste of all the Powers: As the Holy Ghost goes forth from the

Father and the Son, and is the Sharpness or Proof of all Powers, and in his moving or rising up, brings all that which is good again into all the Powers of the Father, whereby the Powers of the Father are impregnated again, and so continually generate the Taste.

50. But that which is not good, the Holy Ghost speweth that out as a loathsome Abomination, as it is written in the *Apocalypse*, and as he spewed out the Great Prince Lucifer in his Pride and Perdition. For he could no more endure to taste the fiery proud Stinking Quality; and thus it is also to all proud stinking Men.

51. O Man let this be told thee, for the Spirit is earnestly Jealous in this Thing especially: Desist from Pride, or else it will be with you as it befell the Devils. There is no jesting or trifling herein; the Time is very short, thou wilt suddenly taste it, I mean the hellish Fire.

52. Now as the Holy Ghost proves all, so the Tongue proves all Tastes: And if the same pleases the Spirit, then it brings the same into the Head, to the other four Counsellors before the Princely Seat, and there it is proved, whether it be profitable or wholesome for the Qualities of the Body.

53. If so, then is it brought to the Mother, the Heart, which gives it to all the Veins or Powers of the Body, and then the Mouth and Hands lay hold of it. But if it is not good, then the Tongue spits or spews it out, before it comes to the Princely Counsel.

54. But though it be pleasant to the Tongue, and is of a good Taste, but yet is not Serviceable and useful for the whole Body, then it is rejected nevertheless, when it comes before the Council, and the Tongue must spit or spew it out, and touch it no more.

55. The fifth Princely Counsellor is the Feeling; which fifth Counsellor arises also from all the Powers of the Body in the Spirit, into the Head.

56. As all Powers go forth from God the Father and Son, in the Holy Ghost, and so one touches the other, from whence exists the Tune or *Mercurius*, so that all the Powers sound and move themselves.

57. Else if one did not touch the other, nothing would stir at all, and so this touching makes the Holy Ghost stir, so that he rises up in all the Powers, and touches all the Powers of the Father, wherein then exists the heavenly Joyfulness or triumphing, as also Tuning, Sounding, Generating, Blossoming,

and Vegetation or Springing, all which has its Rising from this, that one Power touches the other.

58. For Christ saith in the Gospel, I work, and my Father worketh also. And he means this very touching and working, in that every Power goes forth from him, and generates the Holy Ghost, and in the Holy Ghost all the Powers are already clearly Stirred, by the going forth of the Father.

59. And therefore the Holy Ghost flows, boils, and rises up from Eternity to Eternity, and kindles again all the Powers of the Father, and makes them stirring, so that they are always impregnated.

60. In such Manner it is also in Angels and Men for all Powers in the Body arise, and touch one another, or else Angels and Men could feel nothing.

61. But if one Member be too much stirred, it cries to the whole Body for Help, and the whole Body stirs, as if it was in a great Commotion or Uproar, as if the Enemy were at Hand, and comes to help that Member, and to deliver and release it from the Pain.

62. This you may see if a Finger be but hurt, crushed, or wounded, or any other Member of the Body, be it which it will; presently the Spirit in that Place runs suddenly to the Mother, the Heart, and complains to the Mother; and if the Pain does but a little exceed, then the Mother rouzes up and awakens all the Members of the Body, and all must come to help that Member.

Now observe,

63. Thus one Power continually touches and stirs the other in the whole Body, and all the Powers rise up into the Head before the Princely Council, which proves the stirring of all the Powers.

64. Now if one Member stirs too much, and at any Time hurts a princely Counsellor as by Seeing, it would be in love with that which it ought not to be in love with.

65. As Lord Lucifer did, who saw the Son of God, and fell in love with that high Light, and moved and stirred himself so very much, intending to be equal with him, or indeed to be higher and brighter than He; such stirring or meddling the Counsellors reject.

66. Or if it would stir and move too vehemently by Hearing, and it would fain hear false and wicked Tongues in talking Lies and Fictions, and bring that to the Heart, this also is rejected by the Counsellors.

67. Or if it would by the Smelling get a Longing or Lusting after that which is none of its own, as Lord Lucifer did also, who longed after the holy Savour or Sweet Smell of the Son of God, and intended in his Elevation and Kindling to smell and favour yet more pleasantly: In that Manner he also deceived our Mother Eve, saying; If she did but eat of the forbidden Tree, then she should be wise or witty, and be like God; but this Smelling or Stirring the Council likewise rejected.

68. Or if by Tasting it should fall into a Desire and Longing, to eat that which is not of the Quality of the Body, or is none of its own; as Mother Eve in Paradise fell a Longing to eat of the Devil's Swine-apples, and did eat thereof; such Stirring in Lust the Council also rejects.

69. In short, there are therefore Five in the princely Council, that one should advise the other, and every one is of a peculiar sundry Quality; and that compacted or concreted Spirit which is generated out of all the Powers, He is their King or Prince, and he sitteth in the Head in the Brain of a Man, and in an Angel in that Power which is instead of the Brain of a Man, and in the Head also upon his Princely Throne, and executes every Thing, which was concluded and decreed by the whole Princely Council.

The Sixth Chapter.

How an Angel, and a Man, is the Similitude and Image of God.

1. BEHOLD! as the Being in God is, so is the Being also in Man and Angels; and as the Divine Body is, so is also the Angelical and human Body or Corporeity.

2. But with this Difference only, that an Angel and a Man is a Creature, and not the whole Being, but a Son of the whole Being, whom the whole Being has generated: And therefore it is fit that it should be in Subjection to the whole Being, seeing it is the Son of its Body.

3. Now if the Son resists and opposes the Father, it is but right that the Father should cast him away out of the House, seeing the Son sets himself against him that has generated him, and from whose Power he is become a Creature.

4. For if any one makes something out of that which is his own, he may, if it does not prove according to his Will, do with it what he pleases, and make it either a Vessel of Honour or Dishonour; which was done even so to Lucifer.

Now observe,

5. The whole Divine Power of the Father speaks forth from all Qualities, the WORD; that is, the Son of God.

6. Now that Voice, or that WORD, which the Father speaks, goes forth from the Father's Salitter or Powers, and from the Father's *Mercurius*, Sound or Tune: And the Father speaks this forth in himself, and that WORD is the very Splendor or Glance proceeding from all his Powers.

7. But when it is spoken forth, it stays or sticks no more in the Powers of the Father, but sounds or tunes back again in the whole Father in all Powers.

8. Now that WORD, which the Father pronounces or speaks forth, has such a Sharpness, that the Tone of the WORD goes swiftly in a Moment through the whole Deep of the Father, and that Sharpness is the Holy *Ghost*.

9. For the WORD, which is spoken forth, or outspoken, abides as a Splendor or glorious Edict before the King.

10. But the Tone or Sound, which goes forth through the Word, executes the Edict of the Father, which he had outspoken through the Word, and that is the Birth or Geniture of the holy Trinity.

11. Now behold! An Angel and a Man is also thus: The Power in the whole Body has all the Qualities, as it is in God the Father.

12. And as all the Powers in God the Father rise up from Eternity to Eternity, so all the Powers rise up also in an Angel, and in a Man, into the Head; for higher they cannot rise for they are but Creatures which have a Beginning and End.

13. And in the Head is the divine Counsel-Seat or Throne, and it signifies God the Father, and the Five Senses or Qualities are the Counsellors, which have their Influences out of the whole Body, out of all the Powers.

14. Now the Five Senses always sit in Council in the Power of the whole Body, and when the Council's Decree is concluded, then the compacted or concreted Judge speaks it out into its Center or Midst of the Body; as a WORD, into the Heart; for that is the Fountain of all Powers, from which also it takes its Rise.

15. Now it stands there in the Heart, as a self-subsisting Person, composed out of all Powers, and is a Word, and signifies God the Son; and now it goes out from the Heart into the Mouth on to the Tongue, which is the Sharpness, and that so sharpens it, that it sounds forth, and is distinguished according to the Five *Senses*.

16. From what Quality soever the Word takes its Original, in that Quality it is thrust forth upon the Tongue, and the Power of the Distinction or Difference goes forth from the Tongue; and that signifies the Holy Ghost.

17. For as the Holy Ghost proceeds forth from the Father and the Son, and distinguishes and sharpens all, and effects or produces that which the Father speaks through the Word; so also the Tongue sharpens, articulates, and distinguishes all that, which the Five Senses in the Head bring through the Heart on to the Tongue, and the Spirit goes forth from the Tongue through the *Mercurius*, or Tone in that Place, as it was decreed or concluded by the Council of the five Senses, and executes it all.

Of the Mouth.

18. The Mouth signifies, thou art an unalmighty Son of thy Father, whether thou art an Angel or a Man. For through the Mouth thou must draw into thee the Power of thy Father, if thou wilt live.

19. An Angel must do so, as well as a Man, though indeed he needs not to use the Element of Air, in that Manner as a Man does; yet he must attract into himself, through the Mouth, the Spirit, from which the Air in this World exists.

20. For in Heaven there is no such Air, but the Qualities are very meek and joyful, like a pleasant cheering Breath of Wind, and the Holy Ghost is among all the Qualities in the Salitter and *Mercurius*.

21. And this the Angel also must make Use of, or else he cannot be a moveable Creature, for he must also eat of the heavenly Fruit through the Mouth.

22. Thou must not understand this in an earthly Manner for an Angel has no Entrails, neither Flesh nor Bones, but is constituted or composed by the Divine Power in the Shape, Form, and Manner of a Man, and has all Members like Man, except the Members of Generation, and the Fundament or going out of the Draught, neither has an Angel need of them.

23. For Man got his Members of Generation and Fundament first in his doleful and lamentable Fall. An Angel sendeth forth Nothing but the Divine Power, which he takes in at his Mouth, wherewith he kindles his Heart, and the Heart kindles all the Members, and that he sends forth from himself again at the Mouth, when he speaks and praises God.

24. But the heavenly Fruits which he eats are not earthly; and though they are in such a Form and Shape as the earthly are, yet they are mere Divine Power, and have such a pleasant lovely Taste and Smell, that I cannot liken it to any Thing in this World; for they taste and smell of the *Holy Trinity*.

25. Thou must not think, that they are there only as it were a Type or Shadow of Things; no: for the Spirit shows plainly, that in the heavenly Pomp, in the heavenly *Salitter* and *Mercurius*, grow Divine Trees, Plants, Flowers, and all Sorts of whatever is in this World, but as a Type and Resemblance: And as the Angels are, so are the Vegetation and Fruits, all from the Divine Power.

26. These heavenly Sprouts and Springings thou must not wholly liken to this World: For there are two Qualities in this World, a Good and an Evil, and many Things grow through the Power of the Evil Quality, which does not so in Heaven.

27. For Heaven has but one Form or Manner. Nothing grows there, which is not good: Only Lord *Lucifer* has deformed and dressed this World in that Manner: And therefore was Mother *Eve* ashamed, when she had eaten of that which was dressed by the Evil Quality; in like Manner also she was ashamed of her Members of Generation, which she had caused by biting of this Apple.

28. The angelical and heavenly Fruit has not such a Substance: Indeed it is most certain and true, that there are all Manner of Fruits in Heaven, and not merely Types and Shadows: Also the Angels pluck them with their Hands, and

eat them, as we do that are Men, but they need not any Teeth to do it withall, neither have they any, for the Fruit is of a divine Power.

29. Now all this, whatsoever an Angel makes Use of, which is externally without him, for the supporting his Life, is not his corporeal Propriety, as if he had it by a natural Right, but the Heavenly Father gives it them in Love.

30. True it is, their Body is their own Propriety, for God has given it to them for a Propriety. Now whatsoever is given to any for his own, or for Propriety, that is his by Right of Nature, and he does not deal righteously which takes it from him again, unless upon Condition and Agreement: And thus neither does God, and therefore an Angel is an eternal incorruptible Creature, which stands or subsists in all Eternity.

31. But what would the Body profit him, if God did not feed it, for then it would have no Mobility, and would lie still like a dead Block. Now therefore the Angels are obedient to God, and humble themselves before the powerful God, they honour, laud, and praise him in his Great Deeds and Works of Wonder, and sing continually of God's Holiness, because he feeds them.

Of the Gracious, Blessed, and Joyful Love of the Angels towards God, from a true Ground.

32. The right Love in the divine Nature comes from the Fountain of the Son of God. Behold, thou Child of Man, let this be told thee; the Angels know already what the right Love toward God is, but thou needest it in thy cold Heart.

33. Observe, when the gracious, amiable, blessed Joyful Glance and Light, together with the sweet Power out of the Son of God, shines into all Powers in the whole Father, then all the Powers are kindled by the gracious, amiable, blessed, lovely Light and sweet Power, in a triumphing and joyful Manner.

34. So also when the gracious, amiable, blessed, and joyful Light of the Son of God shines on the loving Angels, and casts its Beams into their Heart, then all the Powers in their Body are kindled, and there rises up such a Joyful Love-fire, that for great Joy they sing and sound forth Praises, and that which neither I nor any other Creature is able to express.

35. With this Song I would have the Reader cited into the other Life, where he will have Experience of it: I am not able to set it down in Writing.

36. But if thou wilt have Experience of it in this World, give over thy Hypocrisy, Bribery, and Deceit, and thy Scorning; and turn thy Heart in all Seriousness to God: Repent thee of thy Sins, with a true Intention and Resolution to live Holily, and pray to God for his holy Spirit.

37. Wrestle with him, as the Holy Patriarch *Jacob* did; Who wrestled with him all the Night, till the Dawning of the Day, or Morning Redness broke forth, and would not give over till God had blessed him. Do thou so likewise with him, and the Holy Ghost will get a Form in thee.

38. If thou holdest on in thy Earnestness, and will not give over, then will this Fire come suddenly upon thee, like Lightening, and shine into thee, and then thou wilt well experience that which I have here wrote, and wilt easily believe that which is in my Book.

39. Thou wilt also become quite another Man, and wilt think thereon all the Days of thy Life; thy Delight will be more in Heaven than on Earth.

40. For the Conversation of the Holy Soul is in Heaven, and though indeed it converses in the Body on Earth, yet it is always continually with its Redeemer JESUS CHRIST, and eats as a Guest with him. Note this!

The Seventh Chapter.

Of the Court, Place and Dwelling, also of the Government of Angels, how it stood at the Beginning, after the Creation, and how it is become as it is.

1. HERE the Devil will oppose like a snarling Dog, for his Shame will be discovered; and he will give the Reader many a sore Stroke, and always put him in doubt that these Things are not so.

2. For nothing does torment him more, than when his Glory is upbraided to him, by signifying what a glorious King and Prince he has been: When this is objected to him, then he is in a Rage and Madness, as if he would storm and overthrow all the World.

3. If this Chapter should be lighted upon by a Reader in whom the Fire of the Holy Spirit should be somewhat weak, I fear the Devil would be very busy to set upon him, tempting him to doubt whether the Things set down here be so or

no, that his Kingdom might not stand so very naked, nor his Shame be so quite discovered.

4. Now if he can but suppose he shall bring it to pass, to be doubted of in any Heart, he will not fail to use his utmost Skill, Pains, and Labour therein. I see very well already, that he has it in his Purpose.

5. Therefore, I would have the Reader warned, that he be patient in the Reading hereof, and patient so long, till he comes to the Reading of the Creation and of the Government of this World, and then he will find it plainly and clearly demonstrated from Nature.

Now observe,

6. When God Almighty had decreed in his Council, that he would make Angels or Creatures out of himself, then he made them out of his eternal Power and Wisdom, according to the Form and Manner of the Ternary in his Deity, and according to the Qualities in his Divine Being.

7. At first he made three kingly Governments or Dominions, answerable to the Number of the Holy Trinity, and each Kingdom had the Order or Ordinance, Power and Quality of the Divine Being.

8. Now elevate thy Sense, Thoughts and Spirit into the Deep of the Deity, for here a Gate is opened. The Place or Space of this World, the Deep of the Earth, and above the Earth even to Heaven, as also the created Heaven, which was made out of the Midst of the Waters, which moves above the Stars, and which we behold with our Eyes, whose Depth we cannot sound or reach with our Sense; all this Place or Room together was one Kingdom, and *Lucifer* was King therein before his being thrust out.

9. The other two Kingdoms, that of *Michael*, and that of *Uriel*, they are above the created Heaven, and are like that other Kingdom.

10. These three Kingdoms together contain such a Deep, as is not of any human Number, nor can be measured by any Thing.

11. Yet you must know, that these three Kingdoms have a Beginning and End: But that God, who has made these three Kingdoms out of himself, is infinite, and has no End.

12. Yet without and beyond, and besides these three Kingdoms, there is likewise the Power of the Holy Trinity, for God the Father has no End.

13. But thou art to know this Mystery, that in the Center or Midst of these three Kingdoms is generated the Splendor or Son of God.

14. [This needs Explanation: "Read the Second and Third Part of these Writings, where it is described more fundamentally: For nothing that is divisible, measurable, or circumscriptive, is here meant or understood, only it was in Simplicity and Plainness set down so at the first, because of the fire and dull Apprehension."]

15. And the three Kingdoms are circular round about the Son of God, neither of them is further or nearer to the Son of God, for the one is equally as near about the Son of God as the other.

16. From this Fountain, and from all the Powers of the Father, goes forth the Holy Ghost, together with the Light and Power of the Son of God in and through all Angelical Kingdoms or Dominions; and without, beyond, and besides all the Angelical Kingdoms, which no Angel or Man is able to dive or search into.

17. Neither have I any Purpose to consider of it further, much less to write, but my Revelation reaches even into the three Kingdoms, like an Angelical Knowledge.

18. But not in my Reason or Apprehension, or in Perfection like an Angel, but in Part, and so long only as the Spirit tarries in me, further I know it not.

19. When he parts from me, I know nothing, but the Elementary and Earthly Things of this World: but the Spirit sees even into the Depth of Deity.

Question

20. Now one may ask, what Manner of Substance or Thing is it, that the Son of God is generated in the Center or Midst of these Three Kingdoms? Surely one Angelical Host must needs be nearer unto him than the other, seeing their Kingdom has so great a Deep. Then also the Glory, Clarity or Brightness, and Power of the Son of God would not be so great without, beyond, or besides those Kingdoms, as in, with, and among those that are near him, and as in the Angelical Circuit or Court.

Answer.

21. The holy Angels were made to be Creatures from God, that they should praise, sing, sound forth and jubilate before the Heart of God, which is the Son of God, and increase the heavenly Joy.

22. Where else then should the Father place them, but before the Gate of his Heart? Does not all Joy of Man, which is in the whole Man, arise from the Fountain of the Heart? So then in God also there arises the great Joy out of the Fountain of his Heart.

23. And therefore has he created the Holy Angels out of himself, which are as it were little Gods, answerable to the Being and Qualities of the whole God, that in the Power they should act forth the Praise, and sing and sound forth in the Power, and increase the arising Joy from the Heart of God.

24. But the Splendor and the Power of the Son of God, or Heart of God, which is the Light or Source and Fountain of Joy, takes up his fairest and most joyful Original, in the Center or Midst of these Kingdoms, and shines into and through all the angelical Gates.

25. Thou must understand this properly, what the Meaning of it is: For when I speak by Way of Similitude, and liken the Son of God to the Sun, or to a round Globe, it has not that Meaning as if he was a circumscriptive Fountain, which can be measured, or whose Depth, Beginning, or End, could be fathomed.

26. I write so only by Way of Similitude, till the Reader may come to the true Understanding. For the Meaning is not here, that the Son of God should be generated only in the Center or Midst of these angelical Gates, and no where else without, beyond, or besides these angelical Gates.

27. For the Powers of the Father are every where, from and out of which the Son is generated, and from which the Holy Ghost proceeds forth; how should he then be generated only in the Center of these angelical Gates?

28. This therefore is the only Ground and Meaning, that the Holy Father, who is ALL, would have in these angelical Gates his most joyful and most richly loving Qualities, out of which the most joyful and most richly loving Light, Word, Heart, or Fountain of Powers, is generated;

29. and therefore has created his Holy Angels in this Place for his Joy, Honour, and Glory. [In the Abyssal or bottomless Eternity indeed, it is in one Place as well as in another; but as here there are no Creatures, it cannot be known but by the Spirit in its Wonders.]

30. And this is the Select Place of the Glory of God, which God the Father, in himself, has made Choice of, wherein his Holy WORD or Heart is generated in highest Glory, Clarity, or Brightness, Power, and triumphing Joy.

31. For observe this Mystery: The Light, which is generated out of the Powers of the Father, who is the true Fountain of the Son of God, is generated also in an Angel, and a Holy Man, so that in the same Light and Knowledge he triumphs in great Joy.

32. How then is it that he should not be generated every where, in the whole Father? For his Power is ALL, and every where, even there, where our Heart and Senses or Thoughts cannot reach.

33. And so now, where the Father is, there is also the Son and the Holy Ghost; for the Father every where generates the Son, his holy WORD, Power, Light, and Sound, and the Holy Ghost goes every where forth from the Father and the Son, even within all the angelical Gates, and also without, besides, or beyond the angelical Gates.

34. Now if a Man likens the Son of God to the Globe of the Sun, as I have often done in the foregoing Chapters that is spoken in the Way and Manner of natural Similitudes, and I was constrained to write so, because of the Misunderstanding of the Reader, that so he might raise his Sense or Thoughts in these natural Things, and climb from Step to Step, from one Degree to another, till he might come into the high Mysteries.

35. But it has not this Meaning, that the Son of God is a circumscribed compacted figured Image like the Sun.

36. For if it was so, then must the Son of God have a Beginning, and the Father must have generated him at once, and then he could not be the Eternal Almighty Son of the Father, but was like a King, who had yet a greater King above him, who had generated him in Time, and in whose Power it was to alter and change him.

37. This was such a Son as had a Beginning, and his Power and Splendor would be like the Power of the Sun which goes forth from the Sun, the Body or

Globe of the Sun standing still in its Place: And if this was so, then indeed one angelical Gate would be nearer to the Son of God than another.

38. But here I will show thee the highest Gate of the divine Mystery, and thou needest seek no higher; for there is no higher.

Observe,

39. The Father's Power is all, in and above all Heavens, and the same Power every where generates the Light. Now this UNIVERSAL POWER is, and is called the Universal Power of the Father, and the Light which is generated out of that universal Power is, and is called the Son.

40. But it is therefore called the Son, in that it is generated out of the Father, so that it is the Heart of the Father in his Powers.

41. And being generated, so it is another Person than the Father is; for, the Father is the Power and Kingdom, and the Son is the Light and Splendor in the Father, and the Holy Ghost is the Moving or Exit out of the Powers of the Father and of the Son, and forms, figures, frames, and images all.

42. As the Air goes forth from the Power of the Sun and Stars, and moves in this World, and causes that all Creatures are generated, and that the Grass, Herbs, and Trees spring and grow, and causes all whatsoever is in this World to be: so the Holy Ghost goes forth from the Father and the Son, and moves or acts, forms or frames, and images all that is in the whole God.

43. All Growing or Vegetation, and Forms in the Father, arise and spring up, in the moving of the Holy Ghost; therefore there is but ONE only GOD, and three distinct Persons in one Divine Being, Essence, or Substance.

44. Now if a Man should say, the Son of God was an Image, circumscriptive or measurable like the Sun, then the Three Persons would only be in that Place where the Son is, and his Splendor or Shining would be without or beyond him, and as gone forth from the Son, and the Father would be One, only externally, without or besides the Son, and then the Power of the Father, which would be afar off, and wide distant from the Son, would not generate the Son and Holy Ghost, externally, without and beyond the angelical Gates; and so there would be a Being not almighty, externally, without or besides this Place of the Son; and, moreover, the Father would be a circumscribed or measurable Being.

45. Which is not so: But the Father every where generates the Son out of all his Powers, and the Holy Ghost goes every where from the Father and the Son, and so there is but ONE only God in one Being, with three distinct Persons.

46. Of which you have a Similitude in the precious Gold-Oar, or a Gold Stone unseparated. First there is the Matter, that is, the *Salitter* and *Mercurius*, which is the Mother or the whole Stone, which generates the Gold every where in the whole Stone, and in the Gold is the glorious Power or Virtue of the Stone.

47. Now the *Salitter* and *Mercurius* signify the Father, the Gold signifies the Son, and the Power or Virtue signifies the Holy Ghost: In such a Manner also is the Ternary in the holy Trinity, only that all moves and goes forth therein universally.

48. Men find also in a Gold-Stone a little Piece of it in some Place, wherein there is more and purer Gold, than in another not discerned, though there is Gold in the whole Stone or Oar.

49. Thus also is the Place or Space in the Center, or Midst of the angelical Gates, a more pleasant, more gracious, amiable, and blessed Place to the Father, wherein his Son and Heart is generated in the most richly and fully loving Manner, and wherein the Holy Ghost goes from the Father and the Son, in the most richly and fully loving Manner.

50. Thus you have the right Ground of this Mystery, and you ought not to think that the Son of God was generated of the Father, at once, at a certain Time, as one that has a Beginning, and that he stands now as a King, and will be worshipped.

51. No; this would not be an eternal Son, but one that had a Beginning, and was under, beneath, or inferior to the Father that had generated him.

52. Neither would he be omniscient, for he could not know how it was before his Father had generated him.

53. But the Son is generated continually from Eternity unto Eternity, and shines always continually from Eternity into the Powers of the Father again, whereby the Powers of the Father are always from Eternity to Eternity continually impregnated with the Son, and generates him continually.

54. Out of which the Holy Ghost continually exists from Eternity to Eternity, and so continually from Eternity to Eternity goes forth from the Father and the

Son, and has neither Beginning nor End.

55. And this Being is not only so in one Place of the Father, but every where, in the whole Father, who has neither Beginning nor End; into which no Creature can reach with its Senses or Thoughts.

Of the Nativities or Genitures of Angelical Kings, and how they come to be.

56. ["This also is more fundamentally described in the Second and Third Book."]

57. The Person or Body of a King of Angels is generated out of all the Qualities, and out of all the Powers of his whole Kingdom, through the moving boiling Spirit of God, and therefore such a one is their King, in that his Power reaches into all the Angels of his whole Kingdom, and he is the Head and General or Leader, the most beautiful and most powerful Cherubim or Throne Angel. And such a one was Lord *Lucifer* also before his Fall.

58. "And this also is more fundamentally described in our Second and Third Book; *viz.* in the Three Principles of the Divine Being; and in the Threefold Life of Man."

Of the Ground or Foundation, and Mystery.

59. If a Man will find out the Mystery, and deepest Ground; he must diligently and exactly view and consider the Creation of this World, the Government or Dominion, and Order or Ordinance, as also the Qualities of the Stars, and the Elements.

60. Though these are of a corrupted and twofold Being, which is not living, nor has Understanding; for it is but the corrupt *Salitter* and *Mercurius*, in which King *Lucifer* kept House, wherein is both Evil and Good, though it be indeed the real Power of God, which before its Corruption was bright and pure, as now it is in Heaven.

61. This Power of the Stars and Elements did the Creator, after the horrible Fall of *Lucifer's* Kingdom, frame and put into such Order again, as the Kingdom of the Angels stood in, in the Divine Pomp, before his Fall.

62. Only thou must not think, that the angelical Kingdom with its Creatures were so rolled, wheeled, and turned round about, as now the Stars are, which are only Powers, and in Regard of the Birth or Geniture of this World are thus wheeled or turned about, whose Birth or Geniture stands in the moving boiling Anguish in Evil and Good, in Corruption and Redemption, till the End of this Enumeration, the Last Day.

Now observe,

63. The Sun stands in the Center or Midst of the Deep, and is the Heart which proceeded out of all Stars: For when the *Salitter* and *Mercurius*, before the Creation of the World, in the Kingdom of *Lucifer*, became thin or dim, and had qualified one with the other, then God extracted the Heart out of all the Powers, and made the Sun thereof.

64. And therefore the Sun is the most shining and brightest of all, and re-enlightens all the Stars again, all the Stars work in its Power, and itself has the Power of all the Stars; it kindles all the Powers of the Stars with its Splendor and Heat, and so every Star receives from the Sun, according to its Power and Condition, or Kind.

65. Thus also is the Frame and Constitution of the Angelical Kingdom: The Sun signifies the Supremest Throne-Angel, the Cherubim or King, in an Angelical Kingdom: Such a one as Lord *Lucifer* also was before his Fall: He had his Seat in the Center or Midst of his Kingdom, and reigned by his Power in all his Angels.

66. As the Sun rules in all the Powers of this World in the *Salitter* and *Mercurius*, that is, in Softness and Hardness, in Sweetness and Sourness, in Bitterness and Astringency, in Heat and Cold, in Air and Water.

67. As is apparent in Winter, when there is so hard Cold or Frost, that the Water becomes Ice; although the Sun shines somewhat warm through all the cold Frost, yet for all its Beams, by which it shines on them, it freezes into Snow and Ice.

68. But here I will show thee the right Mystery. Behold, the Sun is the Heart of all Powers in this World, and is compacted, framed, or composed out of all the Powers of the Stars, it re-enlightens all the Stars, and all the Powers in this World, and all Powers grow alive, operative, or qualifying in its Power.

69. "Understand it Magically: For it is a Mirror, Looking-Glass, or Similitude of the Eternal World"

70. As the Father generates his Son, that is, his Heart or Light, out of all his Powers, and that Light which is the Son generates the Life in all the Powers of the Father, so that in the same Light, in the Father's Powers, goes forth all Manner of growing, vegetation, springing, Ornaments and Joy: Of such a Condition is the Kingdom of Angels, all according to the Similitude and Being of God.

71. A Cherubim or Leader of a Kingdom of Angels, is the Fountain or Heart of his whole Kingdom, and is made out of all the Powers out of which his Angels are made, and is the most powerful and brightest of them all.

72. "The Angelical King is the Center or Fountain; as *Adam's* soul is the Beginning and Center of all Souls; and as from the Place of the Sun was created and generated the Planetic Wheel or Sphere, wherein each Star is desirous of the Splendor and Power of the Sun, so the Angels are desirous of their Cherubim or Prince all according to God, and to his Similitude."

73. For the Creator has extracted the Heart out of the *Salitter* and *Mercurius* of the divine Powers; "Understand he has composed it by the *Fiat*, *viz.* the Center of Nature;" and he has formed out of that the Cherubim or King, that he might press or penetrate again with his Power into all the Angels, and affect them all with his Power.

74. As the Sun with its Power presses into all the Stars, and affects them all; or as the Power of God the Son presses into all the Powers of God the Father, whereby they are all affected, wherein the Birth or Geniture of the heavenly Joyfulness springeth up; in this Form, Condition and Manner it is also with the Angels. All the Angels of one Kingdom signify the many and various Powers of God the Father; the Angelical King signifies the Son of the Father, or the Heart out of the Powers of the Father, out of which the Angels are made; the Exit out of the King of Angels, or his going forth into his Angels, or his affecting of his Angels, signifies God the Holy Ghost.

75. And as the Holy Ghost goes forth from the Father and the Son, and affects all the Powers of the Father, as also all heavenly Fruits and Forms, from whence all has its rising, and wherein the heavenly Joyfulness does consist; just in such a Manner is the Operation or Power of a Cherubim or Throne-Angel, which works or operates in all his Angels, as the Son and Holy Ghost operates

in all the Powers of the Father; or as the Sun operates in all the Powers of the Stars. Whereby all Angels obtain the Will of the Throne-Angel, and are all obedient to him; for they all work in his Power which is in them all.

76. For they are the Members of his Body; as all the Powers of the Father are Members of the Son, and he is their Heart; and as all heavenly Forms and Fruits are Members of the Holy Ghost, and he their Heart in whom they rise up.

77. Or as the Sun is the Heart of all the Stars, and all Stars are Members of the Sun, and work one among another as one Star, and yet the Sun is the Heart therein, though indeed there are many and various Powers, yet all work in the Power of the Sun, and all has its Life from the Power of the Sun, look on what you please, be it in Animals, Metals, or Vegetables of the Earth.

The Eighth Chapter.

Of the whole Body of an Angelical Kingdom.

The Great Mystery

1. The Angelical Kingdoms are throughout formed according to the Divine Being, and they have no other Form or Condition than the Divine Being has in its Trinity.

2. Only this is the Difference; that their Bodies are Creatures, which have a Beginning and End, and that the Kingdom where their Locality, Habitation or Court is, is not their corporeal Propriety, or proper own, having it for their natural Right, as they have their Bodies for a natural Right.

3. But the Kingdom belongs to God the Father, who has made it out of his Powers, and he may set it and dispose it which Way he pleases; otherwise their Body is made according to all, and out of all the Powers of the Father.

4. And their Power generates the Light and Knowledge in them: And as God generates his Son out of all his Power; and as the Holy Ghost goes forth out of all the Powers of the Father and the Son; so also in an Angel the Spirit goes forth from their Heart, from their Light, and from all their Powers.

Now observe,

5. As the Condition and Constitution of an Angel is in his corporeal Body, with all the Members thereof, such is the Condition of a whole Kingdom, which together is as it were one Angel.

6. If a Man rightly considers all Circumstances, he will find that the whole Government in its Locality, Circumference, or Region in a Kingdom, is of the same Condition or Constitution as the Body of an Angel is, or as the Holy Trinity.

Observe here the Depth.

7. All Power is in God the Father, and he is the Fountain of all Powers in his Deep; in Him is Light and Darkness, Air and Water, Heat and Cold, Hard and Soft, Thick and Thin, Sound and Tone, Sweet and Sour, Bitter and Astringent, and that which I cannot number or rehearse. Only I conceive of it in my Body, for that is originally, from *Adam* to this Time, made out of all Powers, and according to the Image of God.

8. But here thou must not think, that the Powers in God the Father are in such wise, or qualify in such a corrupt Manner and Kind as in Man, which Lord *Lucifer* has so brought to pass; but it is all very lovely, pleasant, delicious and joyful, very gentle, and meek, or mild.

9. First there is the Light (as I may naturally compare or resemble it) like the Light of the Sun, but not so intolerable; as the Light of the Sun is intolerable to our corrupted perished Eyes, but very lovely, pleasant and delightful, an Aspect or Glance of Love.

10. But the Darkness is hid in the Center of the Light, that is, when a Creature is made out of the Power of the Light, and would move and boil higher and faster in that Light than God Himself does, then that Light would go out and be extinguished in that Creature.

11. "Understand, the Creature kindles the Fire, if its Spirit elevates itself beyond the Humility that is from Love: Read the Second and Third Book, *viz.* the Three Principles, and the Threefold Life of Man."

12. And instead of Light it has Darkness, and therein the Creature is sensible, by Experience, that there is a Darkness hid in the Center.

13. As when a Man kindles a Wax Candle, it gives Light, but when it is put out, then is the Snuff or Candle Darkness: Thus also the Light shines from all the Powers of the Father; but when the Powers are perished or corrupted, then the Light is extinguished, and the Powers would remain in Darkness, as is apparent by *Lucifer*.

14. The Air also is not of such a Kind in God, but is a lovely pleasant still Breath or Voice, blowing or moving; that is, the Exit going forth, or moving of the Powers, is the Original of the Air, in which the Holy Ghost rises up.

15. Neither is the Water of such a Kind in God, but it is the Source or Fountain in the Powers, of an elementary Kind, as in this World; if I should liken it to any Thing, I must liken it to the Sap or Juice in an Apple, but very bright and light, like Heaven, which is the Spirit of all Powers.

16. It is Lord *Lucifer* which has thus spoiled it, that it rages and raves so in this World, which so runs and flows, and is so thick and dark, and moreover if it runs not, it becomes stinking, of which I shall treat more largely, when I shall write of the Creation.

17. The Heat is in God a most lovely, pleasant, soft, gentle, mild, meek Warmth; an Exit or going forth of Light, which expands itself rising up from the Light, wherein the Source or Fountain of Love springeth up.

18. The Cold also in God is not of such a Kind, but is a Cooling or Refreshing of the Heat, a Mollifying or Allaying of the Spirit, a rising up, boiling, or moving of the Spirit.

Note here the Depth.

19. God saith in *Moses*, when he gave the Law to the Children of *Israel*, *I am an angry jealous God to those that hate me*; afterwards he calls himself also a merciful God to them that fear him.

Question.

20. Now the Question is: What is the Wrath of God in Heaven? And whether God be angry in himself; or how is God moved to Anger?

Answer.

Here there are chiefly Seven Sorts of Qualities or Circumstances to be observed.

I. Of the First Species or Circumstance.

21. First there is in the Divine Power hidden in Secret the astringent Quality, which is a Quality of the Kernel, Pith, or hidden Being, a sharp Compaction or Penetration in the *Salitter*, very sharp and harsh or astringent, which generates Hardness, and also Coldness; and when that Heat is kindled, it generates a Sharpness like to Salt.

22. This is one Species or Source of Wrath in the Divine *Salitter*, and when this Source is kindled, which may be done by great Motion or Elevation, Touching or Stirring, then the Astringent causes, or qualifies in, great Coldness, which is very sharp like to Salt, very hard, binding, knitting and attracting together like a Stone.

23. But in the heavenly Pomp or State it is not so elevating; for it does not elevate itself, neither does it kindle itself; only King *Lucifer* has kindled this Quality in his Kingdom, through his Elevation and Pride, whence this Quality is burning even till the Last Day.

24. And by this now, in the Creation of this World, the Stars and the Elements, as also the Creatures, tremble and burn, out of which exists also the House of Death and of Hell, also an eternal, base, loathsome Habitation for the Kingdom of *Lucifer*, and for all wicked Men.

25. This Quality generates, in the heavenly Pomp, the Sharpness of the Spirit, out of which, and whereby, the creaturely Being is so formed or constituted, that a heavenly Body may be framed, as also all Manner of Colours, Forms and Sprouts, or Vegetation.

26. For it is the Contraction, Compacting, or Imaging of a Thing, and therefore it is the first Quality, and a Beginning of the Angelical Creatures, and of all Images or Figurations which are in Heaven, and which are in this World, and all whatsoever can be named or expressed.

27. But if it be kindled through Elevation, which those Creatures only can do in their own Kingdom, which are created out of the Divine *Salitter*, then it is a

burning Source-vein of the Wrath of God.

28. For it is one of the Seven Spirits of God, in whose Power stands the Divine Being in the whole Divine Power and heavenly Pomp.

29. And so if it be kindled, then it is a fierce Source of Wrath, and a Beginning of Hell, and a Torment and Woe of the hellish Fire, also a Quality of Darkness; for the Divine Love, and also the Divine Light, are extinguished therein.

30. "It is a Key which locketh into the Chamber of Death, and generates Death, from whence proceed Earth, Stones, and all hard Things."

II. Of the Second Species or Circumstance.

31. The Second Quality, or Second Spirit of God in the Divine *Salitter*, or in the Divine Power, is the sweet Quality, which operates in the Astringent, and mitigates the Astringent, so that it is altogether lovely, pleasant, and mild, or meek.

32. For it is the overcoming of the astringent Quality, and is the very Source or Fountain of the Mercy of God, which overcomes the Wrath, whereby the astringent harsh Source is mollified, and God's Mercy rises up.

33. Of this you have a Similitude in an Apple, which at first is astringent, harsh, or chokey, but when the sweet Quality forces and overcomes it, then it is very soft, lovely and pleasant to eat: And thus it is also in the Divine Power.

34. For when Men speak of the Mercy of God the Father, they speak of his Power, of his Fountain Spirits of the Qualities which are in the *Salitter*, out of which his most richly loving Heart or Son is generated.

Observe here,

35. The astringent or harsh Quality is the Heart, Pith or Kernel in the Divine Power, the Contraction, Compaction, or Imaging, Forming or Impression; for it is the Sharpness and Cold, as it is seen that the harsh astringent Cold dries the Water, and makes it sharp Ice.

36. And the sweet Quality is the allaying or warming, whereby the harsh or astringent and cold Quality becomes thin and soft, whence the Water takes its Original.

37. Thus the astringent Quality is, and is called the Heart; and the Sweet, is called Barm or Warm, or Softening or Mitigating: and they are the two Qualities, out of which the Heart, or the Son of God is generated.

38. For the astringent or harsh Quality, in its Stock or Kernel, when it qualifies or operates in its own Power, is a Darkness: And the sweet Quality, in its own Power, is a moving, boiling, warming, and rising Light, a Source or Fountain of Meekness and Well-doing.

39. But while both of them qualify or operate one in another, in the Divine Power, as if they were but one Power, they are a meek, mild, lovely, pleasant, merciful Qualifying.

40. And these two Qualities are two of the Spirits of God, among the seven qualifying or Fountain-Spirits in the Divine Power.

41. Whereof you have an Image in the Revelation of *John*, where he sees seven Golden Candlesticks or Lights before the Son of God, which signify the seven Spirits of God, which shine in great Clarity, Brightness, or Lustre before the Son of God, out of which the Son of God is continually generated from Eternity to Eternity, and is the Heart of the seven Spirits of God, which I will here describe in Order one after another.

42. You must here elevate your Sense or Mind in the Spirit, if you intend to understand and apprehend it; or else in your own Sense or Mind you will be an astringent, hard, blind Stock.

III. Of the Third Circumstance or Species.

43. The Third Quality, or the Third Spirit of God in the Father's Power, is the bitter Quality which is a penetrating or forcing of the sweet and astringent or harsh Quality, which is trembling, penetrating, and rising up.

Observe here,

44. The astringent or harsh Quality is the Kernel or Stock, is sour or attractive; and the Sweet is the light mollifying and softening: and the Bitter is penetrating or triumphing, which rises up and triumphs in the astringent or harsh, and sweet Quality.

45. This is the Source of Joy, or the Cause of the laughing elevating Joy, whereby a Thing trembles and jubilates for Joy; whence the heavenly Joy exists.

46. Moreover, it is the imaging or forming of all Sorts of red Colours in its own Quality; in the sweet it images or forms all Sorts of White and Blue; in the astringent, or harsh and sour, it forms all Sorts of green dusty, and mixed Colours, with all Manner of Forms, or Figures and Smells.

47. The bitter Quality is the first Spirit, whence the Life becomes stirring, from whence Mobility takes its Original, and is well called *Cor* or the Heart, for it is the trembling, shivering, elevating, penetrating Spirit, a triumphing, or Joy, an elevating Source of Laughing: in the sweet Quality, the Bitter is mollified, so that it becomes very richly loving and joyful.

48. But if it be moved, elevated and kindled too much, then it kindles the sweet and astringent, or harsh Quality, and is like a tearing, astringing, and burning Poison, as when a Man is tormented with a raging Plague-sore, which makes him cry out for Woe and Misery.

49. This Quality in the Divine Power, when it is kindled, is the Spirit of the zealous or jealous and bitter Wrath of God, which is unquenchable, as may be seen by the Legions of *Lucifer*.

50. Yet further, this Quality, when it is kindled, is the bitter hellish Fire, which puts out the Light, turning the sweet Quality into a Stink, causing a Sharpness and Tearing, a Hardness and Coldness in the astringent or harsh Quality.

51. In the sour Quality it causes a Rankness and Brittleness, a Stink, Misery, a House of Mourning, a House of Darkness, of Death and of Hell, an End of Joy, which therein can no more be thought upon: For it cannot be quitted, or filled by any Thing, nor can be enlightened again to any Thing, but the dark, astringent or harsh, stinking, sour, torn, bitter, fierce Quality rises up to all Eternity.

Now observe,

52. In these three Species or Qualities stands the Corporeal Being, or the Creatural Being of all Creatures in Heaven and in this World, whether it be Angel, or Man, Beast, or Fowl, or Vegetable, of a heavenly or earthly Form, Quality, and Kind, as also all Colours and Forms.

53. Briefly, whatsoever images itself, stands in the Power and Authority of these three head Qualities, and is formed by them, and also is formed out of its own Power.

54. First the astringent and sour Quality is a Body or Source, which attracts the sweet Power, and the Cold in the astringent or harsh Quality makes it dry.

55. For the sweet Quality is the Heart of the Water, for it is thin and light or bright, and is like Heaven: and the bitter Quality makes it separable or distinct, so that the Powers form themselves into Members, and cause Mobility in the Body.

56. And when the sweet Quality is dried, then it is a *Corpus* or Body, which is perfect, but wanting Reason.

57. And the bitter Quality penetrates into the Body, into the astringent, sour and sweet Quality, and frames all Sorts of Colours according to that Quality which the Body is most eagerly inclined to, or to that Quality which is strongest in the Body: according to that the bitter Quality frames the Body with its Colours, and according to that Quality the Creature has its greatest Impulse and Inclination, Motion, Boiling and Will.

IV. Of the Fourth Circumstance or Species.

58. The fourth Quality, or the fourth Fountain-Spirit in the Divine Power of God the Father, is the Heat, which is the true Beginning of Life, and also the true Spirit of Life.

59. The astringent or harsh, sour, and sweet Quality, is the *Salitter*, which belongs to the Body, out of which the Body is framed.

60. For Coldness and Hardness stand in the astringent Quality, and are a Contraction and Drying; and in the sweet Quality stand the Water, and the Light or Shining, and the whole Matter of the Body.

61. And the bitter Quality is the Separation and Forming, and the Heat is the Spirit, or the Kindling of the Life, whereby the Spirit exists in the Body, which springs or moves in the whole Body, and shines out from the Body, also makes the living Motion in all the Qualities of the Body.

62. Two Things are chiefly to be eyed in all the Qualities; if you look upon a Body, you first see the Stock, Pith, or the Kernel of all the Qualities, which is framed or composed out of all the Qualities: For to the Body belong the astringent or harsh, sour, sweet, bitter and hot Qualities; these Qualities being dried together, make the Body or Stock.

The Great Mystery of the Spirit.

63. Now these Qualities are mixed in the Body, as if they were all but one Quality: and yet each Quality moves or boils in its own Power, and so goes forth.

64. Each Quality goes forth from itself into the other, and touches or stirs the other, that is, it affects the other, whereby the other Qualities get the Will of this: that is, they prove the Sharpness and Spirit of this Quality, as to what is in it, and always mix with it continually.

65. Now the astringent or harsh Quality, together with the sour, always contracts or attracts the other Qualities together, and so apprehend and retain the Body and dry it.

66. For it dries all the other Powers, and retains them all through its Infection or Influence, and the Sweet softens and moistens all the other, and so blends and temperates itself with all the other, whereby they become delicately pleasant and mild or soft.

67. And the Bitter makes all the other stirring and moveable, and parts or distinguishes them into Members: so that every Member in this tempering obtains the Fountain of all the Powers, whence Mobility exists.

68. And the Heat kindles all the Qualities, out of which the Light rises up and expands itself above in all the Qualities, so that the one sees the other: For when the Heat operates in the sweet Moisture, then it generates the Light in all the Qualities, so that the one sees the other.

69. From whence the Senses and Thoughts exist, so that the one Quality sees the other, which is also in it, and tempered with itself, and proves it with its Sharpness, so that it comes to be a Will; which in the Body rises up in the first Fountain-Source or Well-Spring in the astringent or harsh Quality.

70. And there the bitter Quality penetrates in the Heat through the Astringent, and the Sweet in the Water lets it easily or gently through; and there the Bitter in the Heat goes through the sweet Water forth from the Body, and makes two open Gates, which are the Eyes, the first Sense or Sensibility.

71. You have an Example and Type, or Resemblance of this, if you behold and consider this World, especially the Earth, which is of the Kind and Condition of all Qualities, and all Manner of Figures or Shapes are formed and imaged therein.

72. First the astringent Quality is therein, which attracts the *Salitter* together, and fixes or makes the Earth firm and compact, so that it comes to be a solid Body, which holds together and doth not break asunder, and images, frames, or forms therein all Manner of Bodies, according to the Kind of each Quality, *viz.* all Manner of Stones and Ores of Minerals, and all Manner of Roots, according to the Condition or Kind of each Quality.

73. Now when that is imaged or formed, there it lies as a corporeal springing, boiling Mobility, for it moves or boils through, and in the bitter Quality, in itself, as in its own imaged, formed or framed Body; but has as yet no Life for growing, vegetation, springing or spreading Abroad, without the Heat, which is the Spirit of Nature.

74. But when the Heat of the Sun shines upon the Earth, then there spring and grow in the Earth all Manner of Images or Figures of Ores or Minerals, Herbs, Roots and Worms, and all whatsoever is therein.

Understand this aright.

75. The Heat of the Sun kindles in the Earth the sweet Quality of Water, in all imaged or framed Figures; and then through the Heat the Light comes to be in the sweet Water, and that enlightens the astringent, sour, and bitter Qualities, so that they see in or by the Light: and in that Seeing the one rises up into the other, and proves the other, that is, in that Seeing, the one tastes of the other's Sharpness, from whence comes the Taste.

76. And when the sweet Quality perceives the Taste of the bitter Quality, it checks or stops at it, and gives back, as a Man when he tastes astringent, harsh or bitter Gall, he opens both the Gums of his Palate in his Mouth in his Checking, and widens his Throat or Palate more than it is of itself; and just so does the sweet Quality against the Bitter.

77. And when the sweet Quality thus stretches or widens itself, and retires from the Bitter, then the astringent always presses after it, and would also fain taste of the Sweet: and always makes the Body that is behind it, and in it, to be dry: for the sweet Quality is the Mother of the Water, and is very meek, mild, soft and gentle.

78. Now when the astringent or harsh and bitter Quality get their Light from the Heat, then they see the sweet Quality, and taste of its sweet Water, and then they continually make haste after the sweet Water, and drink it up, for they are very hard, rough, and thirsty, and the Heat dries them quite up.

79. And the sweet Quality always flies from the Bitter and Astringent, and stretches its Palate always wider, and the Bitter and Astringent continually hasten after the Sweet, and *refresh* themselves from the Sweet, and dry up the Body.

80. Thus is the true Springing or Vegetation in Nature, be it in Man, Beast, Wood, Herbs, or Stones.

Now observe the End of Nature in this World.

81. When the sweet Quality thus flies from the bitter, sour, and astringent, then the astringent and bitter make all the haste they can after it, as their best Treasure; and the Sweet presses vehemently from them, and strives so much, that it drives and penetrates through the astringent or harsh Quality, and rends the Body, and goes forth from the Body, out above the Earth, and hastens so fast, till a long Stalk grows up.

82. And then the Heat above the Earth presses upon the Stalk, and so the bitter Quality is then kindled by the Heat, and it receives a Repulse from the Heat, so that it is terrified, and the astringent Quality dries it.

83. And therein the Astringent, the Sweet, the Bitter, and the Heat, struggle together, and the astringent Quality in its Coldness continually makes its

Dryness, and so the Sweet withdraws on the Sides, and the other hasten after it.

84. But when it sees that it is like to be taken or captivated, the bitter Quality from within pressing so hard upon it, and the Heat from without pressing upon it also, it makes the Bitter fervent, or burning, and inflames it, and there it leaps springing up through the astringent Quality, and rises up again aloft, so there comes to be a hard Knot behind it in that Place where the Struggling was, and the Knot gets a Hole or Orifice.

85. But when the sweet Quality leaps or springs up through the Knot, then the bitter Quality had so much affected, or wrought upon it, that it was all in a trembling: and as soon as it comes above the Knot, it suddenly stretches itself forth on all Sides, striving to fly from the bitter Quality; and in that stretching forth, its Body keeps hollow in the Middle, and in the Trembling, Leaping or Springing up through the Knot, it still gets more Stalk or Leaves, and now is frolick or pleasant that it has escaped the Battle.

86. And so when the Heat from without, thus presses upon the Stalk, then the Qualities become kindled in the Stalk, and press through the Stalk, and so become affected or wrought upon in the external Light of the Sun, and generate Colours in the Stalk, according to the Kind of its Quality.

87. But so long as the Sweet Water is in the Stalk, the Stalk retains its greenish Colour according to the Kind of the sweet Quality.

88. And such Matters the Qualities always bring to pass with the Heat in the Stalk, and the Stalk always grows further, and always one Storm or Assault is held after another, whereby the Stalk always gets more Knots, and still spreads forth its Branches further and further.

89. In the mean while, the Heat from without always dries the sweet Water in the Stalk, and the Stalk always is smaller at the Top; the higher it grows, the smaller it is, growing on so long, till it can escape or run no further.

90. And then the sweet Quality yields to be taken captive, and so the Bitter, Sour, Sweet, and Astringent reign jointly together, and the Sweet stretches itself a little forth, but it can escape no more, for it is captivated or caught.

91. And then from all the Qualities which are in the Body, there grows a Bud or Head, and there is a new Body in the Bud or Head, and is formed or figured answerable or like to the first Root in the Earth, only now it gets another more subtle Form.

92. And then the sweet Quality extends itself gently or mildly, and there grow little subtle Leaves in the Head, which are of the Kind of all the Qualities, and then the sweet Water is as it were a pregnant Woman new with Child, having conceived the Seed, and it always presses onward, till it opens the Head.

93. And then also it presses forth in little Leaves, like a Woman which is in travel and bringing forth, but the little Leaves or Blossoms have no more its Colour and Form, but the form of all the Qualities; for now the sweet Quality must bring forth the Children of the other Qualities.

94. And when this sweet Mother has brought forth the fair, green, blue, white, red, and yellow Flowers, Blossoms or Children, then she grows quite weary, and cannot long nourish or nurse these Children, neither can she have them long, seeing they are but her Step-Children, which are very tender.

95. And so when the outward Heat presses upon these tender Children, all the Qualities in the Children cannot come to be kindled, for the Spirit of Life qualifies or flows in them.

96. And seeing they are too weak for this strong Spirit, and cannot elevate themselves, they yield or surrender their noble Power, and that smells so lovely and with so pleasant a Savour, that it rejoices the very Heart, and makes it laugh: but they must wither and fall off, because they are too tender for this Spirit.

97. For the Spirit draws from the Head or Bud into the Blossoms, and the Head or Bud is formed according to the Kind of all the Qualities; the astringent Quality attracts or collects the Body of the Bud or Head, and the sweet Quality softens it and spreads it abroad, and the bitter Quality parts or distinguishes the Matter into Members, and the Heat is the living Spirit therein.

98. Now all the Qualities labour or work therein, and bring forth their Fruit or Children, and every Child is qualitied or conditioned according to the Kind and Property of all the Qualities.

99. This they drive and act so long, till all the Matter is quite dried, till the sweet Quality or sweet Water is dried up, and then the Fruit falls off, and the Stalk dries also and falls down.

And this is the End of Nature in this World.

100. Concerning this much higher Things are to be written, which you will find concerning the Creation of this World: This is only brought in for a Similitude, and described in the briefest Manner.

101. Now the other Forms or Kinds of Qualities, or of the Divine Powers, or of the Seven Spirits of God, are especially to be observed or known by the Instance or Example of Heat.

102. First there is the Ground, or the corporeal Being, although in the Deity or in the Creatures it has no peculiar or several Body, but all the Qualities are in one another as One, however the Operation of every Quality is perceived in particular and severally.

103. Now in the Body or Fountain is the Heat, which generates the Fire, which is a Form or Kind of Thing which a Man can search into, and out of the Heat goes the Light through all the Spirits and Qualities; and the Light is the living Spirit, which a Man cannot search into.

104. But a Man can search into its Will, and know what it wills, or how it is: For it proceeds in the sweet Quality, and the Light rises up in the Sweet Quality in the sweet Water, and not in the other Qualities.

105. For Example, thou kannst kindle all Things in this World, and so make them give Light, and burn, if the sweet Quality has the Predominance in it; and where the other Qualities are predominant in it, thou kannst not kindle that: And though thou mayest bring Heat into it, yet thou kannst not bring the Spirit into it, to make it give Light: Therefore, all Qualities are the Children of the sweet Quality, or of the sweet Water, because the Spirit rises up only in the Water.

106. Art thou a rational Man, in whom is the Spirit and Understanding? then look all about in the World, for there thou wilt find it thus.

107. Thou kannst kindle Wood, that it give Light, for the Water is chief upper Regent or Predominant therein, so likewise in all Sorts of Herbs on Earth, wherein the sweet Water is predominant.

108. Thou kannst not kindle Light in a Stone, because the astringent or harsh Quality is Chief or Predominant therein: Neither kannst thou kindle Light in Earth, unless the other Qualities be first vanquished and boiled out of it, which is seen in the Gunpowder, which yet is but a Flash or a Spirit of Terror, wherein the Devil in the Anger of God represents himself, which I will describe and demonstrate more largely in another Place.

Objection.

109. But thou wilt say, that a Man cannot kindle the Water to make it give Light.

Answer.

110. Yes, dear Man, here lies or sticks the Mystery. The Wood which thou kindlest, is not very Fire, but a dark or opake Stuk, only the Fire and Light take their Original from thence. But thou must understand this concerning the secret Quality of the Water, and not concerning the Stick or Block; but it is to be understood concerning the Unctuosity or Fatness which is the Spirit therein.

111. Now in the elementary Water on Earth, the Sweetness is not the Chief, or upper Regent, but the astringent, bitter, and sour Quality; else the Water were not mortal, but were as that Water is out of which Heaven is created.

112. And that I will demonstrate to thee thus, *viz.* that the astringent, sour, and bitter Quality is predominant in the elementary Water on Earth.

113. Take Rye, Wheat, Barley, Oats, or what you will, wherein the sweet Quality is predominant, soak or steep it in the elementary Water, afterwards distil it, then the sweet Quality will take away the Predominance from the other; and afterwards kindle that Water, and then you will see the Spirit, which is remaining in the Water of the Unctuosity or Fatness of the Corn, which overcame the Water.

114. This thou seest also in Flesh: The Flesh neither burns nor shines, nor gives Light, but its Fat burns and shines, or gives Light.

Question.

115. Thou mayest perhaps ask, How comes that to pass, or in what Manner is it so?

Answer.

116. Behold, in Flesh, the astringent, sour, and bitter Quality is predominant; and in the Fat, the Sweetness is chief and predominant; therefore fat Creatures

are always merrier and frolicker than the lean, because the sweet Spirit flows more abundantly in them than in the lean.

117. For the Light of Nature, which is the Spirit of Life, shines more in them than in the lean: For in that Light in the sweet Quality stands the Triumphing or the Joy, for the astringent, or harsh, and bitter Quality triumph therein, for they rejoice that they are refreshed, fed, given to drink, and enlightened from the sweet and light Quality.

118. For in the astringent or harsh Quality there is no Life, but an astringent, cold, hard Death; and in the bitter Quality there is no Light, but a dark, bitter, and raging Pain, a House of Trembling, Horror, and fierce, wrathful, fearful Misery.

119. Therefore, when they are Guests feasting at the sweet and light Quality, then are they affected, and pleasant, very joyful and triumphing in the Creature.

120. And therefore no lean creature is merry, unless it be so that Heat is predominant therein: That is, though it be lean, and has little of the Fat, or Oil in it, yet perhaps Sweetness is very abundant there.

121. On the other Side, many Creatures have much Fatness, and yet are very melancholy or sad, which is, because their Fatness is inclined to the Condition of the elementary Water, wherein the astringent, or harsh, and bitter Quality is somewhat strong.

Of the Language of Nature.

122. Art thou a rational Man, then observe this: the Spirit which moves on high aloft from the Heat, takes its Exit, rising, and shining, in the sweet Quality; therefore the sweet Quality is its friendly or kind Will, and reigns in Meekness; and Meekness and Humility are its proper House or Habitation.

123. And this is the Pith or Kernel of the Deity, and therefore it is called GOTT, GOD, because it is sweet, meek, friendly, and bounteous or good, GUTIG; and therefore is it called Barm-hertz-ig, [warm-heart-ed or merciful,] because its sweet Quality rises up in the astringent, sour, and bitter Qualities, and refreshes, moistens and enlightens them, that they might not remain a dark Valley.

124. For understand but thy Mother Tongue right; thou hast as deep a Ground therein as there is in the Hebrew, or Latin: Though the Learned elevate themselves therein, like a proud arrogant Bride; it is no great Matter, their Art is now on the Lees, or bowed down to the Dust.

125. The Spirit shows and declares, that yet before the End, many a Layman will know and understand more than now the wittiest or most cunning Doctors know; for the Gates of Heaven set open themselves; these that do not blind themselves, shall and will see it very well; the Bridegroom crowns his Bride.
AMEN.

BARM-HERTZ-IG.

126. Observe, the Word BARM- is chiefly formed upon thy Lips, and when thou pronouncest BARM- then thou shuttest thy Mouth, and snarlest in the hinder Part of the Mouth, and this is the astringent Quality, which environs or incloses the Word; that is, it figures, compacts, or contracts the Word together, that it becomes hard, or sounds, and the bitter Quality separates or cuts or distinguishes it; that is, when thou pronouncest BAR, the last Letter R snarls, and murmurs like a trembling Breath, and thus does the bitter Quality, which is a Trembling.

127. Now the Word BARM is a dead Word, void of Understanding, so that no Man understands what it means; which signifies that the two Qualities, astringent and bitter, are a hard, dark, cold, and bitter Being, which have no Light in them: And therefore a Man cannot understand their Power without the Light.

128. But when a Man says BARM-HERTZ, he fetches the second Syllable out from the Deep of the Body, out from the Heart, for the right Spirit speaks forth the Word *HERTZ*, which rises up aloft from the Heat of the Heart, in which the Light goes forth and flows.

129. Now observe, when thou pronouncest BARM, then the two Qualities, the astringent and bitter, form, frame, or compact together the Word BARM, very leisurely or slowly; for it is a long impotent feeble Syllable, because of the Weakness of the Qualities.

130. But when thou pronouncest -HERTZ- then the Spirit in the Word *HERTZ*- [Heart] goes forth suddenly, like a Flash of Lightning, and gives the

Distinction and Understanding of the Word.

131. But when thou pronouncest -IG, then thou catchest or captivatest the Spirit in the Midst of the other two Qualities, so that it must stay there and form the Word.

132. And thus is the Divine Power also; the astringent and bitter Quality are the *Salitter* of the Divine Omnipotence, the sweet Quality is the Pith or Kernel of the *Barm-hertz-ig-keit*, *Warm-heart-ed-ness*, or *Mer-ci-ful-ness*, according to which the whole Being, with all the Powers, is called GOTT [GOD.]

133. The Heat is the Kernel of the Spirit, out of which the Light goes and kindles itself in the Midst or Center of the sweet Quality, and becomes captivated by the astringent and bitter Quality, as in the Midst or Center wherein the Son of God is generated, and that is the very *Hertz* [Heart] of God.

134. And the Light, Flame or Flash, which in the Twinkling of an Eye or Moment shines into all the Powers, even as the Sun does in the whole World, is the Holy Ghost, which goes forth from the Clarity or Brightness of the Son of God, and is the Flash of Lightning and Sharpness; for the Son is generated in the Midst or Center of the other Qualities, and is catched by the other Qualities.

Understand this high Thing rightly.

135. When the Father speaks or pronounces the WORD, that is, generates his Son, which is always done for ever and eternally, then that Word first takes its Original in the astringent Quality; therein it fixes, conceives, or compacts itself; and in the sweet Quality it takes its Fountain, Spring, or Source, and in the bitter Quality it sharpens, and moves itself, and in the Heat it rises up, and kindles the Middle sweet Fountain or Source.

136. And now it burns jointly or equally alike in all the Qualities of the kindled Fire, and the Fire burns forth from the Qualities: For all Qualities burn, and that Fire is one Fire, and not many several Fires.

137. And that Fire is the very Son of God, which is thus generated always from Eternity to Eternity: This I can demonstrate by the Heaven and the Earth, the Stars and the Elements, and by all the Creatures, Stones, Leaves, and Grass, yea in the Devil himself, and that not with dead, slight, insignificant Arguments, void of Understanding, but with clear, quick, living, and invincible firm Arguments, even above, beyond, and to the Refutation of all Men's

Reason, convincingly and undeniably, and, lastly, in Opposition against all the Devils and the Gates of Hell; and I would do it here, if it would not take up too much Room.

138. Yet it shall be treated of all along in this whole Book, in all the Articles and Parts of it: but you shall find it more particularly in that Part concerning the Creation of the Creatures, as also concerning the Creation of Heaven and Earth, and of all Things, which will be fitter to be done then, and easier apprehended by the Reader.

Now observe,

139. Out of that Fire goes the Flash or the Light forth, and moves or boils in all the Powers, and has or contains the Fountain and Sharpness of all the Powers in itself, because it is generated, through the Son, out of all the Powers of the Father, and so then it reciprocally makes all the Powers in the Father living and moving; and through that Spirit are all the Angels formed and imaged out of the Father's Powers.

140. And that Spirit preserves and supports all, forms all, all Vegetation, Colours, and Creatures, both in Heaven and in this World, and above all the Heaven of Heavens. For the Birth or Geniture of the Holy Trinity above all is thus, and no otherwise, neither will it be otherwise in all Eternity.

141. But when the Fire is kindled in a Creature, that is, when a Creature elevates itself too high or too much, as Lucifer and his Legions did, then the Light extinguishes or goes out, and the fierce, wrathful, and hot Source, the Source of the hellish Fire, rises up, that is, the Spirit of the Fire rises up in the fierce Quality.

142. Observe here the Circumstances how this is done, or how it can come to be done. Therefore consider, an Angel is formed, figured, composed, or compacted together out of all Powers, as I have described it at large.

143. Now when he elevates himself, he elevates himself first in the astringent Quality, which he gripes close together, as a Woman which is in Travel, and presses himself, whereby the hard Quality becomes so hard and sharp, that the sweet Water can force or prevail with it no more, and so can rise up no more meekly or mildly in the Creature, but is captivated and dried up by the astringent Quality, and changed into a hard, sharp, fierce Coldness.

144. For it becomes too empty and dry by the astringent Contraction, and loses its bright Lustre, and its Unctuosity, Fatness, or Oiliness (wherein the light Spirit rises up, which is the Spirit of the holy angelical and divine Life) becomes too hard, compacted and pressed together by the astringent Quality, whereby it is dried up like sweet dry Wood.

145. And so when the bitter Quality rises up in the exficcated or dried sweet Quality, then cannot the Sweetness mollify it, and imbibe it with its sweet light Water, because it is dried up.

146. And there the bitter Quality raves and rages, and seeks for Rest and Food, and finds it not, and moves or boils in the Body as a faint Poison.

147. And now, when the Heat kindles the sweet Quality, and would mitigate its Heat in the sweet Water, whence it rises up, and shines in the whole Body, there it finds Nothing but a hard dry sweet Source or Quality, there is no Sap or Moisture, it being quite exficcated or dried up by the Astringency.

148. Then it kindles the sweet Source or Quality, with an Intent to be refreshed, but there is no Sap left, only the sweet Source or Quality is now burning and glowing, even as a hard dried or burnt Stone, and can no more kindle its Light, and so the whole Body remains now a dark Valley, in which there is Nothing but a fierce hard Coldness in the astringent Quality, and in the sweet a hard glowing Fire only, wherein the fierce wrathful Heat rises up in all Eternity, and in the bitter Quality there is a Raving, Raging, Stinging, and Burning.

149. And thus you have here the true Description of an expulsed Angel or Devil, as also the Cause thereof, and that not written in a Similitude only, but in the Spirit, through that Power out of which all Things are come to be.

150. O Man! behold thyself herein, look before thee and behind thee, it is not in vain.

151. This great History or Action, how it came to pass, and how it went, you will find it at large concerning the Fall of the Devil.

V. Of the Fifth Circumstance or Species.

152. The Fifth Quality, or the Fifth Spirit of God among the Seven Spirits of God, in the Divine Power of the Father, is the gracious, amiable, blessed, friendly, and joyful Love.

153. Now observe what the Fountain of the gracious, amiable, blessed, and friendly Love of God is; observe it exactly, for it is the very Pith, Marrow, or Kernel.

154. When the Heat in the sweet Quality rises up, and kindles the sweet Source, Fountain, or Spring, then that Fire burns in the sweet Quality, in a thin or transparent lovely pleasant sweet Fountain or Spring-water; it allays the Heat, and quenches the Fire, and so there remains in the sweet Fountain-Spring of the sweet Water, only the joyful Light.

155. And the Heat is only a gentle soft Warming, even as it is in a Man which is of a sanguine Complexion, wherein also the Heat is only a friendly pleasant Warming, if the Party lives temperately, and keeps a due Measure.

156. That friendly courteous Love-Light-Fire goes along in the sweet Quality, and rises up into the bitter and astringent Quality, and so kindles it, feeding them with its sweet Love-sap, refreshing, quickening, and enlightening them, and making them living, or lively, cheerful, and friendly.

157. And when the Light-Love power comes at them, so that they taste thereof, and get its Life, O there is a friendly Meeting, Saluting, and Triumphing, a friendly Welcoming and great Love, a most friendly and gracious amiable and blessed Kissing, and well-relishing Taste.

158. There the Bridegroom kisses his Bride: O gracious amiable Blessedness and great Love, how sweet art thou? How friendly and courteous art thou? How pleasant and lovely is thy Relish and Taste? How ravishing sweetly dost thou smell? O noble Light, and bright Glory, who can apprehend thy exceeding Beauty? How comely adorned is thy Love? How curious and excellent are thy Colours? And all this eternally! Who can express it?

159. Or why and what do I write, whose Tongue does but stammer like a Child, which is learning to speak? With what shall I compare it? or to what shall I liken it? Shall I compare it with the Love of this World? No, that is but a mere dark Valley to it.

160. O immense Greatness! I cannot compare thee with any Thing, but only with the Resurrection from the Dead; there will the Love-Fire rise up again in

us, and embrace Man courteously and friendly, and rekindle again our astringent, bitter, and cold, dark and dead Quality, and embrace us most friendly.

161. O noble Guest! O why didst thou depart from us! O Fierceness, Wrath, and Astringency or Severity, thou art the Cause of it! O fierce wrathful Devil! O what hast thou done, who hast sunk down thyself and beautiful bright Angels into Darkness? Woe, Woe for ever!

162. O, was not the gracious, amiable, blessed and fair Love in thee also? O thou high and lofty-minded Devil! Why wouldst thou not be contented? Wert thou not a Cherubim? and was there any Thing so beautiful and bright in Heaven as thou? What didst thou seek for? Wouldst thou be the whole or total God? Didst thou not know that thou wert a Creature, and hadst not the Fan and Casting-Shovel in thy own Hand or Power?

163. O why do I pity thee, thou stinking Goat? O thou cursed stinking Devil! how hast thou spoiled us? How wilt thou excuse thyself? What wilt thou object to me?

Objection.

164. Thou sayest, if thy Fall had not been, Man would never have been thought of.

Answer.

165. O thou lying Devil! Though that should be true, yet the Salitter out of which Man is made, which is also from Eternity, as well as that out of which thou art made, had stood in eternal Joy and bright Glory, and had likewise risen up in God, and had tasted of the gracious, amiable, blessed Love in the seven Spirits of God, and enjoyed the heavenly Joy.

166. O thou lying Devil, stay but a little, the Spirit will discover thy Shame to thee; tarry but a little while longer, and thy Pomp, Pride, and Pageantry will be at an End. Stay, the Bow is bent, the Arrow will hit thee, and then whither wilt thou fall? The Place is ready provided and prepared, it wants only to be kindled, wilt thou bring Fuel lustily to it, that thou be not frozen with Cold? Thou wilt sweat very hard: Dost thou suppose thou shalt obtain the Light again?

No, but Hell Fire. Smell to thy sweet Love, guess at it, what is that called? *Gehenna*; yes, that will be in Love with thee eternally.

167. Woe, Woe, poor miserable blinded Man, why sufferest thou the Devil to make thy Body and Soul so dark and blind? O temporal Good, and the Pleasure and Voluptuousness of this Life! thou blind Whore, why dost thou go a wooing and whoring to the Devil?

168. O Security! the Devil watches for thee. O High-mindedness! thou art a hellish Fire. O Beauty, Pomp, or Bravery! thou art a dark Valley. O Potency of Dominion! thou art a Raging and Tearing of the hellish Fire. O Self-Vindication or Vengeance! thou art the fierce Wrath of God.

169. O Man! why will the World be too narrow for thee? Thou wilt needs have it all for thyself; and if thou hadst it, thou wouldst not have Room enough. O, this is the Devil's High-mindedness, who fell out of Heaven into Hell.

170. O Man! alas, O Man! why dost thou dance with the Devil, who is thine Enemy? Art thou not afraid that he will thrust thee into Hell? Why dost thou go on so securely? Is it not a very narrow Stick on which thou dancest? Under that small narrow Bridge is Hell! Dost thou not see how high thou art, and how dangerously and desperately thou goest? Thou dancest betwixt Heaven and Hell.

171. O thou blind Man! How does the Devil Mock at thee? O! wherefore dost thou trouble heaven? Dost thou think thou shalt not have enough in this World? O blind Man! Is not Heaven and Earth thine? Nay, God himself too? What dost thou bring into this World, or what dost thou take along with thee at thy going out of it? Thou bringest an Angelical Garment into this World, and with thy wicked Life thou turnest it into a Devil's Mask or Vizard.

172. O thou miserable Man, turn Convert, the heavenly Father has stretched forth both his Arms, and calls thee; do but come, he will take thee into his Love. Art thou not his Child? He does love thee. If he did hate thee, he must be at odds with himself. O no, it is not so: there is nothing in God but a merciful, amiable Love, and bright Glory.

173. O ye Watchmen of Israel! why do you Sleep? Awake from the Sleep of Whoredom, and dress or trim your Lamps: The Bridegroom comes, sound your Trumpets.

174. O ye covetous, stiffnecked and drunken Rioters! how do you woo and go a whoring after the covetous Devil? Thus saith the LORD: Will you feed my People which I have committed to your Charge?

175. Behold I have set you in *Moses's* Chair, and entrusted you with my Flock; but you mind nothing but the Wool, and mind not my Sheep, and therewith you build your great Palaces. But I will set you on the Stool of Pestilence, and my own Shepherd shall feed my Sheep eternally.

176. O thou fair World, how does Heaven complain of thee? How dost thou trouble the Elements? O Wickedness and Malice! when wilt thou leave, and give over? Awaken! awaken! and bring forth, thou sorrowful Woman; behold thy Bridegroom comes, and requires Fruit at thy Hands: Why dost thou sleep? Behold he knocketh!

177. O gracious, amiable, blessed Love and clear bright Light, tarry with us, I pray thee, for the Evening is at Hand. O Truth! O Justice and righteous Judgment! what is become of thee? Does not the Spirit wonder, as if he had never seen the World before now? O why do I write of the Wickedness of this World? I must do it, and the World curseth me for it. Amen.

The Ninth Chapter.

Of the Gracious, amiable, blessed, friendly and merciful Love of God. The Great, Heavenly and Divine Mystery.

1. BECAUSE I write here of Heavenly and Divine Things, which are altogether strange to the corrupted perished Nature of Man, the Reader doubtless will wonder at the Simplicity of the Author, and be offended at it.

2. Because the Condition and Inclination of the corrupted Nature is, to gaze only on high Things, like a proud, wild, wanton and whorish Woman, who always gazes in her Heat or burning Lust after handsome Men, to act Wantonness with them.

3. Thus also is the proud, corrupted, perished Nature of Man, it stares only upon that which is glittering and in Fashion in this World, and supposes that

God has forgotten the Afflicted, and therefore he plagues them so, because he minds them not.

4. Corrupt Nature imagines that the Holy Ghost regards only high Things, the high Arts and Sciences of this World, the profound Studies and great Learning.

5. But whether it is so, or no, look but back, and then you will find the true Ground. What was Abel? A Shepherd. What were Enoch and Noah? Plain simple Men. What were Abraham, Isaac, and Jacob? Herdsmen.

6. What was Moses, that dear Man of God? A Herdsman. What was David, when the Mouth of the Lord called him? A Shepherd.

7. What were the Great and Small Prophets? Vulgar plain and mean People: Some of them but Country People and Herdsmen, counted the Underlings or Footstools of the World: Men counted them but mere Fools.

8. And though they did Miracles and Wonders, and showed great Signs, yet the World gazed only on high Things, and the Holy Ghost must be as the Dust under their Feet: For the proud Devil always endeavoured to be King in this World.

9. And how came Our King JESUS CHRIST into this World? Poor and in great Trouble and Misery, and had not whereon to lay his Head.

10. What were his Apostles? Poor, despised, illiterate Fishermen. And what were they that believed their Preaching? The poorer and meaner Sort of the People. The High Priests and Scribes were the Executioners of Christ, who cried out, *Crucify him, Crucify him.*

11. What were they that in all Ages of the Church of Christ stood to it most stoutly and constantly? The poor, contemptible, despised People, who shed their Blood for the Sake of Christ.

12. But who were they that falsified and adulterated the right pure Christian Doctrine, and always fought against and opposed it? Even the learned Doctors and Scribes, Popes, Cardinals, Bishops, and great Men, or Masters and Teachers. And why did the World follow after them, and depend on them? But because they had great Respect, were in great Authority and Power; lived stately, and carried a Port in the World; even such a proud Whore, is the corrupt, perished, human Nature.

13. Who was it that purged the Pope's Greediness of Money, his Idolatry, Bribery, Deceit and Cheating, out of the Churches in Germany? A poor despised Monk or Friar. By what Power and Might? By the Power of God the Father, and the Power and Might of God the Holy Ghost.

Question.

14. Then what is yet concealed or remains hidden, the true Doctrine of Christ?

Answer.

No; but the Philosophy, and the deep Ground of God; the heavenly delightful Habitation and Pleasure; the Revelation of the Creation of Angels; the Revelation of the horrible Fall of the Devil, from whence Evil proceeds; the Creation of this World; the deep Ground and Mystery of Man, and of all Creatures in this World; the last Judgment, and Change of this World; the Mystery of the Resurrection of the Dead; and of eternal Life.

15. This shall arise in the Depth, in great Plainness and Simplicity. But why not in the Height in Art? That no Man should dare to boast, that he himself has done it, and that hereby the Devil's Pride should be discovered and brought to nothing.

16. But why does God so? Of his great Love and Mercy towards all People and Nations, and to show hereby that now is near at Hand, the Time of the Restitution of all whatsoever is lost, wherein Men shall behold and enjoy the Perfection, and move in the pure Light and Deep Knowledge of God.

17. Therefore, beforehand will arise the Dawning of the Day, or Morning Redness, whereby the Day may be known or taken Notice of.

18. He that will now sleep, let him sleep still; and he that will awake and trim his Lamp, let him awake still: Behold the Bridegroom cometh, and he that is awake and is ready, accompanies into the eternal heavenly Wedding: But he that sleeps at his coming, he sleeps for ever eternally in the dark Prison of Fierceness or Wrath.

19. Therefore, I would have the Reader warned, that he read this Book with Diligence, and not be offended at the Meanness or Simplicity of the Author, for

God looks not at high Things, for He alone is High: But he cares for the Lowly, how to help them.

20. If you come so far, as to apprehend the Spirit and Sense of the Author, then you will need no Admonition, but will rejoice and be glad in this Light, and thy Soul will laugh and triumph therein.

21. Now observe, The gracious, amiable, blessed Love, which is the fifth Fountain-spirit, in the divine Power, is the hidden Source, Fountain, or Quality, which the corporeal Being cannot comprehend or apprehend, but only when it rises up in the Body, and then the Body triumphs therein, and behaves itself friendly, lovely, and courteously; for that Quality or Spirit belongs not to the imaging or framing of a Body, but rises up in the Body, as a Flower springs up out of the earth.

22. Now this Fountain-spirit takes its Original at first out of the sweet Quality of the Water.

Understand this, how it is, and observe it exactly.

23. First there is the astringent Quality, then the Sweet, next, the Bitter: The Sweet is in the Midst between the Astringent and Bitter. Now the Astringent causes Things to be hard, cold, and dark; and the Bitter tears, drives, rages, and divides or distinguishes. These two Qualities rub and drive one another so hard, and move so eagerly, that they generate the Heat, which now in these two Qualities is dark, even as Heat in a Stone.

24. As when a Man takes a Stone, or any hard Thing, and rubs it against Wood, these two Things are heated: Now this Heat is but a Darkness, having no Light therein: And so it is also in the Divine Power.

25. Now the astringent and bitter Quality, without the sweet Water, rub and drive themselves so hard one against another, that they generate the dark Heat, and so are kindled in themselves.

26. And this together is the Wrath or Anger of God, the Source and Original of the hellish Fire. As we see by Lucifer, who elevated and compressed himself so hard together, with his Legions, that the sweet Fountain-water in him was dried up, wherein the Light kindles, and wherein the Love rises up.

27. Therefore, now he is eternally, an astringent, hard, cold, bitter, hot, and sour stinking Fountain-source: For when the sweet Quality in him was dried up, it became a sour Stink, a Valley of Misery, and a House of Perdition and Woe.

Now further into the Depth.

28. When the astringent and bitter Quality rub themselves so hard one upon another, that they generate Heat, and so now the sweet Quality, the sweet Fountain-water, is therein in the Midst or Center between the astringent and bitter Quality, and the Heat becomes generated between the astringent and bitter Quality, in the sweet Fountain-water, through the astringent and bitter Quality there the Light kindles in the Heat in the sweet Fountain-water, and this is the Beginning of Life: For the astringent and bitter Qualities are the Beginning and Cause of the Heat and of the Light, and thus the sweet Fountain-water becomes a shining Light, like the blue or azure Light of Heaven.

29. And that bright Light Fountain-water kindles the astringent and bitter Quality, and the Heat, which is generated by the astringent and bitter Quality in the sweet Water, *rises* up out of the sweet Fountain-water through the astringent and bitter Quality, and in the astringent and bitter Quality the Light first then becomes dry and shining, as also moveable and triumphing.

30. And when the Light rises up out of the sweet Fountain-water in the Heat, in the astringent and bitter Quality, then the bitter and astringent Quality tastes the Light and sweet Water, and the bitter Quality catches the Taste of the sweet Water, and in the sweet Water is the *Light*, but only of a Sky-colour, or Azure, which is blue.

31. And then the bitter Quality trembles, and dissolves the Hardness in the astringent Quality, the Light becomes dry in the astringent, and shines clear, much brighter than the Light of the Sun.

32. In this rising up, the astringent Quality becomes meek, light, thin, or transparent, and pleasant or lovely, and obtains its Life, whose Original rises up out of the Heat in the sweet Water, and this now is the true Fountain or Well-spring of Love.

Observe this in the deep Sense.

33. How should Love and Joy not be there, where Life is generated in the very Center or Midst of Death, and Light in the Midst of Darkness?

Question.

Thou askest, How comes that to pass?

Answer.

34. If my Spirit indeed did sit in thy Heart, and spring up in thy Heart, then thy Body would find, feel, and apprehend it.

35. But otherwise I cannot bring it into thy Sense, neither canst thou apprehend or understand it, unless the Holy Ghost kindles thy Soul, so that this Light itself shine in thy Heart.

36. And then will this Light itself be generated in thee, as in God, and rise up in thy astringent and bitter Quality, in thy sweet Water, and triumph, as in God: Now when this is done, then you will first understand my Book, and not before.

Observe,

37. When the Light is generated in the bitter Quality; that is, when the bitter and dry Fountain-sources catch the sweet Fountain-water of Life, and drink it, then the bitter Spirit becomes living in the astringent Spirit, and the astringent Spirit, which is as a Spirit impregnated with Child, is impregnated with Life, and must continually generate the Life.

38. For the sweet Water, and the Light in the sweet Water, rise up continually in the astringent Quality, and the bitter Quality triumphs continually therein, and so there is nothing else but mere Laughing, and Joy, and mere existing in Love.

39. For the astringent Quality loves the sweet Water. And first, because in the sweet Water the Spirit of Light is generated, and imbibes or gives Drink to the astringent, hard and cold Qualities; also it enlightens them, and warms them for in Water, Light, and Heat, the Life consists.

40. And secondly, the astringent Quality loves the bitter, because the bitter Quality in the sweet Water, that is, in Water, Heat and Light, triumphs in the

astringent Quality, and makes the astringent moveable or stirring, wherein the astringent also can triumph.

41. And thirdly, the astringent Quality loves the Heat, because in the Heat the Light is generated, whereby the astringent Quality is enlightened and warmed.

42. And the sweet Quality also loveth the astringent. And first, because it dries up the astringent, that it becomes not thin or dim like the elementary Water, and that its Quality consists in Power, and because that in the astringent Quality the Light, which is generated therein, becomes shining and dry.

43. Besides, the astringent Quality is a Cause of the Heat, which is generated in the Sweet Water, wherein the Light rises up, and wherein the sweet Water stands in great Clarity, Brightness, or Glory.

44. And secondly, the sweet Quality also loves the bitter, because it is a Cause of the Heat, and also because the bitter Spirit triumphs and trembles in the sweet Water, Heat, and Light, and so makes the sweet Water moveable or stirring, and living.

45. And thirdly, the sweet Quality loves Heat exceedingly, and so very much, that I cannot compare it to any Thing; but you may take this for a Similitude, though it comes very short of it: Suppose two young People of a noble Complexion, these being kindled in the Heat and Fervour of burning Love one to another, there is such a Fire as this; so that if they could creep into the Bodies and Hearts one of another, or transmute themselves into one Body, they would do it.

46. But this earthly Love is only cold Water, and is not true Fire: A Man cannot find any full Similitude of it in this half dead World; only the Resurrection of the Dead at the last Day, is a perfect Similitude in all Divine Things, which receive the true Love-fire.

47. But the sweet Quality does thus love the Heat, because it generates therein the Light-spirit, which is the Spirit of Life. For Life exists in the Heat, for if the Heat was not, all would be a dark Valley: Now so dear as the Life is, so dear is also the Heat to the sweet Spirit, and the Light in the Heat.

48. And the bitter Quality also loves all the other Fountain-spirits. And first the Sweet. For in the sweet Water the bitter spirit is refreshed, and therein it quenches its great Thirst; and its Bitterness is therein mitigated; also it obtains

its Light-life therein: In the astringent it has its Body, wherein it triumphs, cools and mitigates itself; and in the Heat it has its Power and Strength, wherein its Joy stands.

49. And the hot Quality also loves all the other Qualities, and the Love is so great therein towards, and in the other, that it cannot be likened to any Thing, for it is generated from and out of the other.

50. The astringent and bitter Qualities are the Father of the Heat, and the sweet Fountain-water is its Mother, which conceives, retains, and generates it: For the Heat exists through the astringent and bitter hard Driving, which rises up in the sweet Quality, as in Wood or Fuel.

51. Wilt thou not believe this? Then open thy Eyes, and go to a Tree, look upon it, and bethink thyself; there you see first the whole Tree, take a Knife and cut a Gash in it, and taste how it is then you first taste the astringent, harsh, choaky Quality, which draws your Tongue together, and that also draws and holds together all the Powers of the Tree.

52. Then you taste the bitter Quality, which makes the Tree moveable or stirring, so that it springs and grows green and flourishes, and so gets its Branches, Leaves, and Fruit.

53. After that you taste the sweet, which is very gentle and sharp; for it gets the Sharpness from the astringent and bitter Quality.

54. Now these three Qualities would be dark and deep, if the Heat was not therein: But as soon as the Spring Time comes, that the Sun with its Beams supplies and warms the Earth, the Spirit becomes living by the Heat in the Tree, and the Spirits of the Tree begin to grow green, flourish, and blossom.

55. For the Spirit rises up in the Heat, and all the Spirits rejoice therein, and so there is a hearty Love between them.

56. But the Heat is generated through the Power and Impulse of the astringent and bitter Qualities in the sweet Water.

57. But they must use the Heat of the Sun to their kindling, because the Qualities in this World are half dead, and are too weak; of which King Lucifer was the cause, which you will find, as follows hereafter, concerning his Fall, and concerning the Creation of this World.

Of the friendly Love, gracious, amiable Blessedness, and Unity, of the Five Qualifying or Fountain-Spirits of God.

58. Though it be impossible for the Hands of Men to describe this sufficiently, yet the enlightened Spirit of Man sees it; for it rises up just in such a Form and Birth, as the Light in the Divine Power, and also in the Qualities which are in God.

59. Only this is to be lamented concerning Man, that his Qualities are corrupted, perished, and half Dead, and therefore it is that Man's Spirit, or his Qualities, rising, or kindling in this World, can come or attain to no Perfection.

60. On the other hand, again it is highly to be rejoiced at, that Man's Spirit, in his Necessity becomes enlightened and kindled by the Holy Ghost: As the Sun kindles the cold Heat, in a Tree or Herb, whereby the cold chilled Heat becomes living.

Now observe,

61. As the Members of Man's Body love one another, so do the Spirits also in the Divine Power; there is nothing else but a mere longing, desiring, and well liking Acceptation, as also a triumphing and rejoicing the one in the other: For through these Spirits come the Understanding and Distinction in God, in Angels, Men, Beasts, and Fowls, and in every Thing that lives.

62. For in these Five Qualities rise up the Seeing, Smelling, Tasting and Feeling, and so a Rational Spirit comes to be.

63. As when the Light rises up, then one Spirit sees the other.

64. And when the sweet Spring or Fountain-water rises up in the Light, through all the Spirits, then the one tastes the other, and then the Spirits become living, and the Power of Life penetrates through all.

65. And in that Power the one smells the other; and through this qualifying Influence and Penetration, the one feels the other.

66. And so there is nothing else but a hearty, loving and friendly Aspect or Seeing, curious Smelling, a good Relishing or Tasting and lovely Feeling, a gracious, amiable, blessed Kissing, a Feeding upon and Drinking of one another, and lovely Walking and Conversing together.

67. This is the gracious, amiable, blessed BRIDE, which rejoices in her BRIDEGROOM; herein is Love, Joy and Delight, here is Light and Brightness or Clarity, here is a pleasant and lovely Smell, here is a friendly and sweet Taste.

68. And this for ever without End! How can a Creature sufficiently rejoice therein? O dear love and gracious amiable Blessedness! Surely thou hast no End. No Man can see any End in thee, thy profound Deep is unsearchable, thou art every where all over thus; only in the fierce Devil thou art not thus, they have spoiled, and perished thee in themselves.

Question.

69. Now thou wilt say where then are these gracious, amiable and blessed Spirits to be met with? Do they dwell only in themselves in Heaven?

Answer.

70. This is the other open Gate of the Deity, here thou must set thy Eyes wide open, and rouze up or awaken the Spirit in thy half dead Heart: For this is not an obscure Fiction, Contrivance or Fancy.

Observe,

71. The seven Spirits of God contain or comprehend in their Circumference, and Space, Heaven and this World; also the wide Breadth and Depth without and beyond the Heavens, even above and beneath the World, and in the World, yea the whole Father, which has neither Beginning nor End.

72. They contain also all the Creatures both in Heaven and in this World; and all the Creatures in Heaven and in this World are imaged, fashioned or framed out of these Spirits, and live in them as in their own Propriety.

73. And their Life and Reason is generated in them, in such a Manner, as the Divine Being is generated, and also in the same Power.

74. And out of and from the same Body of the seven Spirits of God, are all Things made and produced, all Angels, all Devils, the Heaven, the Earth, the

Stars, the Elements, Men, Beasts, Fowls, Fishes; all Worms, Wood, Trees, also Stones, Herbs and Grass, and all whatsoever is. Now thou wilt ask,

Question.

75. Seeing God is every where, and is himself All, how comes it then that there is in this World, such Cold and Heat, such Biting and Striking among all Creatures, and that there is nothing else almost but mere Fierceness or Wrath in this World?

Answer.

76. The Cause is, that the first four Forms of Nature, are one at Enmity against the other without the Light; and yet they are the Causes of Life.

77. Behold here the Wickedness and Malice which is the Cause; *viz.* when King Lucifer did sit in his Kingdom, like a high-minded proud Bride, then his Circuit, Circle or Orb contained or comprehended the Place or Space where now the created Heaven is, which is made out of the Water; and the Place also of the created World, even unto the Deep where now the Earth is, that was all a pure and holy Salitter, wherein the seven Spirits of God were compleat and pleasant, as now in Heaven, although they are still compleat and full in this World. But observe the Circumstances rightly.

78. When King Lucifer elevated himself, then he elevated himself in the seven qualifying Fountain-spirits, and kindled them with his Elevation, so that all was wholly burning, and the astringent Quality was so hard and compact, that it generated Stones; and it was so cold, that it made the sweet Spring or Fountain-water turn to Ice.

79. And the sweet spring Water became very thick, and stinking, and brittle, as in many Pieces: and the bitter Quality became very raging, tearing and raving, whence Poison arose aloft, and the Fire or Heat was violently and zealously, or fervently burning and consuming, and so there was a very great Distemper and confused Mixture.

80. Upon this King Lucifer was thrust out of his Royal Place, or Kingly Throne which he had in that Place, where now the created Heaven is, and thereupon instantly ensued the Creation of this World.

81. And the hard, spoiled or corrupt Matter, which had wrought forth itself in the kindled seven qualifying or Fountain-spirits, was driven together, from whence the Earth and Stones came to be, and after that, all the Creatures were created out of the kindled Salitter of the seven Spirits of God.

82. Now the qualifying or fountain Spirits became so fierce and wrathful in their Kindling, that the one continually spoils the other with its evil corrupt Quality or Source, and so also now do the Creatures, which were made out of the qualifying or fountain Spirits, and live in the same Impulse, the one biting, beating, worrying and annoying the other, all according to the Kind or Disposition of the Qualities.

83. Upon this now the Total or Universal God has decreed the last Judgment, wherein he will separate the Evil from the Good, and set the Good again in the meek, mild and pleasant Delight, as it was before the horrible Kindling of the Devil, and will give that which is fierce or wrathful to King Lucifer for an everlasting Habitation.

84. And then there will be two Parts or Divisions of this Kingdom, the one Men will get, with their King JESUS CHRIST; the other the Devils shall have with all ungodly Men and Wickedness.

85. This is a short Introduction, that the Reader might the better understand the Divine Mystery, concerning the Fall of the Devil, and concerning the Creation of this World, you will find all more at large particularly described. Therefore, I would have the Reader admonished, that he reads all in Order, and so he will come to the true Ground.

86. It is true, that from the Beginning of the World it was not so fully revealed to any Man; but seeing God will have it so, I submit to his Will, and will see what God will do with it.

87. For his Way which is before him is for the most Part hidden to me: But after him the Spirit sees, even into the highest and profoundest Depth.

The Tenth Chapter.

VI. Of the Sixth qualifying or fountain Spirit in the Divine Power.

1. THE Sixth qualifying or fountain Spirit in the Divine Power, is the Sound, Tone, Tune or Noise, wherein all sounds and tunes; whence ensued Speech, Language, and the Distinction of every Thing, as also the ringing Melody and Singing of the holy Angels, and therein consists the Forming or Framing of all Colours, Beauty, and Ornament, as also the heavenly Joyfulness.

Question.

2. But thou wilt ask: What is the Tone or Sound? Or how takes this Spirit its Source and Original?

Answer.

3. All the Seven Spirits are generated in one another, the one continually generates the other, neither of them is the first, neither is any of them the last; for the last generates as well the first as the second, third and fourth, and so to the last.

4. But why one is called the first, another the second, and so on, that is, in Respect to that which is the first, in order to the imaging, framing and forming of a Creature.

5. For all the Seven are equally Eternal, and none of them has either Beginning or End; and therefore, in that the seven Qualities are continually generating one another, and that none is without the other, it follows that there is ONE Only Eternal Almighty GOD.

6. For, if any Thing be generated out of or in the Divine Being, that Thing is not formed or framed by or through one Spirit alone, but by all the Seven.

7. And if a Creature, which is like or as the whole Being of God, spoils, elevates and kindles itself in a qualifying or fountain Spirit, yet it kindles not one Spirit alone, but all the seven Spirits.

8. And therefore that Creature is a loathsome Abomination before the total God and all his Creatures, and must stand in eternal Enmity and Ignominy, or Shame, before God and all the Creatures.

9. The Tone or *Mercurius* takes its Original in the First, that is, in the astringent and hard Quality.

Observe in the Depth,

10. Hardness is the Fountain or Well-spring of the Tone, but it cannot generate the same alone, yet it is the Father of it, and the whole *Salitter* is the Mother; otherwise, if the Hardness was both Father and Mother of the Tone, then a hard Stone also must have a ringing Sound. But it only makes a Noise, like Knocking, as a Seed or Beginning of a Tone, and that it is certainly.

11. But the Tone of Voice rises up in the middle Center, in the Flash or Lightning, where the Light is generated out of the Heat, where the Flash or Lightning of Life rises up.

Observe how this is done.

12. When the astringent Quality rubs itself with the Bitter, so that the Heat rises up in the sweet Spring or Fountain-water, then the Heat kindles the sweet Spring or Fountain-water, like a Flash of Lightning, and that Flash is the Light which in the Heat goes into the bitter Quality, and there the Flash is distinguished according to all the Powers.

13. For all Powers are discerned or distinguished in the Bitter, and the Bitter receives the Flash of the Light, as if it was horribly terrified, and goes with its Trembling and Terror into the astringent and hard Quality, and there it is bodily captivated.

14. And the bitter Quality is now impregnated with the Light, and so trembles in the astringent and bitter Quality, and stirs therein, and is captivated in the astringent Quality, as in a Body.

15. And now when the Spirits move and would speak, the hard Quality must open itself, for the bitter Spirit with its Flash breaks it open, and then there the Tone goes forth, and is impregnated with all the seven Spirits, which distinguish the Word, as it was decreed in the Center, that is, in the Middle of the Circle, whilst it was yet in the Council of the seven Spirits.

16. And therefore the seven Spirits of God have created a Mouth for the Creatures, that when they would utter their Voice, which is their Speaking, or make a Noise, they need not first tear open themselves; and therefore it is that

all the Veins and Powers of qualifying or fountain Spirits go into the Tongue, that the Tone or Noise may come forth gently.

Here observe exactly the Sense and Mystery.

17. When the Flash rises up in the Heat, then first the sweet Water catches or captivates it, for therein it becomes shining. Now when the Water catches the Flash, that is, the Birth of the Light, then it is terrified, and being so thin and pliant or feeble, it gives back, very much trembling; for the Heat rises up in the Light.

18. And now when the astringent Quality, which is very cold, catches the Heat and Flash, then it is terrified, as in a Tempest of Lightning; for when the Heat comes with the Light into the hard Cold, then it makes a fierce Flash, of a very fiery and light Colour.

19. And then that Flash retires back, and the sweet Water catches it, and rises up in that Fierceness, and in that rising and terrifying changes itself into a green or azure, or blue Colour, and trembles because of the fierce Flash.

20. And the Flash in itself keeps its Fierceness, from whence exists the bitter Quality, or the bitter Spirit, which now rises up in the astringent Quality, and inflames or kindles the Hardness with its fierce Quality, and the Light or Flash dries itself in the Hardness, and shines clear and bright, far brighter than the Light of the Sun.

21. But it is caught in the hard Quality, so that it subsists in a bodily Manner, and must shine eternally, and the Flash trembles in the Body, like a fierce rising up, whereby all the Qualities are stirred always eternally.

22. And the Flash of Fire in the Light trembles and triumphs thus continually, and the Hardness is always the Body, which retains, preserves, and dries it.

23. And this Stirring in the Hardness, is the Tone, so that it sounds, and the Light or Flash makes the Ringing, and the sweet Water mitigates the Ringing: So that a Man can use it to the Distinction of Speech, or Articulation of Syllables.

Here observe the Nativity or Birth of the bitter Quality, yet more plainly.

24. The Original of the bitter Quality is, when the Flash of Life in the Heat rises up in the astringent Quality; and now when the Flash of Fire in the Mixture of the Water comes into the astringent Quality, then the Spirit of the fiery Flash catches the astringent and hard Spirit, and both these together are an earnest severe fierce Quality, which rages and tears vehemently like a fiery violent Fierceness.

25. I can liken it to nothing else but to a Thunder-clap, when the fierce Fire first falls down, so that it dazzles the Sight; that fierce Fire is like the Manner of the Conjunction of these two.

Now observe,

26. Now when the Fire-spirit and the Astringent-spirit struggle and wrestle together, then the astringent makes a vehement hard cold Astriction, and the fiery makes a terrible fierce Heat.

27. And now the rising up of the Heat and of the Astriction makes a trembling, fierce, terrible Spirit, which raves and rages, as if it would tear the Deity asunder.

But thou must understand this exactly, and properly.

28. This is thus in the Original of the Quality in itself; but in the Midst, in the rising up of this fierce Spirit, this Spirit is caught and mitigated in the sweet Water, where its fierce Source or Fountain is changed into a trembling, bitter, and greenish Colour, like a greenish Duskiness, and retains in itself the Condition and Property of all three Qualities, *viz.* of the fiery, astringent, and sweet, and so from these three exists the fourth Quality, *viz.* the bitter.

29. For from the fiery Quality the Spirit becomes trembling and hot, and from the astringent it becomes severe, astringent, hard and corporeal, so that it is a Spirit, which always subsists; and from the Sweet it becomes meek or wild, and the Fierceness changes it into a gentle Bitterness; which stands now in the Fountain or Well-spring of the seven Spirits of God, and helps continually to generate the other six Spirits.

Understand this rightly.

30. It as well generates its Father and Mother, as its Father and Mother generate it, for after that it is corporeally generated, it then with the astringent Quality always generates the Fire again, and the Fire generates Light, and the Light is the Flash, which always generates the Life again in all the qualifying, or fountain Spirits; whence the Spirits have *Life,* and always generate one another again.

31. But here thou must know, that one Spirit alone cannot generate another, neither can two of them do it, but the Birth of a Spirit stands in the Operation of all the seven Spirits, six of them always generate the seventh, and so if one of them was not, then the other would not be neither.

32. But that I sometimes take only two or three to the Nativity or Birth of a Spirit, I do that because of my own *Weakness;* for I cannot bear them all seven at once in their Perfection, in my corrupted Brain.

33. I see them all Seven very well, but when I speculate into them, then the Spirit rises up in the middlemost Fountain or Well-spring, where the Spirit of Life generates itself, which goes now upwards, now downwards, it cannot apprehend all the seven Spirits in one Thought, or at once, but only in Part.

34. Every Spirit has its own Quality or Source, though indeed it is generated of the other; and so it is with the Apprehension of Man; he has indeed the Fountain of all seven Spirits in him, but in what Quality or Fountain soever the Spirit rises up, the qualifying or fountain Spirit thereof, wherein that same Spirit is most strongly imaged, is that which he comprehends most sharply in that rising up.

35. For even in the Divine Power, one Spirit does not go through all the Spirits equally at once in its rising up: For when it rises up, then indeed it touches or stirs them all at once, but it is caught in its rising up, so that it must lay down its Stateliness and Pomp, and not triumph over all the Seven.

36. ["It is the Being or Substance of the Senses and Thoughts, otherwise, if a Thought through the Center of Nature could penetrate all the Forms, then it were free from the Band of Nature."]

37. Thus it is also in Man, when one qualifying or fountain Spirit rises up, then it touches all the other, and sees all the other, for it rises up in the middle or

central Fountain, or Well-spring of the Heart, where, in the Heat, the Flash of Light kindles itself, wherein the Spirit in its rising up, in the same Flash, sees through all the Spirits.

38. But in our corrupted Flesh, it is only like a Tempest of Lightning: For if I could in my Flesh comprehend the Flash, which I very well see and know how it is, I could clarify or transfigure my Body therewith, so that it would shine with a bright Light and Glory.

["*For from the Flash comes the Light of the Majesty.*"]

And then it would no more resemble and be conformed to the bestial Body, but to the Angels of God.

39. But hearken, Friend, tarry yet a little while, and then give the bestial Body for Food to the Worms: But when the Total God shall kindle the seven Spirits of God in the corrupted Earth, then if that same *Salitter* which thou sowest in the Earth, will not be capable of the Fire, then thy qualifying or fountain Spirits, which thou sowest in thy Life-time, and are sown in thy Departure from hence, will *rise* again in the same *Salitter* which thou hast sown, and will triumph therein, and become a Body again.

40. But he that will be capable of the kindled Fire of the seven Spirits of God, he shall abide therein, and his qualifying or fountain Spirits shall rise in hellish Pain, which I shall demonstrate clearly in its due Place.

41. I cannot describe unto thee the whole Deity by the Circumference or Extent of a Circle, for it is unmeasurable; but to that Spirit which is in God's Love it is not incomprehensible: It comprehends it well, yet but in Part; therefore take one Part after another, and then you will see the *Whole.*

42. In this Corruption we cannot get higher than with such a Revelation, neither does this World inclose itself any higher, both as to the Beginning and the End.

43. I would very fain see somewhat higher in this my anxious Generating or Birth, whereby my sick *Adam* might be refreshed.

44. But I look round about me in all the World, and can find out nothing; all is sick, lame and wounded; moreover, blind, deaf and dumb.

45. I have read the Writings of very high Masters, hoping to find therein the Ground and true Depth; but I have found nothing, but a half dead Spirit, which

in Anxiety travels and labours for Health, and yet because of its great Weakness cannot attain perfect Power.

46. Thus I stand yet as an anxious Woman in Travail, and seek perfect Refreshing, but find only the Scent or Smell, or Savour in its rising up, wherein the Spirit examines what Power sticks in the true Cordial, and in the mean While refreshes itself in its Sickness with that perfect Smell or Savour, till the true Samaritan comes, who will dress and bind up its Wounds and heal it, and bring it to the eternal Inn or Lodging, then it shall enjoy the perfect Taste.

47. This Herb, which I mean here, from whose Fragrance my Spirit takes its Refreshing, every Country Ploughman does not know it, nor every Doctor, the one is as ignorant of it as the other: it grows indeed in every Garden, but in many it is quite spoiled and naught: For the Quality of the Soil or Ground is in Fault. And therefore Men do not know it, nay the Children of this Mystery do hardly know it; for this Knowledge has been very rare, dear, and precious, from the Beginning of the World to this Time.

48. Though in many, a Source or Fountain and Quality has risen up, but then suddenly Pride pressed after it, and spoiled all; whereupon it was unwilling to write it down in its Mother-Tongue; it supposed that was too childish a Thing, it must show it in a *Leper* Language, that the World should see that it is manly and for its Advantage, it kept it in secret, and masked it with deep strange Names, that Men might not know it; such a Beast is the Devil's proud Disease.

49. But hear, thou simple Mother, who bringest all the Children into this World, who afterwards in their Rising up are ashamed of thee and despise thee, and yet are thy Children which thou hast brought forth.

50. *Thus saith the Spirit, which rises up in the seven Spirits of God, which is thy Father, despair not, behold I am thy Strength, and thy Power, I will fill to thee a mild Draught in thy Age.*

51. *Seeing all thy Children despise thee, whom thou didst bear, and hast given them suck in their Childhood, and will not give thee any Attendance, or minister to thee in thy high or old Age; therefore I will comfort thee, and will give unto thee a young SON in thy high or old Age; he shall abide in thy House as long as thou livest, and attend thee or minister to thee, and comfort thee against all the Raving and Raging of thy proud Children.*

Now here observe further concerning the Mercurius, Tone, or Sound.

52. All Qualities take their Beginning-Original in their Middle or Center: Therefore, observe where the Fire is generated: for there rises up the Flash of the Life of all the Qualities, and is caught in the Water, so that it remains shining; and is dried in the Astringency, so that it remains corporeal, and becomes shining, bright, and clear.

Observe here,

53. For Instance: Kindle some Wood, and then you will see the Mystery: The Fire kindles itself in the Hardness of the Wood; and this is now the astringent hard Quality, the Quality or Source *Saturnus,* which makes the Wood hard and dry.

54. But now the Light, that is, the Flash, does not consist in the Hardness, otherwise a Stone also would burn and give Light, but the Light subsists only in the Sap of the Wood, that is, in the Water.

55. Whilst there is Sap in the Wood, the Fire shines as a shining Light; but when the Sap is consumed in the Wood, the shining Light goes out, and the Wood becomes a glowing Coal.

56. Now behold, the Fierceness which rises up in the Light, consists not in the Water of the Wood, but when the Heat rises up, in the Hardness, then is the Flash generated, which the Sap in the Wood first catches, whereby the Water becomes shining.

57. The Fierceness or Bitterness is generated in the Midst or Center of the Hardness, and the Heat is generated in the Flash, and therein also it subsists; and so far as the Flash, that is, the Flame of the Fire, reaches, so far also reaches the Fierceness of the Bitterness, which is the Son of the Hardness and Heat.

58. But thou must know this Mystery, that the Bitterness is already in the Wood, else the fierce Bitterness would not so suddenly generate itself like Lightning in the natural Fire.

59. For as the Body of the Fire generates itself, when Wood is kindled, in such a Manner likewise is the Wood generated in and above the Earth.

60. But if the Fierceness should be generated in the shining Light, then surely it would reach as far also as the Splendor or Shining of the Light, but it does not so.

61. But thus it is; the Flash is the Mother of the Light: For the Flash generates the Light, and is the Father of the Fierceness; for the Fierceness abides in the Flash as a Seed in the Father, and that Flash generates also the Tone or Sound.

62. When it goes from the Hardness and Heat, then the Hardness makes a knocking Sound in the Flash, and the Heat rings forth, and the Light in the Flash makes the Ringing shrill, and the Water mitigates it, and then in the Astringency and Hardness it is caught and dried up, so that it is a corporeal Spirit in all the Qualities.

63. For every Spirit in the seven Spirits of God is impregnated with all the seven Spirits, and they all are one in another as one Spirit, neither of them is without the other.

64. Only the Birth therein is thus, and so the one generates the other, in and through itself, and the Birth lasts or continues thus from Eternity to Eternity.

65. Here I will have the Reader warned, that he rightly consider the Divine Birth. Thou must not think that one Spirit stands by another, as you see the Stars of Heaven stand one by another.

66. But all the seven are one in another as one Spirit; as this may be conceived in Man, who has several Thoughts, because of the Operation of the seven Spirits of God, which keep and reside in the human Body.

67. But you may say to me, Thou art foolish in this; for any Member of the whole Body has the Power of the other.

68. Yet in what Quality soever thou excitest or awakenest the Spirit, and makest it operative or qualifying, according to that same Quality, the Thoughts rise up, and govern the Mind.

69. If thou stirrest or awakest the Spirit in the Fire, then there rises up in thee the bitter and harsh Anger; for as soon as the Fire is kindled, which is done in the Hardness and Fierceness, then springs up the bitter Fierceness or Wrath in the Flash.

70. For when thou elevatest thyself in thy Body towards or against any Thing, be it in Love or in Anger, that which thou liftest up thyself towards or against, thou kindlest the Quality of, and that it is which burns in thy compacted incorporated Spirit: but that qualifying or conditionating Spirit is excited in the Flash.

71. For when thou lookest upon any Thing which does not please thee, but is against or contrary to thee, then thou raisest up the Fountain of thy Heart, as when thou takest a Stone, and therewith strikest Fire on a Steel, and so when the Spark catches Fire in the Heart, then the Fire kindles.

72. At first it glows, but when thou stirrest the Source or Fountain of the Heart more violently, then it is as when thou blowest the Fire, so that the Flame is kindled; and then it is high Time to quench it, else the Fire will be too great, and then it burns and consumes, and does Hurt to its Neighbour.

Question.

73. Thou askest: How can a Man quench this kindled Fire?

Answer.

74. Hearken, thou hast the Sweet Water in thee, pour that into the Fire, and then it goes out: If thou lettest it burn, then it consumes in thee the Sap, that is, in all the seven qualifying or fountain Spirits, so thou wilt become dry.

75. *When that is done, then thou art a hellish Fire-brand, and a Billet or Faggot to lay upon the hellish Fire, and then there is no Remedy for thee eternally.*

76. But when thou lookest upon a Thing which pleases thee, and awakenest the Spirit in thine Heart, then thou kindlest the Fire in thine Heart, which burns first in the *sweet Water* like a glowing Coal.

77. And whilst it is but glimmering, it is only a gentle soft longing Delight, or pleasing Lust in thee, and does not consume thee; but if thy Heart be in a greater Commotion, and thou kindlest the *sweet Quality* or Fountain, so that it becomes a burning Flame, then thou kindlest all the qualifying or fountain Spirits, and then the whole Body burns, and so Mouth and Hands fall on to Work.

78. This Fire is the most dangerous and hurtful, and has spoiled most since the World began, and it is a very hard Matter to quench it; for when it is kindled, it burns in the *sweet Water* in the *Flash of Life*, and must be quenched through *Bitterness*, which is scarce a Water, but much rather is a Fire.

79. Therefore, also there follows a heavy, sad, sorrowful Mind, when one is to forsake that which burns in his Love-fire in the *sweet Fountain Water*.

80. But thou must know, that thou in the Government of thy Mind art thine own Lord and Master; there will rise up no Fire to thee in the Circle or whole Circumference of thy Body and Spirit, unless thou awakenest it thyself.

81. It is true, all thy Spirits spring and move in thee, and rise up in thee, and indeed always one Spirit has more Power in thee than another.

82. For if the Government of the Spirits were in one Man as in another, then we should all have one Will and Form; but they are all Seven in the Power of thy compacted incorporated Spirit, which Spirit is the SOUL.

83. "*It has in it the first Principle; the Spirit of the Soul has the Second; and the astral or starry Spirit in the Elements has the Third, viz. this World.*"

84. Now if a Fire rises up in one qualifying or fountain Spirit, then that is not concealed or hidden from the Soul; it may instantly awaken the other qualifying or fountain Spirits, which are contrary to the kindled Fire, and may quench it.

85. But if the Fire will be, or becomes too big, then has the Soul a Prison, wherein it may shut up the kindled Spirit, *viz.* in the *hard astringent Quality*, and the other Spirits must be the Gaolers, till their Wrath is allayed, and the Fire is extinguished.

Observe what that is.

86. When one qualifying or fountain Spirit drives thee too strongly, or presses thee too hard to a Thing which is against the Law of Nature, then thou must turn thy Eyes away from it: If that will not help, then take that Spirit, and cast it into Prison.

87. That is, turn thy Heart away from temporal Pleasure and Voluptuousness, from Fulness of Eating and Drinking, from the Riches of this World, and think that to-day is the last Day of the End of thy Body: turn away from the

Wantonness of the World, and call earnestly to God, and yield or submit thyself to him.

88. When thou dost so, then the World mocks thee, and thou art a Fool to them. But bear this Cross patiently, and let not the imprisoned Spirit get out of Prison again, but trust in God, and he will set upon thee the Crown of the divine Joy.

89. But if the Spirit breaks out of Prison, then put it in again, make good thy Part against it as long as thou livest, and if thou gettest so much Advantage, that it does not wholly kindle the Source or Fountain of thy Heart, whereby thy Soul would become a dry Fire-brand of Wood, each Fountain or Source having yet its Sap, when thou departest from hence, then will not that kindled Fire at the Last Judgment Day hurt thee; nor will it cleave or stick in thy Spirits which retain their Sap; but after this anxious Affliction and Trouble, thou wilt be in the Resurrection *a triumphing Angel of God.*

Question.

90. But now thou mayest say: Is there in God also a contrary Will or Opposition among or between the Spirits of God?

Answer.

91. No: Though I show here their earnest Birth, how earnestly and severely the Spirits of God are generated, whereby every one may very well understand the great earnest Severity of God; yet it does not therefore follow, that there is a Disunion or Discord among them: For the very innermost deepest Birth or Geniture in the Heart or Kernel is only and altogether so, which no Creature can apprehend in the Body; but in the Flash, where the hidden Spirit is generated, there it will be apprehended; for that is also generated in such a Manner, and in such a Power as is here mentioned.

92. But unto me is opened the Gate of my Mind, so that I can see and discern it, else it would indeed remain concealed with, and hidden to me, till the Day of the Resurrection from the Dead; yea, it has been concealed from all Men, since the Beginning of the World; but I submit my Will to God's Will, let him do what he pleases.

93. In God all the Spirits triumph as one Spirit, and one Spirit always mitigates and loves the other, and so there is Nothing but mere Joy and Delight: But their severe Birth or Geniture, which is effected or done in secret, must be so: For Life, Understanding, and Omniscience are thus generated; and this is an eternal Birth or Geniture, which is never otherwise.

94. Thou must not think that perhaps in Heaven there is some Manner of Body which only is thus generated, which above all other Things is called God.

95. No, but the whole Divine Power which itself is Heaven, and the Heaven of all Heavens, is so generated, and that is called GOD the Father; of whom all holy Angels are generated, and live also in the same Power; also the Spirit of all Angels in their Body is always continually and eternally thus generated; in like Manner also is the Spirit of all Men.

96. For this World belongs as well to the Body or *Corpus* of God the Father, as the Heaven does; but the Spirits which are in the Locality or Space of this World, were kindled through King *Lucifer*, in his Elevation, so that all Things in this World are as it were half faint and dead: And therefore it is, that we poor Men are so very much blinded, and live in so great and desperate Danger.

97. Yet thou must not therefore think, that the heavenly Light in this World, in the qualifying or fountain Spirits of God, is quite extinct: No; there is only a Duskishness or dim Obscurity upon it, so that we cannot apprehend it with our corrupted Eyes.

98. But if God did but once put away that Duskishness, which moves about the Light, and that thy Eyes were opened, then in that very Place where thou standest, sittest, or liest, thou shouldst see the glorious Countenance or Face of God and the whole heavenly Gate.

99. Thou needest not first to cast thine eyes up into Heaven, for it is written: *The Word is near thee, viz. on thy Lips, and in thy Heart.*

100. *Yea, God is so near thee, that the Birth or Geniture of the Holy Trinity is done or wrought even in thy Heart, yea all the Three Persons are generated in thy Heart, even God the Father, Son, and Holy Ghost.*

101. Now when I write here concerning the Midst or Center, that the Fountain of the Divine Birth or Geniture is in the Midst or Center, the Meaning is not, that in Heaven there is a peculiar or several Place, or a peculiar several

Body, wherein the Fire of the divine Life rises up, out of which the seven Spirits of God go forth into the whole Deep of the Father.

102. No; but I speak in a corporeal, or angelical, or human Way, that the Reader may the better understand it, in such a Manner, as the angelical Creatures were imaged or framed, and as it is in God every where universally.

103. For thou canst not nominate any Place, either in Heaven or in this World, wherein the Divine Birth or Geniture is not thus, be it in an Angel, or holy Man, or any where else.

104. Wheresoever one qualifying or fountain Spirit in the Divine Power is touched or stirred, let the Place be where, or Thing what it will, except in the Devils, and all wicked damned Men, there is the Fountain of the Divine Birth or Geniture directly at Hand, and there already are all the seven qualifying or fountain Spirits of God.

105. As when thou wouldst make a spacious creaturely circumscribed Circle, and hadst the whole Deity peculiarly apart therein, then just so as it is generated in a Creature, so it is also in the whole Deep of the Father in all Places and Parts thereof, and in all Things.

Note.

106. *And in such a Manner is God an almighty, all-knowing, all-seeing, all-hearing, all-smelling, all-tasting, all-feeling God, who is every where, and proves the Hearts and Reins of the Creatures.*

107. And in such a Manner, Heaven and Earth are his; also in such a Manner all the Devils, together with all wicked Men, must be his eternal Prisoners, and in the *Salitter*, which they have corrupted and kindled in their Place or Space, must endure eternal Pain and Torment, and moreover eternal Shame and Reproach.

108. For the total glorious Face of God, together with all the holy Angels, will shine bright and gloriously above them and under them, and round about them on every Side.

109. And all holy Angels, together with all holy Men, will eternally triumph above them, below them, and round about them, and for great Joy, Delight, and Pleasantness, sing of God's Holiness, of their royal Kingly Government or

Regimen, and of the gracious, amiable, blessed Fruit of the heavenly Spring or Vegetation; and that will go forth according to the Qualities of the seven Spirits of God, in many various Voices.

110. On the contrary, the Devils with all wicked Men will be forced into a Hole, where a hellish Stink will burn, boil, and rise up, and the hellish Fire, and hellish Coldness and Bitterness, will burn after the Manner of the kindled Spirits of God, eternally in their Body, as also in their Courts, Dominions, Regions, Space, or Circumference.

111. Nay, if they could be locked in or barred up into a Hole, that the angry Face of God might not touch them, then he might be quiet and contented, and would not be necessitated to endure eternal ignominy, Shame, and Reproach.

112. But here is no Help, their Torment increases and becomes but the greater; the more they bewail it, the more does the hellish Fierceness or Wrath kindle itself, they must lie in Hell, as dead Bones, like singed scorched Sheep in the Fire, their Stink and Abomination gnaws them.

113. They dare not lift up their Eyes for Shame, for they see in their Circumference, Courts, or Regions, nothing else but only a severe Judge; and above them, and on all Sides of them, they see the eternal Joy.

114. "*Not that they apprehend and behold it, but they have a Kind of Knowledge of it in the Center.*"

115. Here is Lamentation and Woe, Yelling and Crying, and no Deliverance; it is with them as if it did continually thunder and lighten tempestuously.

116. For the kindled Spirits of God generate themselves thus.

I. The Hardness generates a hard, raw, rough, cold, and astringent Quality.

II. The Sweetness is grown faint, like a glowing Coal, when there is no more Sap in the Wood, that gasps, and there is no Refreshment for it.

III. The Bitterness tears like a hot Plague, and is as bitter as Gall.

IV. The Fire burns as a fierce wrathful Sulphur.

V. Love is an Enmity here.

VI. The Sound is a mere Beating, Rumbling, or Cracking, like the Noise of a Fire breaking forth out of a hollow Place, as if it were great Claps of

Thunder.

VII. The Circuit, Legion, Court, or Residence of the Body is a House of Mourning.

117. Their Food is Abomination, and grows from the Fierceness of all Qualities; Lamentation and Woe, and that for ever without End; there is no Time there; another King sits on their Throne, which keeps or holds a Judgment for ever; they are only his Footstool.

118. O Beauty, Pleasure, and Voluptuousness of this World! O Riches, and proud Stateliness! O Might and Power!

119. Thy unrighteous Judgment and great Pomp, with all thy Pleasure and Voluptuousness, lie all together on a Heap, and are become a hellish Fire!

120. Now eat and drink, now trim and dress thyself therewith, and domineer therein, thou fair Goddess, how art thou become a Whore, and thy Shame and Reproach continue for ever!

The Eleventh Chapter.

VII. Of the Seventh Qualifying or Fountain Spirit in the Divine Power.

1. THE Seventh Spirit of God in the Divine Power is the *Corpus* or Body, which is generated out of the other Six Spirits, wherein all heavenly Figures subsist, and wherein all Things image and form themselves, and wherein all Beauty and Joy rise up.

2. This is the very Spirit of Nature, yea Nature itself, wherein Apprehensibility or Comprehensibility consists, and wherein all Creatures are formed in Heaven and on Earth. Yea Heaven itself is therein formed; and all Naturelity in the whole God consists in this Spirit.

3. If it was not for this Spirit, there would be neither Angel nor Man, and God would be an unsearchable Being, subsisting only in an unsearchable Power.

Question.

4. Now the Question is: How is this Form? Or in what Manner is this so?

Answer.

If thou art a rational mercurial Spirit, which presses through all the seven Spirits of God, and beholds, proves and examines them, how they are, then thou wilt, by the Explanation of this seventh Spirit, conceive and understand the Operation, and the Being of the whole Deity, and apprehend it in thy Sense or Mind.

5. But if thou understandest nothing by this Spirit, then let this Book alone, and *Gregorius (Richte)* Judge neither of the Cold nor of the Warmth therein: For thou art too hard bound and captivated in *Saturnus*, and art not a Philosopher in this World.

6. Let thy Judging alone, or else thou wilt receive thy evil Wages for it; therefore I will have thee faithfully warned of it. Tarry till thou comest into the other Life, for then the heavenly Gate will be opened to thee, and then thou also wilt understand this.

Now observe the Depth.

7. Here I must lay hold on the whole divine Body in the Midst or Center at the Heart, and explain the whole Body, how Nature is or exists, and there you will see the highest Ground, how all the seven Spirits of God continually generate one another, and how the Deity has neither Beginning nor End.

8. Therefore, behold and see the longing desired Pleasure of thy Spirit, the eternal divine Joyfulness, and the heavenly Delight and corporeal Joy, which in all Eternity has no End.

Now observe,

9. When the Flash rises up in the Center, then the divine Birth stands in its full Operation: In God it is continually and eternally thus; but not so in us poor fleshly Children.

10. In this Life, the triumphing divine Birth lasteth in us Men only so long as the Flash lasteth, therefore our Knowledge is but in Part, whereas in God the

Flash stands unchangeably, always eternally thus.

11. Behold, all the seven Spirits of God are generated alike together at once; none of them is the first, and none of them is the last; but we must have an Eye to the Kernel, and consider how the divine Birth or Geniture rises up, otherwise Man understands it not.

12. For the Creatures cannot comprehend at once all the seven Spirits, one in another, but they look upon them; but when one Spirit is touched or stirred, then that touches or stirs all the other, and then the Birth or Geniture stands in full Power.

13. Therefore, it has a Beginning in Man, but none in God; and therefore I must also write in a creaturely Manner, or else thou canst not understand it.

14. Behold all the seven Spirits without the Flash were a dark Valley, but when the Flash rises up between the astringent and bitter Qualities, in the Heat, then it becomes shining in the *sweet Water*, and in the Flames of the Heat it becomes bitter, and triumphing and living, and in the astringent it becomes corporeal, dry and bright.

15. And now these four Spirits move themselves in the Flash, for all the four become living therein, and so now the Power of these four rises up in the Flash, as if the Life rose up, and the Power which is risen up in the Flash is the Love, which is the fifth Spirit.

16. And that Power moves so very pleasantly and amiably in the Flash, as if a dead Spirit became living, and was suddenly in a Moment set into great Clarity or Brightness.

17. Now in this Moving one Power touches or stirs the other: And first the astringent beats or strikes, and the Heat makes in that Beating or Stroke a clear ringing Sound, and the bitter Power divides the Ringing, and the Water makes it mild and soft, and mitigates it; and this is the sixth Spirit.

18. And now the Tone in all the five Spirits rises up like a melodious pleasant Music, and remains so standing; for the astringent Quality exficcates or dries it up.

19. So now, in the same Sound that is gone forth, which now subsists, being dried, and is the Power of all the six qualifying or fountain Spirits, and is as it were the seed of the other six Spirits, which they have there compacted or

incorporated together, and made one Spirit of it, which has the Quality of all the Spirits: And that is the seventh Spirit of God in the divine Power.

20. Now this Spirit subsists in its Colour like Azure or Heaven-Blue, for it is generated out of all the six Spirits; and when the Flash, which stands in the Midst or Center in the Heat, shines into the other Spirits, so that they rise up in the Flash, and generate the seventh Spirit, then the Flash rises up also in the Birth of the six Spirits together in the Seventh.

21. But because the Seventh has no peculiar Quality in it, therefore cannot the Flash in the Seventh be brighter, but it receives from the Seventh the corporeal Being of all the seven Spirits, and the Flash stands in the Midst or Center of these seven Spirits, and is generated from all the Seven.

22. And the seven Spirits are the Father of the Light, and the Light is their Son, which they always continually generate thus from Eternity to Eternity, and the Light enlightens and always eternally makes the seven Spirits living and joyful, for they all receive their Rising and Life in the Power of Light.

23. Again, they all generate the Light, and all are together alike the Father of the Light, and the Light generates no one Spirit, but makes them all Living and Joyful that they always continually stand in the Birth.

24. Behold I will show it thee once more, that so by any means thou mayest apprehend it, that this high Work may not pass away in vain without Profit to thee.

25. The astringent Quality is the first Spirit, and that attracts or draws together and makes all dry: The sweet Quality is the second Spirit, and that softens or mitigates it: Now the third Spirit is the bitter Spirit, which exists from the fourth and first.

26. And so when the third Spirit in its Rage rubs itself in the Astringent, then it kindles the Fire, and then the Fierceness in the Fire rises up in the Astringent. In that Fierceness now the bitter Spirit becomes self-subsisting, and in the sweet it becomes meek or mild; and in the hard it becomes corporeal; and so now it subsists, and is also the fourth Spirit.

27. Now the Flash in the Power of these four goes forth in the Heat, and rises up in the sweet Spring Water or Fountain; the Bitter makes it triumphing; the Astringent makes it shining, dry, and corporeal; and the Sweet makes it meek

and mild; and so it receives its first Shining and Lustre in the Sweet; and here now the Flash, or the Light, subsists in the Midst or Center, as a Heart.

28. Now when that Light, which stands in the Midst or Center, shines into the four Spirits, then the Power of the four Spirits rises up in the Light, and they become Living, and love the Light; that is, they take it into them, and are impregnated with it, and that Spirit which is so taken in, is the Love of the Life, which is the fifth Spirit.

29. Now when they have taken the Love into them, then they qualify, act or operate for great Joy; for the one sees the other in the Light, and so the one touches or stirs the other.

30. And then the Tone rises up; and the hard Spirit beats, strikes, or thumps, but the Sweet makes that Beating or Striking mild and the Bitter divides it according to the Condition or Kind of every Quality the Fourth causes the Ringing; the Fifth causes *Joyfulness*; and the compacted incorporated Sounding is the Tone or Tune, or the sixth Spirit.

31. In this Tone rises up the Power of all the six Spirits, and becomes a palpable Body, to speak after an angelical Manner, and subsists in the Power of the other six Spirits, and in the Light; and this is the Body of Nature, wherein all heavenly Creatures, Ideas, Figures, and Sprouts, or Vegetations, are imaged or fashioned.

The Holy Gates.

32. But the Light, which subsists in the Midst or Center in all the seven Spirits, and wherein stands the Life of all the seven Spirits, whereby all seven become triumphing and joyful, and wherein the heavenly Joyfulness rises up, this is that which all the seven Spirits generate, and that is the Son of all the seven Spirits, and the seven Spirits are its Father, which generate the Light; and the Light generates in them the Life; and the Light is the Heart of the seven Spirits.

33. *And this Light is the true Son of God, whom we Christians worship and honour, as the second Person in the Holy Trinity.*

34. *And all the seven Spirits of God together, are God the Father.*

35. For no one Spirit of them is alone or without the other; they all seven generate one another; for if one was wanting, the other could not be.

36. But the Light is another Person, for it is continually generated out of, or from the seven Spirits, and the seven Spirits rise up continually in the Light; and the Powers of these seven Spirits go forth continually in the Glance or Splendor of the Light in the seventh Nature-spirit, and form and image all in the *seventh Spirit; and this Out-going or Exit in the Light is the Holy Ghost.*

37. The Flash, or Stock, or Pith, or the Heart, which is generated in the Powers, remains standing in the Midst or Center, and that is the Son; and the Splendor or Glance in all the Powers goes forth from the Father and the Son, in all the Powers of the Father, and forms and images in the seventh Nature-spirit all, according to the Power and Operation of the seven Spirits, and according to their Definition and Impulse. And this is the true Holy Ghost, whom we Christians honour and adore for the third Person in the Deity.

38. Thus, O blind Jew, Turk and Heathen, thou seest that there are Three Persons in the Deity, thou canst not deny it, for thou livest and art, or hast thy Being in the Three Persons, and thou hast thy Life from them, and in the Power of these Three Persons thou art to rise from the Dead at the last Day, and live Eternally.

Note.

39. Now if thou hast lived well and holily in the Law of Nature, in this World, and hast not extinguished the clear Flash, which is the Son of God, which teaches thee the Law of Nature in thy seven qualifying or fountain Spirits, and hast not put it out through a fierce Elevation, which runs on contrary to the Knowledge of Nature, then wilt thou with all Christians live in eternal Joy.

Note.

40. "*The* Law of Nature *is the Divine Ordinance out of the Center of Nature, he that can live therein, needs no other Law, for he fulfills the Will of God.*"

41. For it lies not in thy Unbelief to hinder it; thy Unbelief does not take away or make void the Truth of God: but Faith blows up the Spirit of Hope, and

testifies that we are God's Children. The Faith is generated in the Flash, and wrestles so long with God, till it overcomes and gets the Victory.

42. Thou judgest us, and thereby thou judgest thyself, in that thou blowest up the zealous or jealous Spirit in Anger and Wrath, which extinguishes thy Light.

Note: But if thou art grown on a sweet Tree, and suppressest the evil Influence or Suggestions, and livest well and holily in the Law of Nature, that shows thee very well what is right, if thou art not indeed grown out from a fierce or wrathful Twig or Branch.

43. "*Here is meant or* understood, *out of* or from *a very* wicked Seed, *out of which there often grows a* Thistle; *though yet there were a* Remedy, *if the Will was but once broken: but it is a rare and precious Thing; however indeed on a* good Tree *it is often so, that some Branches also wither.*"

Note.

44. Moreover, thou art blind. For who shall separate thee from the Love of God, in which thou art born or generated, and wherein thou livest, if thou perseverest, and continuest therein till the End? Who shall separate thee from God, in whom thou hast lived here?

45. That which thou hast sown in the Ground, that will spring up, be it Rye, Wheat, Barley, Tares or Thorns; that which is not combustible or capable of the final or last Fire, that will not burn at all: But God will not corrupt or spoil his good Seed himself, but will husband, till, and manure it, that it may bear Fruit in the eternal Life.

46. Seeing then all live and have their Being in God, why do the Weeds glory and boast against the Wheat? Dost thou think, that God is a Dissembler, and that he regards or respects any Man's Person, or Name?

47. What Man was the Father of us All? Was it not Adam? And when his Son Cain lived wickedly before God, why did not his Father Adam help him? But here it may be said: He that sinneth, shall be punished.

48. If Cain had not quenched or extinguished his Light, who could have separated him from the Love of God?

49. So thou also, thou boastest thou art a Christian, and knowest the Light, why dost thou not walk therein? Dost thou think the Name will make thee

Holy? Tarry, Friend, till thou comest thither into the other World, then thou wilt know it by Experience. Behold! many a Jew, Turk, and Heathen, will sooner enter into the Kingdom of Heaven, who had indeed their Lamps well trimmed and furnished, than thou who boastest.

Question

50. What Prerogative or Advantage then have the Christians?

Answer

51. Very much: for they know the Way of Life, and know how they should rise from the Fall: But if any will lie still, then he must be thrown into the Ditch, and there must perish with all the wicked Heathens.

52. Therefore, take heed what thou dost, and consider what thou art; thou judgest others, and art blind thyself.

53. But the Spirit saith, thou hast no Cause for it, *viz.* to judge him who is better than thee: Have we not all one Flesh, and our Life subsists in God, be it in his Love, or in his Anger? For *what thou sowest, that thou shalt reap.*

Note.

54. God is not the Cause that thou art lost: For the Law, to do Right or Righteousness, is written in Nature, and thou hast that very Book in thy Heart.

55. Thou knowest very well, that thou shouldst deal well and friendly with thy Neighbour: also thou knowest well, that thou shouldst not vilify thy own Life, that is, thou shouldst not bemire and defile thy own Body and Soul, and lay open their Shame.

56. Surely herein consists the Pith and Kernel, and the Love of God. God does not regard any Man's Name or Birth, but he that moves or acts in the Love of God, moves in the Light, and the Light is the Heart of God. Now he that sits in the Heart of God, who can spew him out from thence? No one; for he is begotten or generated in God.

57. O thou blind, half-dead World, cease from thy Judging; O thou blind Jew, Turk, and Heathen, desist from thy calumniating, and submit thyself in

Obedience to God, and walk in the Light, then thou wilt see how thou shouldst rise from thy Fall, and how thou shouldst arm thyself in this World against the hellish Fierceness and Wrath, and how thou mayest overcome, and live with God eternally.

58. Most certainly there is but One God; but when the Veil is put away from thy Eyes, so that thou seest and knowest him, then thou wilt also see and know all thy Brethren, whether they be Christians, Jews, Turks, or Heathens.

59. Or dost thou think that God is the God of you Christians only? Do not the Heathens also live in God, whosoever doth Right or Righteousness, God loves and accepts him.

60. Or what didst thou know, that art a Christian, how God would redeem and deliver thee from Evil? What Friendship and Familiarity hadst thou with HIM? or what Covenant hadst thou made with HIM, when God caused his Son to become Man, or be incarnate, to redeem Mankind? Is he only thy King? Is it not written, *He is the Comfort of all the Heathen.*

61. Hearken, By one Man Sin came into the World, and pressed through one upon all. And through one came the Redemption into the World, and pressed through one upon all. What therefore lies in any Man's Knowledge? No! indeed, thou didst not know how God would deal with thee, when thou wast dead in Sins.

62. Now as Sin without Distinction reigns through one Man over all, so Mercy and Redemption reigns through one over all.

63. But unto those Heathens, Jews, and Turks, Blindness did befall, yet notwithstanding they stand in an anxious Birth, and seek for a Rest; they desire Grace, though they seek not for it at the right Mark, or in the right Place or Limit: but God is every where, and looks upon the Ground of the Heart.

64. But if in their anxious Birth the Light be generated in them, what art thou that judgest them?

65. Behold! thou blind Man, I will demonstrate this to thee thus: Go into a Meadow, there thou seest several Sorts of Herbs, and Flowers; thou seest some that are bitter, some tart, sweet, sour, white, yellow, red, blue, green, and many various Sorts.

66. Do they not all grow out of the Earth? Do they not stand one by another? Does the one trudge the beauteous Form of the other?

67. But if one among them lifts up itself too high in its Growth, and so withers, because it has not Sap enough, how can the Earth help it? Does it not afford its Sap to that as well as to the other?

68. But if Thorns grow among them, and the Mower comes to reap his Crop, he cuts them down together, but he casts out the Thorns, and they are to be burnt in the Fire; but the various Flowers and good Crop he gathers, and causes it to be brought into his Barn.

69. Thus it is also with Men, there are Diversities of Gifts and Accomplishments, Endowments, or Aptitudes; one it may be is much lighter or brighter in God than another; but all the while they do not wither in the Spirit, they are not rejectible; but when the Spirit withers, then that is good and useful for Nothing but for Fuel, and is only as Wood for the Fire.

70. But if the Turks be of an astringent Quality, and the Heathens of a bitter, what is that to thee? Is the Light become shining in the astringent and bitter Qualities? then it gives Light also.

71. But thou art generated in the Heat, where the Light rises up in the Sweet Spring or Fountain-Water; have a Care lest the Heat burn thee; it is Time, thou shouldst do well to quench that.

Question.

72. Thou sayest: Is it right then that the Heathens, Jews, and Turks, should persevere in their Blindness?

Answer.

73. No; but this I say; How can he see, that has no Eyes? For what does the poor lay or vulgar Man know of the Tumults which the Priests have in their Drunkenness? He goes on in his Simplicity, and generates anxiously in his spiritual Birth.

Question.

74. But then thou sayest; has God blinded the Turks, Jews, and Heathens?

Answer.

75. No; but when God kindled the Light for them, then they lived after the Pleasures, Voluptuousness and Lusts of their own Hearts, and would not be led or directed by the Spirit, and so the outward Light extinguished.

76. But it is not therefore so totally extinguished, that it could not be generated in Man; for Man is out of or from God, and lives in God, be it either in Love, or in Wrath.

77. Now if Man be in a Longing, should he not be impregnated in his Longing? And so if he be impregnated once, then he can generate also. But because the outward Light does not shine to him, therefore he does not know his Son, whom he has generated.

78. But when the Light shall arise on the Last Judgment Day, then he will see HIM.

79. Behold, I tell thee a Mystery: The Time is already, that the Bridegroom crowns his Bride!

80. Guess, Friend, where lies the Crown? Towards the North; for in the Center of the astringent Quality the Light will be clear and bright.

81. But from whence comes the Bridegroom? From the Midst or Center, where the Heat generates the Light, and goes towards the North into the astringent Quality; there the Light grows bright.

82. What do these towards the South? They are in the Heat fallen asleep, but a stormy Tempest will awaken them: among these many will be terrified to Death.

83. Then what do those in the West? Their bitter Quality will rub itself with the other, but when they taste the sweet Water, then will their Spirit be mild and meek.

84. But what do these in East? Thou art a lofty proud Bride, from the Beginning the Crown was always offered to thee from the Beginning, but thou thoughtest thyself too fair already; thou livest as the rest do.

Of the Divine and Heavenly Nature's Operation and Property.

85. Now if thou wilt know, what Kind or Manner of Nature there is in Heaven, and what Kind of Nature the Holy Angels have; also what Kind of Nature Adam had before his Fall, and what properly the holy, heavenly, and divine Nature is; then observe the Circumstances exactly concerning this seventh qualifying or fountain Spirit of God, as follows.

86. The seventh qualifying or fountain Spirit of God is the qualifying or fountain Spirit of Nature: For the other six generate the seventh; and the seventh, when it is generated, is then as it were the Mother of the seven, which encompasses the other six, and generates them again: For the corporeal and natural Being consists in the seventh.

Observe here the Sense.

87. The six rise up in a full or a complete Birth according to the Power and Condition of each of them, and when they are risen up, then is their Power mingled one in another, and the hardness dries it, and is as it were the whole Being.

88. This corporeal Exsiccation, or Drying, I call in this Book the divine *SALITTER*, for it is therein the Seed of the whole Deity, and is as it were a Mother, which receives the Seed, and always generates Fruit again, according to all the Qualities of the Seed.

89. Now in this rising up of the six Spirits, there rises up also the *Mercurius*, Tone, or Sound of all the six Spirits, and in the seventh Nature-spirit it subsists as in the Mother; and then the seventh generates all Manner of Fruits and Colours, according to the Operation of the six.

90. "By the Word SALITTER, in this Book, is understood, how out of the eternal Center of Nature, the second Principle grows and springs up out of the first, just as the Light springs up out of the Fire, wherein two Spirits are understood, *viz.* I. a Hot, II. an Aerial one; whereas in the aerial Life, the true Vegetation or growing consists, and in the Fire-life, is the Cause of the Quality.

91. "So when it is written, the Angels are created out of God, then it is understood, or meant, out of God's eternal Nature, wherein are understood, or

meant, the seven Forms, and yet the divine holy Nature is not understood to be in the Fire, but in the Light.

92. "And yet the Fire gives or represents to us a Mystery of the eternal Nature, and of the Deity also, wherein a Man is to understand two Principles of a twofold Source, *viz.* I. a hot, fierce, astringent, bitter, anxious, consuming One in the Fire-source. And out of the Fire comes the II. *viz.* the Light, which dwells in the Fire, but is not apprehended or laid hold on by the Fire: also it has another Source than the Fire has, which is Meekness, wherein there is a Desire of Love, where then, in the Love-desire, another Will is understood than that which the Fire has.

93. "For the Fire will consume all, and causes a high Rising in the Source, and the Meekness of the Light causes Entity or Substantiality; *viz.* in the eternal Light it causes the Water-Spirit of eternal Life: and in the third Principle of this World, it causes Water, together with the Existence or Original of the Air.

94. "Thus the Reader is to understand this Book as concerning three Principles or Births; *viz.* One is the Original of the eternal Nature, in the eternal Will or Desire of God, which Desire drives itself on in great Anguish till it comes to the fourth Form, *viz.* to the Fire.

95. "Wherein the second, which is the Light, exists, and replenishes the eternal Liberty besides or beyond Nature, wherein we understand the holy Ternary in the Light, without or beyond Nature, in the Power of the Light, in the Liberty, as another or second Spring or Source without Being, and yet united with the Fire's Nature, *viz.* as Fire and Light together in One."

96. "And the third Principle of this World is generated and created out of the first, that is, Magically: As is clearly demonstrated in our Second, and Third Book, unto which this Book is only an Introduction, and is the first Book, which was not sufficiently apprehended by the Author at the first Time, though it appeared clearly enough, yet all of it could not be conceived; also it was as when a *Torrens* or stormy Shower of Rain passes over a Place, from whence Vegetation and Springing exists: for therein is the Seed of the whole Deity."

97. But here thou must know, that the Deity does not stand still, but works and rises up without Intermission, as a pleasant Wrestling, Moving, or Struggling.

98. Like two Creatures which in great Love play together, embracing, struggling and wrestling one with the other: now the one is above, by and by the other, and when one has overcome, it yields or gives over, and lets the other rise up again.

99. Thou mayest also understand it thus in a Similitude, as when seven Persons had begun a friendly Sport and Play, where one gets the upper hand above another, and a third comes to help that one which is overcome; and so there is a pleasant friendly Sporting among them, whereas indeed they all have one and the same Agreement or Love-will together, and yet strive and fight or vie one against the other in a Way of Love, in Sporting and Pastime.

100. And thus also is the working of the six Spirits of God in the seventh; suddenly one of them has a strong rising up, suddenly another; and thus they wrestle in Love one with another.

101. And when the Light rises up in this striving, then the Holy Ghost moves in the Power of the Light, in the Play of the other six Spirits, and so in the seventh Spring up all Manner of Fruits of Life, and all Manner of Colours and Vegetations, or Ideas and Forms.

102. Now as that Quality is which is strongest, so the Body of the Fruit is imaged, and the Colours also, in this Striving, or Wrestling, the Deity forms itself into infinite and unsearchable Variety of Kinds and Manners of Images or Ideas.

103. For the seven Spirits are the seven head Sources or Springs, and when *Mercurius* rises up therein, that stirs all, and the bitter Quality moves it, and distinguishes it, and the Astringent dries it up.

104. "Nature and the Ternary are not one and the same: they are distinct, though the Ternary dwells in Nature, but unapprehended, and yet is an eternal Band, as is plainly unfolded in our second and third Book."

Now observe here, how the Imaging in Nature is in the seventh Spirit.

105. The sweet Water is the Beginning of Nature, and the astringent Quality draws or attracts it together, that it becomes natural and creatural, to speak in an angelical Way.

106. Now being drawn together, it looks like Azure or Sky-colour blue, but when the Light or Flash rises up therein, then it looks like the precious *Jaspis*, or Jasper Stone, or as I may call it in my Language, a glassy Sea, on which the Sun shines, and that very clear and bright.

107. But when the bitter Quality rises up therein, then it divides and forms itself, as if it was alive, or lively, or as if the Life did rise up there, in a greenish flourishing Manner and Form, like a green Flash of Lightning, to speak after the Manner of Men, so that it dazzles a Man's Eyes, and blinds him.

108. But when the Heat rises up therein, then the green Form inclines to a half red or ruddy Form, as when a carbuncle Stone shines from the green Flash or Beam of Light.

109. But when the Light, which is the Son of God, shines into this Sea of Nature, then it gets its yellowish and whitish Colour, which I cannot compare with any Thing; but you must be content to stay or tarry with this Aspect or Vision, till you come into the other Life.

110. For this now is the true Heaven of Nature, which is out of or from God, wherein the Holy Angels dwell, and out of which they were created in the Beginning.

111. Behold now, when the *Mercurius* or Tone in this Nature-Heaven rises up, there the divine and angelical Joyfulness rises up, for therein rise up Forms, Imagings, Colours, and angelical Fruits, which blossom curiously, grow, spring, flourish, and stand in Perfection, as to all Manner of Bearing or Fruit Trees, Plants and springing Growths, of a gracious, comely, lovely, amiable, blessed Prospect, Vision or Sight to be looked upon, with a most delicious, lovely, pleasant Smell and Taste.

112. But here I speak with an Angel’s Tongue, thou must not understand it earthly, like to this World.

113. It is with *Mercurius* in this Manner or Form also, thou must not think that there is any hard beating, striking, toning, or sounding, or whistling and tuning, in the Deity, as when one takes a great Trumpet, and blows in it, and makes it to found.

114. O, dear Man, thou half dead Angel, that is not so, but all is done and consists in Power; for the divine Being stands in Power. But the holy Angels sing, tune and trumpet forth, with clear and shrill Sounding; for to that End God

has made them out of himself, that they should increase and multiply the heavenly Joy: [*And therefore were the Angels made out of God.*]

115. Also such an Image was Adam, as God created him before his Eve was made out of him, but the corrupted *Salitter* wrestled with the Well-spring of Life in Adam, till it overcame. And so Adam became faint, which made him fall into a Sleep. Here he was undone: And if the *Barmhert-zig-keit*, or the Mercy of God, had not come to help him, and made a Woman out of him, he should have continued still asleep.

Of this we will speak in its proper Place.

116. This, as is mentioned above, is that fair, bright and holy Heaven, which is thus in the total Deity, which has neither Beginning nor End, whither no Creature with its Sense can reach.

117. Yet thou shalt know this, that always in a Place suddenly one Quality shows itself more powerfully than the other, suddenly the second prevails, suddenly the third, then suddenly the fourth, suddenly again the fifth, suddenly the sixth, then again suddenly the seventh.

118. Thus there is an eternal wrestling, working, and friendly amiable rising up of Love; where then in this rising up, the Deity continually shows itself more and more wonderful, more incomprehensible, and more unsearchable.

119. So that the holy Angels cannot sufficiently enough rejoice themselves, nor sufficiently enough converse, walk, and most lovingly sport therein, nor sufficiently enough sing that *Te Deum laudamus*, We praise thee, O God, in Hallelujah's, as to each Quality of the great God, according to his wonderful Revelation, and Wisdom, and Beauty, and Fruit, and Form.

120. For the Qualities rise up eternally, and so there is not with them or among them, either Beginning, Middle, or End.

121. And although I have wrote here how all is come to be, and how all is framed, formed, and imaged, and how the Deity rises up, yet notwithstanding thou must not think, that it has any Rest, Ceasing or Extinction, and that afterwards it rises up thus again.

122. O no: But I must write in Part or by Pieces, for the Reader's better Understanding, that he might thereby apprehend somewhat, and so attain the

Sense and Meaning thereof.

123. Neither must thou think, that I have climbed up aloft into Heaven, and beheld it with my carnal or fleshly Eyes. O, no; hear me, thou half-dead Angel, I am as thou art, and have no greater Light in my outward Being than thou hast.

124. Moreover, I am a sinful and mortal Man, as well as thou, and I must every Day and Hour grapple, struggle, and fight with the Devil who afflicts me in my corrupted lost Nature, in the fierce or wrathful Quality, which is in my Flesh, as in all Men continually.

125. Suddenly I get the better of him, suddenly he is too hard for me, yet notwithstanding he has not overcome or conquered me, though he often gets the Advantage over me: For our Life is as a perpetual Warfare with the Devil.

126. [“*This Strife and Battle is about that most high, noble, victorious Garland, till “the corrupted, perished Adamical Man is killed and dead, in which the Devil has an “Access to Man.*

127. “*Of which the Sophister will know nothing: For he is not generated of God, but “is born of Flesh and Blood: and though indeed the Birth stands open for and towards “him, yet he will not enter; for the Devil with-holds him: God blinds none.*”]

128. If he buffets me, then I must retire and give back, but the divine Power helps me again; then he also gets a Blow, and often loses the Day in the Fight.

129. But when he is overcome, then the heavenly Gate opens in my Spirit, and then the Spirit sees the divine and heavenly Being; not externally without the Body, but in the Fountain or Well-spring of the Heart there rises up the Flash in the Sensibility or Thoughts of the Brain, and therein the Spirit does contemplate or meditate.

130. For Man is made out of all the Powers of God, out of all the seven Spirits of God, as the Angels also are. But now seeing Man is corrupted, therefore the divine Birth does not always spring, qualify, or operate in him; no, nor in all Men neither: And though indeed it springs in him, yet the high Light does not presently shine in all Men; and though indeed it shines, yet it is incomprehensible to the corrupted Nature.

131. For the Holy Ghost will not be caught, held, or retained in the sinful Flesh, but rises up like a Flash of Lightning, as Fire flashes and sparkles out of

a Stone, when a Man strikes Fire upon it.

132. But when the Flash is caught in the Fountain of the Heart, then the Holy Ghost rises up in the seven qualifying or fountain Spirits, into the Brain, like the Day-break, Dawning of the Day, or Morning Redness: And therein sticks the Mark, Aim, or Scope and Knowledge.

133. For in that Light the one sees the other, feels the other, smells the other, tastes the other, and hears the other, and is as if the whole Deity rose up therein.

134. And herein the Spirit sees into the Depth of the Deity; for in God, near and far off is all one; and that same God, of whom I write in this Book, is as well in his Ternary in the Body of a Holy Soul, as in Heaven.

135. From this God I take my Knowledge, and from no other Thing, neither will I know any other Thing than that fame God, and the same it is which makes that Assurance in my Spirit, that I steadfastly believe and trust in him.

136. And though an Angel from Heaven should tell this to me, yet for all that I could not believe it, much less lay hold on it, for I should always doubt whether it was certainly so or no: But the Sun itself arises in my Spirit, and therefore I am most sure of it, and I myself do see the Proceeding and Birth of the holy Angels, and of all Things both in Heaven and in this World.

137. For the holy Soul is one Spirit with God; though indeed it is a Creature, yet it is like to the Angels: Also the Soul of Man sees much deeper than the Angels; for the Angels see only to the heavenly Pomp, but the Soul sees both the heavenly and the hellish, for it lives between both.

138. Therefore it must undergo many hard Blows and Pinches, and must every Day and Hour wrestle and struggle with the Devil, that is, with the hellish Qualities, and so it liveth in great Danger in this World; and therefore this Life is very well called, the Valley of Misery, full of Anguish, a perpetual Hurliburly, Pulling, and Haling, Worrying, Warring, Fighting, Struggling and Striving.

139. But the cold and half-dead Body does not always understand this Fight of the Soul: The Body does not know how it is with it, but is heavy and anxious; it goes from one Room or Business to another; and from one Place to another it seeketh for Ease and Rest.

140. And when it comes thither, where it would be, yet it finds no such Thing; then Doubtings and Unbelief fall in between and come upon it;

sometimes it seems to it as if God had quite cast it off; but it doth not understand the Fight of the Spirit, how the same is sometimes down, and sometimes gets aloft.

141. And what vehement and furious War and Fight there is betwixt the hellish and heavenly Quality, which Fire the Devils blow up, and the Holy Angels quench it, I leave to every holy Soul to consider of.

142. Thou must know, that I write not here as a Story or History, as if it was related to me from another, but I must continually stand in that Combat or Battle, and I find it to be full of heavy Strivings, wherein I am often struck down to the Ground, as well as all other Men.

143. But for the Sake of the violent Fight, and for the Sake of the Earnestness which we have together, this Revelation has been given me, and the vehement Driving or Impulse, to bring it so to pass, as to set all this down on Paper.

144. But what the total Sequel is, which may follow upon, and after this, I do not fully know: Only sometimes, future Mysteries in the Depth are shown to me.

145. For when the Flash rises up in the Center, one sees through and through, but cannot well apprehend or lay hold on it; for it happens to such a one as when there is a Tempest of Lightning, where the Flash of Fire opens itself, and suddenly vanishes.

146. So it goes also in the Soul, when it presses or breaks quite through in its Fight or Combat, then it beholds the Deity, as a Flash of Lightning; but the Source, Quality, or Fountain of Sins, covers it suddenly again: For the Old Adam belongs to the Earth, and does not, with this Flesh, belong to the Deity.

147. I do not write this for my own Praise, but to that End, that the Reader may know wherein my Knowledge stands, that he might not seek that from me which I have not, or think me to be what I am not.

148. But what I am, that all Men are, who wrestle in JESUS CHRIST our King for the Crown of the eternal Joy, and live in the Hope of Perfection, the Beginning whereof is at the Day of the Resurrection, which is now shortly near at Hand; which, in the Circle of the Rising or Horizon of the East in the Flash, is very well to be seen, in which Nature shows itself as if it would be Day-break.

149. Therefore, take heed, that you be not found asleep in your Sins; surely the Prudent and the Wife will take Notice hereof, but the Wicked will continue in their Sins.

150. They say, what ails the Fool, when will he have done with his Dreaming? This is, because they are asleep in fleshly Lusts. Well, well, you shall see what Kind of Dream this will be.

151. I would willingly take Ease and Rest in my Meekness, if I was not put upon this Work; but that God who has made the World is too strong for me, I am the Work of his Hands, he may set me and place me where he will.

152. And though I must be a By-word and Spectacle of Scorn to the World and Devils, yet my Hope is in God concerning the Life to come; in Him I will venture to hazard myself, and not resist, or strive against the Spirit. Amen.

The Twelfth Chapter.

Of the Nativity and Proceeding forth or Descent of the Holy Angels, as also of their Government, Order, and Heavenly joyous Life.

1. "Verbum Domini, *The Word of the Lord comprised the qualifying or fountain Spirits by the* Fiat, *that is, the saying, Let there be Angels, into a Will, and that is the Creation of Angels.*"

Question.

2. Now the Question is; What is properly an Angel?

Answer.

Behold, when God [*Schuff*] created the Angels, then he created them out of the seventh qualifying or fountain Spirit, which is Nature, or the Holy Heaven.

3. The Word *Schuff* [created] thou must understand thus, as when a Man says, drawn together, or driven together, as the Earth is driven or compacted

together: In like Manner, when the whole God did move himself, then the astringent Quality drew or drove together the *Salitter* of Nature, and dried it, and so the Angels came to be: Now such as the Quality was in every Place, such also was the Angel.

Observe the Depth.

4. There are seven Spirits of God, all these seven have moved themselves, and the Light therein has also moved itself, and the Spirit, which goes forth out of the seven Spirits of God, has moved itself also.

5. Now the Creator intended, according to his Ternary, to create three Hosts, not one from another, but one by another, as in a Circle or Sphere.

6. Now observe: As the Spirits were therein in their moving, boyling, or rising up, so also were the Creatures: In the Midst or Center of each Host was the Heart of each Host incorporated or compacted together, out of which an angelical, or great, or chief Prince proceeded, or came to be.

7. And as the Son of God is generated in the Midst or Center of the seven Spirits of God, and is the Life and Heart of the seven Spirits of God, so there was one Angelical King created in the Midst or Center of his Circumference, Sphere, Extent or Region out of Nature, also out of Nature's Heaven, out of the Power of all the seven qualifying or fountain Spirits, and that now was the Heart in one Host, and had in him the Quality, Might, Power, and Strength of his whole Host, and was the fairest among them, or of them all.

8. Just as the Son of God is the Heart and Life and Strength of all the seven Spirits of God, so also is that one King of Angels in his Host.

9. And as there are seven principal Qualities in the divine Power, out of which the Heart of God is generated; so there are also some mighty princely Angels created in each Host, according to each Head or chief Quality, the Number of which I do not exactly know; and they are with or near the King, Leaders of the other Angels.

10. Here thou must know that the Angels are not all of one Quality, neither are they equal or alike to one another in Power and Might: Indeed, every Angel has the Power of all the seven qualifying or fountain Spirits, but in every one there is somewhat of one Quality more predominant and strong than another, and according to that Quality is he also glorified.

11. For such as the *Salitter* was in every Place, at the Time of Creation, such also was the Angel that came forth; and according to that Quality which is strongest in an Angel, he is also named and glorified.

12. As in the Flowers in the Meadows, every one receives its Colour from its Quality, and is named also according to its Quality, so are the holy Angels also: Some are strongest in the astringent Quality, and those are of a brownish Light, and are nearest of Quality to the Cold.

13. And so when the Light of the Son of God shines on them, then they are like a brownish or purple Flash of Lightning, very bright and clear in their Quality.

14. Some are of the Quality of the Water, and those are light, like the holy Heaven; and when the Light shines on them, then they look like to a Crystalline Sea.

15. Some are strongest in the bitter Quality, and they are like a green precious Stone, which sparkles like a Flash of Lightning, and when the Light shines on them, then they shine and appear as a greenish Red, as if a Carbuncle did shine forth from it, or as if the Life had its Original there.

16. Some are of the Quality of Heat, and they are the lightest and brightest of all, yellowish and reddish; and when the Light shines on them, they look like the Flash or Lightning of the Son of God.

17. Some are strongest in the Quality of Love, and those are a Glance of the heavenly Joyfulness, very light and bright; and when the Light shines on them, they look like light Blue, of a pleasant Gloss, Glance, or Lustre.

18. Some are strongest in the Quality of the Tone or Sound, and those are light or bright also; and when the Light shines on them, they look like the Rising of the Flash of Lightning, as if Something would lift itself aloft there.

19. Some are of the Quality of the total or whole Nature, as a general Mixture; and when the Light shines on them, they look like the holy Heaven, which is formed out of all the Spirits of God.

20. But the King is the Heart of all the Qualities, and has his Circumference, Court, Quarters, or Residence in the Midst or Center, like a Fountain: And as the Sun stands in the Midst among the Planets, and is a King of the Stars, and

the Heart of Nature in this World, so great also is a *Cherubim* or King of Angels.

21. And as the other six Planets with the Sun are Leaders of Hosts, and give up or submit their Will to the Sun, that it may reign and work in them, so all the Angels give up or submit their Will to the King, and the princely Angels are in Council with the King.

22. But thou must know here, that they all have a Love-will one to another, none of them grudges the other his Form and Beauty: For as it goes among the Spirits of God, so it goes among these.

23. They all have jointly and equally the Divine Joy, and they equally enjoy the heavenly Food, therein there is no Difference.

24. Only in the Colours and Strength of Power there is a Difference, but no Difference at all in the Perfection; for every one has in him the Power of all the Spirits of God; therefore, when the Light of the Son of God shines on them, then each Angel's Quality shows itself by the Colour.

25. I have reckoned up only some few of the Forms and Colours of them, but there are a great many more that might be wrote down, which I will omit for Brevity's Sake.

26. For as the Deity presents itself infinitely in its Rising up, so there are unsearchable Varieties of Colours and Forms among the Angels: I can show thee no right Similitude of it in this World, but in the blossoming Field of Flowers in May, which yet is but a dead and earthly Type.

Of the Angelical Joy.

Question.

27. Now it may be asked: What then is it, which the Angels do in Heaven? Or why, or to what End and Purpose has God created them?

Answer.

28. You greedy covetous griping Persons may observe this, you who in this World seek after Pride, State, Dignity, Honour, Fame, Glory, Power, Money and Goods, and squeeze out the Sweat and Blood of the poor Oppressed and Distressed, and spend their Labours upon your Gallantry, Bravery, and Stateliness, and think yourselves better than plain and simple Lay-vulgar People, and suppose it is what God has created you for.

Question.

Why has God created Angel-Princes, and has not made them all equal, or alike?

Answer.

29. Behold God is the God of Order; and as it is, goes and boils in his Government in himself, that is, in his Birth or Geniture, and in his Rising up, so also is the Order of the Angels.

30. Now as there are in him chiefly seven Qualities, whereby the whole Divine Being is driven on, and shows itself infinitely in these seven Qualities, and yet these seven Qualities are the chief or prime in the Infinitude, whereby the Divine Birth or Geniture stands eternally in its Order unchangeably, and as in the Midst or Center of the seven Spirits of God, the Heart of Life is generated, whence the Divine Joy rises up; thus also is the Order of Angels.

31. The Angel-Princes were created according to the Spirits of God, and the *Cherubim* according to the Heart of God: And as the Divine Being works, so also do the Angels.

32. That Quality which rises up in God's Being, and chiefly shows itself in its Working, as in the Rising up of the Tone or Tune, or of the Divine Working, Wrestling, and Fighting, that angelical Prince who is most strongly addicted to that Quality, begins in his Rank or File, and Round, with his Legions, with Singing, Sounding forth, Dancing, Rejoicing, and Jubilating.

33. This is heavenly Music, for here every one sings according to the Voice of his Quality, and the Prince leads the Quire or Chorus, as a Chanter or Singing-Master with his Scholars; and the King rejoices and jubilates with his Angels, to the Honour of the great God, and to the Increasing and Multiplying

of the heavenly Joys, and that is in the Heart of God, as a holy Sport or Scene; and to that End also are they created for the Joy and Honour of God.

34. Now when the heavenly Music of the Angel rises up, then in the heavenly Pomp, in the Divine Salitter, there rise up all Manner of Vegetations, Springings, or Sprouts, also all Manner of Figures, Shapes, or Ideas, and all Manner of Colours; for the Deity presents, shows, or discovers itself in endless and unsearchable Varieties of Kinds, Colours, Ideas, Forms, and Joys.

35. Now, that qualifying or fountain Spirit in the Deity which shows itself then in a singular Manner with its Rising up, and Love-wrestling, as having become the Prince or Chief of them; that very Angel-Prince belonging to it, begins instantly his heavenly Music with his own Legions, according to his Quality, with Singing, Sounding forth, piping Melody, and in all the Manners of heavenly Skill and Art, which rises up in the Spirits of God.

36. But when the Center in the Midst rises up, that is, when the Birth or Geniture of the Son of God shows itself in a singular Manner, as a Triumph, then there rise up the Music, Melodies or Joys, of all the three kingly Governments, or Royal Regiments of the whole Creation of all the Angels.

37. What Manner of Joy this must be, let every Soul consider: I, in my corrupted Nature, cannot apprehend it, much less can I write it.

38. By this Song I invite or cite the Reader into the other Life; there himself will be also of that Quire or Chorus, and then first will he give Credit to this Spirit; what he does not understand here, that he will have there apparently in his View.

39. Thou must know, that this is not forged out of a Stone; but when the Flash rises up in the Center, then the Spirit sees and knows it.

40. Therefore, look to it, and be not too scornful in this Place, else thou wilt be found a Scorner and Mocker before God, and then well mayest thou fare as King Lucifer did. Now it may be asked,

Question.

What do the Angels then when they sing not?

Answer.

41. Behold! what the Deity does, that they also do; when the Spirits of God Livingly generate one in another, and rise up one in another, as in a loving, saluting, embracing, kissing, and feeding one another; in which Taste and Smell the Life rises up, and the eternal Refreshing; of which thou mayest read before at large; then the holy Angels also walk and converse one with another friendly, graciously, amiably, and blessedly in the heavenly Circumference or Region, and behold the wonderful and pleasant Form or Prospect of Heaven, and eat of the gracious, amiable, blessed and delicate Fruits of Life. Now thou wilt ask,

Question.

What do they talk of one with another?

Answer.

42. Behold! thou pompous, stately, lofty, and proud Man; the World is even too narrow for thee here, and thou thinkest there is none like thee, or equal to thee: Bethink thyself in this, whether thou hast in thee the Manner, Quality, or Condition of an Angel, or of a Devil.

Question.

To whom now shall I liken the Angels?

Answer.

43. I will liken them to little Children which walk in the Fields in May, among the Flowers, and pluck them, and make curious Garlands and Poseys, carrying them in their Hands rejoicing, and always talk together of the several Forms or Shapes of curious Flowers, leading one another by the Hand when they go to gather Flowers.

44. And when they come Home, they show them to their Parents; and they also rejoice in their Children, and are merry and cheerful with them.

45. So do the holy Angels likewise, they take one another by the Hand, and walk together in the curious May of Heaven, and parly or talk of the pleasant

and fair Spring or Fruits in the heavenly Pomp, and feed on the delicate blessed Fruits of God, and make Use of the beautiful heavenly Flowers for their Play or Sport in their Scenes, and make curious Garlands, and rejoice in the delicious pleasant May of God.

46. Here is Nothing but a cordial or hearty Loving, a meek and gentle Love, a friendly, courteous Discourse, a gracious, amiable, and blessed Society, where the one always delights to see the other, and to honour one another.

47. They know of no Malice, Cunning, Subtlety, or Deceit; but the Divine Fruits and pleasant Loveliness are common among them one may make Use of these Things as well as the other, there is no Disfavour or Hatred, no Envy, no contrary or opposite Will, but their Hearts are knit together in Love.

48. In this the Deity has its highest Delight, as Parents have in their Children, that its dear and beloved Children in Heaven behave themselves so well and so friendly; for the Deity in itself plays or sports also thus, one qualifying or fountain Spirit in the other.

49. And therefore, the Angels can do no other than their Father does, as also our angelical King JESUS CHRIST testified, when he was with us on Earth, as it is written in the Gospel, where he says, "*Verily the Son can do Nothing of himself, but what he sees his Father do, the Son does also. Also if you do not convert, and become like Children, you cannot come into the Kingdom of Heaven.*"

50. Whereby he means, that our hearts should be knit together in Love, as the holy Angels of God are, and that we should deal friendly, courteously, and kindly one with another, and love one another, and prevent one another in Kindness and Respect, as the Angels of God do.

51. Not that we should deceive and bely one another, and tear the Bread out of others Mouths for very Greediness and great Covetousness, neither should one outbrave another in Stateliness, Fashions, and Deportment, and so despise another who cannot use his sly, crafty, subtle, devilish Policy and Tricks.

52. O no! The Angels in Heaven do not so; but they love one another, and rejoice in the Beauty and Loveliness of others, and none esteems or accounts himself more excellent than the other; but every one has his Joy in the other, and rejoices in the other's fair Beauty, comely Form and Loveliness, whence

then their Love one towards another rises up, so that they lead one another by the Hand, and friendly kiss one another.

Observe the Depth.

53. As when the Flash of Life rises up in the Center of the Divine Power, wherein all the Spirits of God attain their Life, and highly rejoice, there is a loving and holy Embracing, Kissing, Tasting, Touching, or Feeling, Hearing, Seeing, and Smelling, so also there is among the Angels; when the one sees, hears, feels, or touches the other, then there rises up in his Heart the Flash of Life, and one Spirit embraces the other, as it is in the Deity.

Observe here the Ground and highest Mystery of God's Angels.

54. If thou wilt now know from whence their Love, Humility, and Friendliness come, which rise up in their Heart, then observe that which follows.

55. Every Angel is constituted as the whole Deity is, and is as a little God. For when God constituted the Angels, he constituted or framed them out of himself.

56. Now God is the same in one Place as he is in another; God is every where, the Father and Son and Holy Ghost.

57. In these three Names and Powers stand Heaven and this World, and all whatsoever thy Heart can think upon, and though thou shouldst draw a little Circle, which thou canst hardly look into, or which thou canst hardly discern, even less than the smallest Point thou canst imagine yet even in that is the whole Divine Power, and the Son of God is generated therein, and the Holy Ghost therein goes forth from the Father and the Son; if not in Love, then in Wrath, as it is written, *With the Holy thou art holy, and with the Froward thou wilt show thyself froward.*

58. They who stir up the Wrath of God upon themselves, that Wrath stands also in all the Spirits of God, in that Place where it is awakened, stirred up, or provoked. On the other Side, where the Love of God is awakened or stirred up, there it stands also in the full Birth or Geniture of the whole Deity, of or in the Place or Thing, wherein it is awakened.

59. And herein there is no Difference, the Angels are created, one as well as another, all out of the Divine Salitter of the heavenly Nature; only this is the Difference betwixt them, that when God constituted them, each Quality in the great Motion stood in the highest Geniture or Rising up.

60. Hence it is come to pass, that the Angels are of various and manifold Qualities, and have several Colours and Beauties, and yet all out of or from God.

61. Yet every Angel has all the Qualities of God in him, but one of them is strongest in him, according to which he is named, and glorified in that Quality.

62. Now, as the Qualities in God always generate, raise up, and heartily love, the one the other, and the one always gets its Life from the other; and as the Flash in the sweet Water rises up in the Heat, from whence the Life and the Joy have their Original; so it is also in an Angel, his internal Birth or Geniture is no otherwise than that which is distinct from him, or without him in God.

63. And as the Son of God, without or distinct from the Angels, is generated in the Middle or central Fountain Spring, in the Heat, in the sweet Water, out of, or from all the seven Spirits of God, and re-enlightens back again all the seven Spirits of God, whence they have their Life and Joy; so also, in like Manner, the Son of God in an Angel is generated in the Angel's Middle, or central Fountain Spring of the Heart in the Heat, in the sweet Water, and re-enlightens back again all the seven qualifying Spirits of that Angel.

64. And as the Holy Ghost goes forth from the Father and the Son, and forms, images, figures, or frames, and loves all; so the Holy Ghost goes forth in the Angel, into his fellow Brethren, and loves them, and rejoices with them.

65. For there is no Difference between the Spirits of God and the Angels, but only this, that the Angels are Creatures, and their corporeal Being has a Beginning but their Power, out of which they are created, is God himself, and is from Eternity, and abides in Eternity.

66. Therefore, their Agility is as nimble and swift as the Thoughts of a Man, where-ever they would be, there also they are instantly; moreover they can be great or small, as they please.

67. And this is the true Being of God in Heaven, yea Heaven itself: If thy Eyes were opened, thou shouldst see it plainly and clearly on Earth, in that Place where thou art at present.

68. For seeing God can let the Spirit of Man see it, which is yet remaining in the Body, and can reveal or manifest himself to him in the Flesh, surely he can well do it also when he is out of the Flesh, if he pleases.

69. O thou sinful House of this World, how art thou encompassed with Hell and Death; awake, the Hour of thy Regeneration is at Hand; the Day-Break, the Day-Spring, Dawning, or Morning-Redness shows itself.

70. O thou dumb and dead World, why dost thou require or demand Signs and Wonders? Is thy whole Body chilled and benumbed? Wilt thou not awake from Sleep?

71. Behold a great Sign is given thee, but thou sleepest and seest it not: Therefore, the Lord will give thee a Sign in his Zeal or Jealousy, which thou hast awaked and provoked with thy Sins.

Of the whole Heavenly Delightfulness, and Habitation of all the Three Kingdoms of Angels.

72. Here the Spirit shows, that where every Angel is constituted, stated, or settled, there that Place in the heavenly Nature, wherein, and out of which he is become a Creature, is his own Seat, which he possesses by Right of Nature, as long as he abides in God's Love.

73. For it is the Place which he has had from Eternity, before he was become a Creature, and that Salitter stood in the same Place, out of which he existed, and therefore that Seat remains to him, and is his by Right of Nature, as long as he moves in God's Love.

74. But thou must not think, as if God was tied to it, and cannot, or may not expel him from thence, if he should move or stir otherwise than God had constituted, settled or stated him at first.

75. For as long as he abides in Obedience, and in Love, the Place is his, by Right of Nature; but when he elevates himself and kindles that Place in the wrathful Fire, then he sets his Father's House on Fire, and becomes a contrary Will, or opposite to the Place, out of which he is made, and makes TWO out of that which was ONE before his Elevation.

76. Now when he does so, then he keeps his corporeal Right of Nature to himself, and that Place also keeps its own to itself: But seeing the Creature,

which has a Beginning, will oppose or set itself against the First Being, which was before the Creature was, which had no Beginning, and will needs spoil the Place which is none of its making, wherein it was created a Creature in the Love, and will turn that Love into a Wrath-fire, then it is equal and just that the Love should spew up the Wrath-Fire forth together with the Creature.

77. From hence also the RIGHTS in this World exist, or have their Original. For when a Son resists his Father, and strikes his Father, then he loses his paternal Inheritance, and his Father may thrust him out of his House; but so long as he continues in Obedience to his Father, the Father has no Right, Authority, or lawful Power to disinherit him.

78. This worldly Right takes its Original from Heaven; as also many other secular Rights, which are written in the Books of *Moses* take their Beginning and Original from the Divine Nature in Heaven, which I shall demonstrate plainly in its due Place, from the true Ground in the Deity.

Now one might object and say:

Objection.

79. Then an Angel is fully bound and tied to that Place in which he is created, and must not stir, nor can stir from thence.

Answer.

80. No: As little as the Spirits of God are or will be tied in their Rising up, that they should not move one among another, so little are the Angels also tied to their Place at all.

81. For as the Spirits of God rise up continually one in another, and have a Sport or Game of Love in their Birth or Geniture, and yet every Spirit keeps his natural Seat or Place, in the Birth or Geniture of God, wherein it never comes to pass, that the Heat is changed into the Cold, or the Cold into the Heat, but each keeps its natural Place or Position, and the one rises up in the other, from whence the Life has its Original; so the holy Angels move, walk, or converse in all the three Kingdoms, one among another, whereby they conceive, or receive their Conceptions, one from the other; that is, from the other's Beauty, comely Form, Friendliness, Courtesy and Virtue, every one receives his highest Joy,

and yet each keeps his natural Seat or Place, in which he is become a Creature, for his own Propriety.

82. Like one in this World, when he has a dear and near Kinsman, who returns Home from foreign Parts of the World, whom he had a very hearty Desire, and earnest Longing to *see*, there is Joy and friendly Saluting, and bidding Welcome, also a friendly loving Discourse, or Conference between them, and so he treats this loving and welcome Guest in the best Manner that he can yet this is but cold Water, in Respect of the Heavenly.

83. And thus the holy Angels do one towards another; when the Army or Company of one Kingdom comes to the other, or when the Army or Company of one princely Quality comes to an Army or Company of another princely Quality, there is nothing but mere loving Entertainment, saluting and embracing Reception; a very gracious, amiable and blessed Discourse and friendly Respect; a very gracious, amiable, blessed and loving Walking, and Playing together; a most chaste and humble Exercise; a friendly Kissing, and leading one another up and down: here begins the lovely Choir and set Dancing.

84. Like little Children, when they go in May to gather Flowers, where many often meet together, there they talk and confer friendly, and pluck or gather many several Sorts of Flowers.

85. Now when this is done, they carry those Flowers in their Hands, and begin a sportful Dance, and sing from the Joy of their Heart rejoicing. Thus also do the Angels in Heaven, when the foreign Armies or Companies meet together.

86. For the corrupted Nature in this World labours in its utmost Power and Diligence, that it might bring forth heavenly Forms, and many Times little Children might be their Parents School-masters and Teachers, if Parents could but understand, or would but take Notice of them: But now-adays the Corruption is lamentable both with Young and Old, and the Proverb is verified,

Wie die Alten sungen,

So lernten die Jungen,

As the Old Ones sung,

So learnt the Young.

87. By this high Humility of the Angels, the Spirit admonishes the Children of this World, that they should view and examine themselves, whether they bear

such a Love one to another? Whether there be such Humility among them? What Kind of Angels do they think they are? And whether they are like to these or no, seeing they have in them in Possession the third angelical Kingdom?

88. Behold the Spirit will here a little present before thy Eyes what Manner of Love, Humility, and courteous Friendliness there is in thee, thou fair angelical Bride; behold, I pray thee, thy Dress, Ornament, and Attire, What excellent Delight and Pleasure may thy Bridegroom take in thee, thou beloved Angel, that dancest daily with the Devil?

89. First, If one be now-adays a little preferred or advanced, and gets but a little While into an Office, then others are no more so good as he, or fit for his Company, that are in no Preferment; he counts the Vulgar or Layman his Footstool, he instantly endeavours by Cunning and Craft to get the Vulgar or Layman's Goods into his Disposal; if he cannot compass it by Tricks and Designs, then he does it by Force, to satisfy his High-mindedness.

90. If a simple Man comes before him, that cannot place his Words handsomely, then he takes him up short, as if he was a Dog and if he has any Business before him, then he regards only these that are of worldly Esteem, and lets them carry the Cause, Right or Wrong: Take heed, Friend, what Manner of princely Angel indeed thou art; thou will find it well enough in the following Chapter, concerning the Fall of the Devil; that will be thy Looking-Glass to see thyself in.

91. Secondly, If one now-adays has learnt more in worldly Sciences, or studied more than the Vulgar or Layman, in an Instant no Vulgar or Layman is to be compared to him because he cannot express himself, or speak according to Art, he has no Skill in the other's proud Air or Garb.

92. In brief, the simple plain Man must be his Fool, whereas he himself is indeed a proud Angel, and is in his Love but a dead Man. This Sort of Party also will have its Looking Glass in the following Chapter.

93. Thirdly, If one be Richer now-adays than the other, then the poorer Man is counted the Fool; and if he can wear but better and more fashionable Cloths or Apparel than his Neighbour, then the poorer Man is no more worthy, or good enough to be in his Company.

94. And so the old Song is now-adays in full Force and Practice, which is this.

Der Reich den Armen zwinget,

Und ihm sein schwiss abbringet,

Dass nur sein Grossche klinget.

The Rich the Poor constrain,

To squeeze their Sweat they'll not disdain,

To glory in their Gain.

These Angels also are invited as Guests to the next Chapter, for their Looking-Glass to see themselves in.

95. Fourthly, There is for the Generality such a devilish Pride and Stateliness, and such over-bearing one another, such despising, belying, ensnaring, circumventing, over-reaching, cheating, deceiving, betraying, extorting Usury, coveting, envying, and hating one another, that the World burns now as in the hellish fire: Wo, wo forever!

96. O World, where is thy Humility? Where is thy angelical Love? Where is thy courteous Friendliness? At that very Instant when the Mouth saith, God save thee; then if the Heart was seen, it might be said; Beware, look to thyself, for it bids the Devil take thee.

97. O thou excellent angelical Kingdom, how comely dressed and adorned wast thou once? How has the Devil turned thee into a murderous Den? Dost thou suppose thou standest now in the Flower of thy Beauty and Glory? No! thou standest in the Midst of Hell: If thine Eyes were but opened, thou wouldst see it.

98. Or dost thou think that the Spirit is drunken, and does not see thee? O, it sees thee very well: Thy Shame stands quite naked before God, thou art an unchaste, wanton, lascivious Woman, and goest a whoring Day and Night, and yet thou sayest, I am a chaste Virgin.

99. O, how fair a Looking-Glass art thou, in the Presence of the Holy Angels; do but smell to thy sweet Love and Humility, does it not smell or favour just like hell? All these Parties are invited as Guests to the following Chapters.

Of the Kingly Primacy, or of the Power and Authority of the Three Angelical Kings.

100. As the Deity in its Being is Threefold, in that the Exit out of the seven Spirits of God shows and generates itself as Threefold, *viz. Father, Son,* and *Holy Ghost*, One God; wherein the whole divine Power consists, and whatsoever is therein and they are the three Persons in the Deity, and yet are not a divided Being, but in one another as one; so also when God moved himself, and created the Angels, there came to be three special Angels out of the best Kernel of Nature, out of the Being of the Ternary in the Nature of God, and in such Power, Authority and Might, as the Ternary in the seven Spirits of God has for the Ternary of God rises up in the seven Spirits of God, and is again the Life and Heart of all the seven Spirits.

101. And so also, the three angelical Kings, each of them in the Manner, Kind and Nature of his Host or Army, is risen up, and is a natural Lord of his Place or Region over the Regimen or Dominion of his Angels; but the Ternary of the Deity retains that Place, which is unalterable or unchangeable to itself; and the King retains the Dominion of the Angels.

102. Now as the Ternary of the Deity is one only Being or Substance in all Parts in the whole Father, and is united together, as the Members in Man's Body, and all Places are as one Place, though one Place may have a different Condition, Frame and Constitution, distinct from the other, as also the Members of Men have; yet it is the Office or one Body of God; so also are the three angelical Kingdoms united one in another, and Function. not each severed asunder: No angelical King ought to say, this is my Kingdom; or that there ought no other King to come thereinto though indeed it is his first Beginning, Original, natural Inheritance, and remains also to be his: Yet all other Kings and Angels are his true natural Brothers, generated out of or from one Father, and inherit their Father's Kingdom.

103. And as the qualifying or fountain Spirits of God have each of them the natural Seat or Possession of its Birth or Geniture, and retains its natural Place to itself, and yet is, together with the other Spirits, the one only God; so that if the other were not, that would not be neither, and thus also they rise up one in the other, so it is also with the Chief or Principal of the Holy Angels in his Constitution and is in no other Manner than as it is in God, and therefore they live all friendly, peaceably and blessedly one with another, in their Father's

Kingdom, as loving dear Brethren; there are no Bounds or Bars how far any should go, and how far not.

Question.

104. *Upon what do the Angels walk? Or upon what do they stay or set their Feet?*

Answer.

105. I will here show thee the right Ground, and it is no otherwise in Heaven than as thou here findest in the Letter, for the Spirit looks into this Deep, very unremoveable or *stedfastly*, also it is very apprehensible.

106. The whole Nature of the Heaven stands in the seven qualifying or fountain Spirits, and in the seventh consists Nature or the Apprehensibility of all the Qualities: This now is very lightsome and solid as a Cloud, but very transparent and shining, like a Crystalline Sea, so that a Man can see through and through it all Yet the whole Depth upward and downward is wholly thus.

107. Now the Angels also have such Bodies, but more dry and close compacted or incorporated together, and their Body also is the Kernel of, or out of Nature, even the best or fairest Splendor and Brightness of, or out of Nature.

108. Now upon the seventh Spirit of God their Foot does stay, which is solid like a Cloud, and clear and bright as a Crystalline Sea, wherein they walk upward and downward, which Way soever they please. For their Agility or Activity is as swift as the divine Power itself is, yet one Angel is more swift than another, and that answerably according to their Quality.

109. In that seventh Spirit of Nature rise up also the heavenly Fruits and Colours, *Forma*, and whatsoever is apprehensible or comprehensible, and is like to such a Form, or Manner, as if the Angels dwelt betwixt Heaven and Earth in the Deep, where they ascend and descend, and wherever they are, there their Foot rests, as if it stood upon the Earth.

110. Antiquity has represented the Angels in Pictures like Men with Wings, but they have no need of any Wings, yet they have Hands and Feet as Men have, but after a heavenly Manner and Kind.

111. At the Day of the Resurrection from the Dead, there will be no Difference between the Angels and Men, they will be of one and the same Kind of Form; which I shall show plainly in its due Place; and our King JESUS CHRIST clearly testifies the same, where he saith, *In the Resurrection they are like the Angels of God.*

Of the great Glory, Brightness and Beauty of the Three Angelical Kings.

112. This is the very Billet or Staff which is flung at the Dog, to make him run away; because of this Song, Lord *Lucifer* could pull and tear off the Hair of his Head and Beard, for Grief, Sorrow and Pain.

Observe here the Depth.

Concerning the King or great Prince MICHAEL.

113. MICHAEL signifies the great Strength or Power of God, and bears the Name operatively, actually, and in Deed: For he is incorporated or consolidated together out of the seven qualifying or fountain Spirits, as out of a Kernel or Seed of them, and stands here now as in the Stead of God the Father.

114. The Meaning is not, that He is God the Father, who consists in the seven Spirits of the whole Deep, and is not creaturely but the Meaning is, that in Nature among the Creatures there is also such a Kind of Creature, as is like God the Father, as he is in the seven qualifying or fountain Spirits, which is to reign among the Creatures.

115. For when God made himself creaturely, then he made himself creaturely according to his Ternary: And as in God, the Ternary is the Greatest and Chiefest, and yet his wonderful Proportion, Form, and Variety, cannot be measured, in that he shows himself in his Operation so curious and manifold; so also he has created three principal Angel-princes, according to the highest Primacy of his Ternary.

116. After that, he created the Princely-angels, according to the seven qualifying or fountain Spirits, answerable to their Quality, *viz.* GABRIEL, an Angel or Prince of the Tone, Sound, or of swift or speedy Messages; as also RAPHAEL; and others besides in the Kingdom of MICHAEL.

117. Thou must not understand this, as if these royal Angels were to rule in the Deity, that is, in the seven qualifying or fountain Spirits of God, which are without or distinct from the Creatures; no, but each over his Creatures, or the Creatures of his own Dominion.

118. For as the Ternary of God reigns over the infinite or endless Being, and over the Figures and several various Forms or Ideas in the Deity, and changes, varies, and images or frames the same, so also are the three angelical Kings, Lords over their Angels, even to the Heart and deepest Ground, though they cannot corporeally or bodily vary or change themselves, as God himself can who has created them; yet they rule them (*viz.* the Angels) corporeally, and are bound or united to them, as Body and Soul are bound one to another.

119. For the King is their Head, and they are the Members of the King; and the qualifying or fountain princely Angels are the King's Counsellors, or Officers in his Affairs, like the five Senses in Man, or as the Hand and Feet, or the Mouth, Nostrils, Eyes and Ears, whereby the King executes or accomplishes his Affairs.

120. Now as all Angels are bound to the King, so is the King also bound to God his Creator as Body and Soul; the Body, signifies God and the Soul the angelical King, which is in the Body of God, and is become a Creature in the Body of God, and abides eternally in the Body of God, as the Soul does in its Nest, and therefore also has God so highly glorified him, as his own Propriety, or as the Soul is glorified in the Body.

121. Thus the King or great Prince Michael looks like God the Father in his Glorification, Clarity, or Brightness, and is a King and Prince of God upon the Mount of God, and has his Office in the Deep wherein he is created.

122. That Circumference or Space, Region or Province, wherein he and his Angels are created, is his Kingdom, and he is a loving Son of God the Father in Nature, a creaturely Son, in whom the Father delights.

123. Thou must not compare him with the Heart or Light of God, which is in the whole Father, which has neither Beginning nor End, no more than God the Father himself.

124. For this Prince is a Creature, and has a Beginning, but he is in God the Father, and is bound and united with him in his Love, as his dearly beloved Son, whom he has created out of himself.

125. Therefore, he has set upon him the Crown of Honour, of Might, Power and Authority, so that there is in Heaven no higher nor more excellent, nor mightier than he is, except God himself in his Ternary. And this is one King, rightly described, with a true Ground in the Knowledge of the Spirit.

Of the second King LUCIFER, now so called, because of his Fall.

126. King LUCIFER, shut thy Eyes here a little, and stop thy Ears a little, that thou mayest neither hear nor see, or else thou wilt be horribly ashamed, that another sits upon thy Seat, and so thy Shame shall be fully discovered yet before the End of the World, which thou hast kept so closely concealed in Secret, and suppressed, ever since the Beginning of the World, wherefoever thou couldst: I will now describe thy kingly Primacy, not for thee, but for the Benefit of Man.

127. This high and mighty, glorious and beautiful King, lost his right Name in his Fall: For he is now called LUCIFER, that is, one carried forth or expelled out of the Light of God.

128. His Name was not so at the Beginning: For he was a creaturely Prince or King of the Heart of God in the bright Light, even the Brightest among the three Kings or Angels.

Of This Creation.

129. As Michael is created according to the Quality, Manner and Property of God the Father, so was Lucifer created according to the Quality, Condition, and Beauty of God the Son, and was bound to and united with him in Love, as a dear Son or Heart, and his Heart also stood in the Center of Light, as if he had been God himself; and his Beauty or Brightness transcended all.

130. For his Circumference, Conception, or chiefest Mother, was the Son of God, and there he stood as a King or Prince of God.

131. His Court, Province, Place, Region or Quarters, wherein he dwelt with his whole Army or Company, and wherein he is become a Creature, and which was his Kingdom, is the created Heaven and this World, wherein we dwell with our King JESUS CHRIST.

132. For our King sits in divine Omnipotence, where King Lucifer sat, and on the kingly Throne of *expelled* Lucifer, and the Kingdom of King Lucifer is now become HIS: O Prince Lucifer, how dost thou relish that?

133. Now as God the Father is bound and united in great Love with his Son, so was King Lucifer also bound with King Michael in great Love, as one Heart or one God, for the Fountain or Well-spring of the Son of God has reached even into the Heart of Lucifer.

134. Only that the Light which he had in his Body, he had for his own Propriety, and while it shone with or agreeable to the Light of the Son of God, which was externally without or distinct from him, they both qualified, incorporated and united together as one Thing, though they were two, yet they were bound or united together, as Body and Soul.

135. And as the Light of God reigns in all the Powers of the Father, so he also reigned in all his Angels, as a mighty King of God, and wore on his Head the fairest Crown of Heaven.

136. Here at present I will leave him a little Scope, because I shall have so much to do concerning him in the next Chapter. Let him prance a little yet here in the Crown, it shall suddenly be plucked away from him.

Of the third Angelical King, called URIEL.

137. This gracious, amiable, blessed Prince and King has his Name from the Light, or from the Flash or Going forth of the Light, which signifies rightly God the Holy Ghost.

138. For as the Holy Ghost goes forth from the Light, and forms, figures, and images all, and reigns in all, such also is the Power, and gracious, amiable Blessedness of a Cherubim, who is the King and Heart of all his Angels, that is, when his Angels do but behold him, they are all then affected and touched with the Will of their King.

139. For as the Will of the Heart affects and stirs all the Members of the Body, so that the whole Body does as the Heart has decreed or concluded; or as the Holy Ghost rises up in the Center of the Heart, and enlightens all the Members in the whole Body; so the Cherubim with his whole Glance or Lustre

and Will affects all his Angels, so that they all are together as one Body, and the King is the Heart therein.

140. Now this glorious and beautiful Prince is imaged and framed according to the Kind and Quality of the Holy Ghost, and is indeed a glorious and fair Prince of God, and is united with the other Princes in Love, as one Heart.

141. These are now the three Princes of God in the Heaven. And when the Flash of Life, that is, the Son of God, rises up in the Middle, or central Circle, in the qualifying or fountain Spirits of God, and shows itself triumphantly, then the Holy Ghost also rises upwards triumphantly: In this Rising up, the Holy Trinity also rises up in the Heart of these three Kings, and each of them triumphs also according to his Kind and Quality.

142. In this Rising up the Armies or Companies of all the Angels of the whole Heaven become triumphant and joyful, and that melodious TE DEUM LAUDAMUS (WE PRAISE THEE O GOD) rises up.

143. In this rising up of the Heart, the Mercurius in the Heart is stirred up or awakened, as also in the whole Salitter of Heaven there rises up in the Deity the miraculous, wonderful and fair beautiful Imaging of Heaven, in several manifold various Colours and Manners, and each Spirit presents itself in its own peculiar Form.

144. I can compare it with nothing but only with the most precious Stones or Jewels; as Rubies, Emeralds, Topazes, Onixes, Sapphires, Diamonds, Jaspers, Hyacinths, Amethysts, Beryls, Sardissses, Carbuncles, and such like.

145. In such Manner and Colours, the Heaven of God's Nature shows or presents itself in the Rising up of the Spirits of God: And now when the Light of the Son of God shines therein, then it is like a bright clear Sea, of the Colours of the above-mentioned precious Stones or Jewels.

Of the wonderful Proportion, Alteration or Variation, and Rising up of the Qualities in the heavenly Nature.

146. Seeing then the Spirit gives the Form and Manner of Heaven to be known, I cannot choose but write it thus down, and let his Will be done, who will have it so.

147. And although the Devil will raise Scorners and Mockers to vilify it, I do not much regard that; I am satisfied with this gracious, amiable and blessed Revelation of God; they may mock so long, till they find it by Experience with eternal Shame, then the Fountain of Woe, Lamentation and Sorrow, will surely gnaw them.

148. Also I have not gone up to Heaven, and beheld it with my fleshly Eyes, much less has any told it me, for though an Angel should come and tell it me, yet I could not apprehend or conceive it without Illumination from God, much less believe it.

149. For I should always stand in doubt, whether it was a good Angel, sent of God or no, seeing the Devil can transform or cloath himself in the Form of an Angel of Light, to seduce Men.

150. But because it is generated in the Center or Circle of Life, as a bright shining Light, like unto the heavenly Birth, or Rising up of the Holy Ghost, with a fiery Driving or Impulse of the Spirit, therefore I cannot resist or withstand it, though the World always makes a Mock of me for it.

151. The Spirit testifies, that there is yet a very little Time remaining, and then the Flash in the whole Circle of this World will rise up, to which End this Spirit is a Forerunner, Messenger, and Proclaimer of the Day.

152. And then whatsoever Man is not found in the Birth of the Holy Ghost at that Time, in him the Birth will never rise at all, but he abides in the Quality or Source of Darkness, as a dead, hard Flint-stone, in which the Source or Quality of Fierceness, Wrath and Corruption, rises up eternally.

153. And there he will be a Mocker in the Birth of the hellish Abomination: For whatsoever Quality the Tree is of, such also is its Fruit.

154. Thou livest betwixt Heaven and Hell, into whichsoever thou sowest, in that thou shalt reap also, and that will be thy Food in Eternity: If thou sowest Scorn and Contempt, thou wilt also reap Scorn and Contempt, and that will be thy Food.

155. Therefore, O Child of Man! have a care, trust not too much upon worldly Wisdom, it is blind, and is born blind; but when the Flash of Life is generated therein, then it is no more blind, but sees.

156. For, Christ saith; *You must be born anew, or else you cannot enter into the Kingdom of Heaven.*

157. Truly it must be generated in such a Manner, in the Holy Ghost: which rises up in the sweet Spring or Fountain-water of the Heart, in the Flash.

158. And therefore, has Christ ordained or instituted the Baptism or New Birth or Regeneration of the Holy Ghost, in the Water, because the Birth of the Light rises up in the Sweet Water in the Heart.

159. Which is a very great Mystery, and has been also kept Secret from all Men since the Beginning of the World till now: Which I will demonstrate and describe plainly in its due Place.

Now observe the Form and Position of Heaven.

160. When thou beholdest this World, thou hast a Type of Heaven.

I. The Stars signify or denote the Angels: For as the Stars must continue unaltered till the End of this Time, so the Angels also in the eternal Time of Heaven must remain unaltered for ever.

161. II. The Elements signify or denote the wonderful Proportion, Variety, Change and Alteration of the Form and Position of Heaven: For as the Deep between the Stars and Earth always alter and change in their Form, suddenly it is Fair, Bright and Light, suddenly it is Lowery and Dark, now Wind, then Rain, now Snow, suddenly the Deep is Blue or Azure, suddenly Greenish, by and by Whitish, then suddenly again Dusky.

162. Thus also is the Change and Alteration of Heaven, into many several Colours and Forms, but not in such a Manner and Kind as in this World, but all according to the Rising up of the Spirits of God, and the Light of the Son of God shines therein eternally: But the Rising up in the Birth differs in the Degrees more at one Time than another. And therefore, the wonderful Wisdom of God is incomprehensible.

163. III. The Earth signifies or denotes the heavenly Nature, or the seventh Spirit of Nature, in which the Ideas, or Images, Forms and Colours rise up.

164. IV. And the Birds or Fowls, Fishes and Beasts, signify or denote the several Forms or Shapes of Figures in Heaven.

165. Thou art to know this, for the Spirit in the *Flash* testifies the same, that in Heaven there arise all Manner of Figures or Shapes like the Beasts, Fowls, Birds and Fishes of this World, but in a heavenly Form or Manner, Clarity or Brightness and Kind, as also all Manner of Trees, Plants, and Flowers.

166. But as they rise, so they go away again, for they are not incorporated or compacted together, as the Angels are: For these Figures are so formed in the Birth of the rising Qualities, in the Spirit of Nature, or Nature-spirit.

167. If a Figure is imaged in a Spirit, so that it subsists; and if another Spirit wrestles with this, and gets the better, then it comes to be divided, and indeed changed or altered, all according to the Kind of the Qualities; and this is in God as a holy Sport, Play, or Scene.

168. Therefore, also the Creatures, as Beasts, Fowls, or Birds, Fishes and Worms, in this World, are not created to an eternal Being, but to a transitory one, as the Figures in Heaven also pass away.

169. This I set down here only for a Manuduction or Introduction: You will find it described more at large, concerning the Creation of this World.

The Thirteenth Chapter.

Of the terrible, doleful, and lamentable, miserable Fall of the Kingdom of Lucifer.

1. I Would have all proud, covetous, envious, and wrathful Men invited to look into this Glass, and there they will see the Original of their Pride, Covetousness, Envy and Wrath, also the Event and final Requital or Wages thereof.

2. The Learned have produced many and various Monsters concerning the Beginning of Sin, and Original of the Devil, and scuffled one with another about it, every one of them thought he had the Ax by the Handle, yet it continued hidden from them all till this very Time.

3. But since it will henceforth be fully revealed, as in a clear Looking Glass, therefore it may well be conceived, that the great Day of the Revelation of God

is now near at Hand, wherein the Fierceness and the kindled Fire will be separated from the Light.

4. Therefore, let none make himself stark blind, for the Time of the Restitution of whatsoever Man has lost is now near at Hand: The Day dawns, or the Morning-redness breaks forth; it is high Time to awake from Sleep.

Question.

5. Now it may be asked: What is the Source or Fountain of the first Sin of Lucifer's Kingdom?

Answer.

6. Here we must again take in Hand the highest Depth of the Deity, and see out of what King Lucifer became a Creature, or what was the first Source or Fountain of Evil or Malice in him?

7. The Devil and his Crew continually excuse themselves, and so do all wicked Men, which are begotten in Corruption, saying God does them wrong in thrusting them out or rejecting them.

8. Nay, this present World dares to say, that God has decreed or concluded it so in his Predestinate Purpose and Council, that some Men should be saved, and some should be damned; and say, to that End also God has rejected Prince Lucifer, that he should be a Spectacle of God’s Wrath.

9. As if Hell, or Malice and Evil, had been from Eternity, and that it was in God’s predestinate Purpose that Creatures should and be therein, and so they pull and hale and bestir themselves to prove it by Scripture, though indeed they neither have the Knowledge of the true God, nor the Understanding of the Scriptures, though some erroneous Things also are brewed from the Scriptures.

10. Christ says, *The Devil was a Murtherer and Liar from the Beginning, and did not stand in the Truth.* But seeing these Justifiers and Disputers assist the Devil so stedfastly, and pervert God’s Truth, and change it into Lies, in that they make of God a thirsty and fierce wrathful Devil, and such a one as has created and still wills Evil, so all of them, together with the Devil, are jointly Murtherers and Liars.

11. For as the Devil is the Founder and Father of Hell and Damnation, and has himself built and prepared for himself the hellish Quality to be his royal Seat, so also such Writers and Scribblers are the Master-Builders of Lies and Damnation, who help to confirm and establish the Devil's Lies, and to make of the merciful, loving, and friendly God, a Murtherer and furious Destroyer, and so pervert and turn the Truth of God into Lies.

12. For God faith in the Prophet: *As true as I live, I have no Delight or Pleasure in the Death of a Sinner, but that he turn and live;* and in the Psalms it is thus: *Thou art not a God that hast Pleasure in Wickedness.*

13. Besides, God has given Laws to Man, and has forbidden the Evil, and commanded the Good. Now if God would have the Evil, and also the Good, then he should be at odds with himself, and it would follow, that there would be Destruction or Destructiveness in the Deity, one Quality running counter against the other, and the one spoiling and corrupting the other.

14. Now how all this is come to pass, or how Wickedness has taken its first Source, Original and Beginning, I will declare in the highest Simplicity in the greatest Depth.

15. To which End the Spirit invites and cites, summons or warns all Men that are seduced into Errors by the Devil, that they come and present themselves before the Looking-Glass of this School, wherein they shall see and inspect the murtherous Devil into his very Heart.

16. Then he that will not take heed and beware of his Lies, whilst he may very well do it, there is no Remedy for him neither here nor hereafter: He that sows and will sow with the Devil, must reap with the Devil also.

17. In the Center of the *Flash* it is shown, that the Harvest is white already, wherein every one will reap what he has sown.

18. Here, my entrusted Talent, which I have received, I will let out for Rent, Profit and Increase, as I am commanded to do, and he that will deal with me in this Way of Gain or Usury, it shall be free for him, he may freely do it, whether he be a Christian, a Jew, a Turk, or a Heathen they will be all alike advantageous to me; my Warehouse shall stand open for every one, let none fear exacting Tricks or Deceit, for he that comes to deal with me in Wares, shall be justly, rightly, and fairly dealt with.

19. Every one should here have a care, to deal so well, that he bring in some Gain of Use-money for his Master: For I am afraid, that every Merchant will not be fitted in my Wares for his Turn: for to some they will be very strange and uncouth; neither will every one understand my Language, Phrase and Expression.

20. I would therefore have every one warned, that he deal circumspectly and warily, and not be conceited that he is rich, and cannot grow poor; truly I have very admirable and wonderful Wares to sell, every one will not have Understanding and Skill to know what to do with them.

21. Now if any one should in Drunkenness or Fulness fall upon them, and plunge himself into Perdition, let him bear his own Blame: he has need of a Light in his Heart, that his Understanding and Mind may be well governed.

22. Else let him forbear to come into my Warehouse, or he will but deceive his own Expectation: for the Ware which I have to sell is very precious and dear, and requires a very sharp and acute Understanding: Therefore, have a Care, and do not climb aloft where you see no Ladder is, else you will fall.

23. But to me is shown the Ladder of *Jacob*, upon which I am climbed up, even into Heaven, and have received my Ware, which I have to sell and vent: Therefore, if any one will climb up after me, let him take heed that he be not drunken, but he must be girt with the Sword of the Spirit.

24. For he must climb through a horrible Deep, a Giddiness will frequently come into his Head; and besides he must climb through the Midst or Center of the Kingdom of Hell, and there he will feel by Experience what a Deal of Scoffings and Upbraidings he must endure.

25. In this Combat, I had many hard Trials to my Heart's Grief: My Sun was often eclipsed or extinguished, but did rise again; and the oftener it was eclipsed or put out, the brighter and clearer was its Rising again.

26. I do not write this for my own Praise, but only for an Item or Hint, that if it go so with you, you should not despair about it; for there belongs and is requisite a mighty enduring hard Labour, and Stoutness, for him that fights with the Devil, betwixt Heaven and Hell: For he is a potent Prince.

27. Therefore, have a Care, that thou put on the Coat of Mail or Habergeon of the Spirit, else do not venture to come near my Warehouse, that my Wares be not ill handled by thee, and so be prejudicial to thee.

28. Thou must renounce the Devil and the World, if thou wilt enter into this Fight, else thou wilt not overcome: But if thou overcomest not, then let my Book alone, and meddle not with it, but stick to thy old Matters, else thou wilt receive but evil Wages for thy Pains: Be not deceived, God will not be mocked.

29. Truly it is a narrow and strait Passage, or Entrance, through the Gates of Hell, for them that will press in to God; they must endure many Pangs, Crushings and Squeezings from the Devil.

30. For the human Flesh is very young and tender, and the Devil is rough and hard, also dark, hot, bitter, astringent and cold, and so these two are very ill matched.

31. Therefore, I seriously exhort the Reader, and would have him faithfully warned, as it were with a Preface to this great Mystery, that if he does not understand it, and yet longs and would fain have the Meaning or Understanding thereof, that he would pray to God for his holy Spirit, and that he would enlighten him with the same.

32. For without the Illumination thereof you will not understand this Mystery: for there is a strong Lock and Bar before it in the Spirit of Man, that must be first unlocked or opened. And that no Man can do, for the Holy Ghost is the only Key to do it with.

33. Therefore, if thou wilt have an open Gate into the Deity, then thou must move, stir and walk in God's Love; this I have set down here for thy Consideration.

Now observe,

34. Every Angel is created in the seventh qualifying or fountain Spirit, which is NATURE, out of which his Body is compacted or incorporated together, and his Body is given him for a Propriety, and the same is free to itself, as the whole Deity is free.

35. He has no Impulse or Driving, without or distinct from himself; his Impulse and Mobility standeth in his Body, which is of such a Kind and Manner, as the whole God is; and his Light and Knowledge, as also his Life, is generated in that Manner, as the whole divine Being is generated.

36. For the Body is the incorporated or compacted Spirit of Nature, and encompasses or incloses the other six Spirits; these generate themselves in the Body, just as it is in the Deity.

37. Now Lucifer had the fairest, most beautiful, and most powerful Body in Heaven, of or among all the Princes of God, and his Light, which he has, and is continually generated in his Body, that has incorporated with the Heart or Son of God, as if they were one Thing.

38. But when he saw that he was so fair and beautiful, and found or felt his inward Birth and great Power or Authority, then his Spirit, which he had generated in his Body, which is his ANIMAL (or animated) or Life-spirit, or Son, or Heart, exalted itself, intending to triumph over the divine Birth, and to lift up or extol itself above the Heart of God.

39. Note, The Author calls the soulish Birth the ANIMAL Birth, from Anima, which signifies the Soul; but seeing the Scripture otherwise understands by the Word Animal the perished or corrupted Soul, or *Animalem hominem*, the Animal Man, or the corrupted natural Man, that is, the Adamical bestial Man, and so he being advertised of it, he altered that Expression, and used it no more any further.

Here observe the Depth.

40. In the Middle, or central Fountain or Well-spring, which is the Heart, where the Birth rises up, the astringent or harsh Quality rubs itself with the bitter and hot; and there the Light kindles, which is the SON, of which it is always impregnated in its Body, and that enlightens and makes it living.

41. Now that Light in Lucifer was so fair, bright and beautiful, that he excelled the bright Form of Heaven, and in that Light was perfect Understanding; for all the seven qualifying or fountain Spirits generate that same Light.

42. But now the seven qualifying or fountain Spirits are the Father of the Light, and may permit or suffer the Birth of the Light to be as much as they please, and the Light cannot exalt or raise itself higher than the qualifying or fountain Spirits will permit, or give it leave.

43. But when the Light is generated, then it enlightens all the seven qualifying or fountain Spirits, so that all Seven are Understanding, and do all

Seven give their Will to the Birth of the Light.

44. But now every one has Power and Might to alter its Will in the Birth of the Light, according as there is Occasion: Now if that be so, then the Spirit cannot triumph thus, but must lay down its prancing Pomp.

45. And therefore, it is that all seven Spirits are in full Power, every one of them has the Reins in its Hand, that it may hold in and check the generated Spirit, from triumphing any higher than is fit for it.

46. But the seven Spirits, which are in an Angel, which generate the Light and Understanding, they are bound and united with the whole God, that they should not qualify any other Way, either higher or more vehemently, than God himself; but that there should be one and the same Manner and Way between them both.

47. Seeing they are but a Part or Portion of the Whole, and not the Whole itself, for God has therefore created them out of himself, that they should qualify, operate or act in such a Manner, Form and Way as God himself does.

48. But now the qualifying or fountain Spirits in Lucifer did not so; but they seeing that they sat in the highest Primacy or Rank, they moved themselves so hard, and strongly, that the Spirit which they generated was very fiery, and climbed up in the Fountain of the Heart, like a proud Damsel or Virgin.

49. If the qualifying or fountain Spirits had moved, qualified, or acted gently and lovely, as they did before they became creaturely, as they were universally in God before the Creation, then had they generated also a gentle, lovely, mild and meek Son in them, which would have been like to the Son of God, and then the Light in Lucifer and the Light of the Son of God had been one Thing, one qualifying, operating, acting, and affecting, one and the same lovely Kissing, Embracing, and Struggling.

50. For the great Light, which is the Heart of God, would have played meekly, mildly, and lovingly with the small Light in Lucifer, as with a young Son, for the little Son in Lucifer should have been the dear little Brother of the Heart of God.

51. To this End God the Father has created the Angels, that as he is manifold and various in his Qualities, and in his Alteration or Variegation is incomprehensible in his Sport or Scene of Love, so the little Spirits also, or the little Lights of the Angels, which are as the Son of God, should play or sport

very gently or lovely in the great Light before the Heart of God, that the Joy in the Heart of God might here be increased, and that so there might be a holy Sport, Scene, or Play in God.

52. The seven Spirits of Nature in an Angel should play and rise up gently in God their Father, as they had done before their creaturely Being, and rejoice in their new-born Son, which they have generated out of themselves, which is the Light and Understanding of their Body; and that Light should rise very gently or mildly in the Heart of God, and rejoice in the Light of God, as a Child with its Mother; and so there should be a hearty Loving, and friendly Kissing, a very meek and pleasant Taste or Relish.

53. In this the Tone should rise up, and found, with singing and ringing forth, in praising and jubilating: Also all the Qualities should rejoice therein, and every Spirit should exercise or practise its divine Work or Labour, as God the Father himself does.

54. For the seven Spirits had this in perfect Knowledge, for they were united and actuated with God the Father, so that they could all see, feel, taste, smell, and hear, what God their Father did, or wrought and made.

55. But when they elevated themselves in a sharp or strong Kindling, then they acted against Nature's Right, otherwise than God their Father did, and this was a stirring Quality, or Rising up, against, or contrary to the whole Deity.

56. For they kindled the Salitter of the Body, and generated a high triumphing Son, which in the astringent Quality, was hard, rugged or rough, dark and cold—in the Sweet, was burning, bitter, and fiery—the Tone was a hard fiery Noise—the Love was a lofty Enmity against God.

57. Here now stood the kindled Bride in the seventh Nature-spirit, like a proud Beast; now she supposed she was beyond or above God, nothing was like her now: Love grew cold, the Heart of God would not touch it, for there was a contrary Will of Opposition betwixt them. The Heart of God moved very meekly and lovingly, and the Angel moved very darkly, hard, cold, and fiery.

58. And the Heart of God should now unite and qualify with the Heart of the Angel, but that could not be; for there was now Hard against Soft, and Sour against Sweet, and Dark against Light, and Fire against a pleasant gentle Warmth, and a hard Knocking or Rumbling against a loving melodious Song.

Question.

Hearken, Lucifer, Where lies the Fault now, that thou art become a Devil? Is God in Fault, as thou lyingly sayest?

Answer.

59. O no, thou thyself art faulty, the qualifying or fountain Spirits in thy Body, which thou thyself art, have generated thee such a little Son: Thou canst not say, that God has kindled the Salitter out of which he made thee, but thy qualifying or fountain Spirits have done it; whereas thou wast entirely before a Prince and a King of God.

60. Therefore, when thou sayest, God created thee thus, or that he has without sufficient Cause spewed thee up out of thy Place, then art thou a Liar and Murderer; for the whole heavenly Host or Army bears Witness against thee, that thou hast thyself erected and prepared this fierce Quality for thyself.

61. If it be not so, then go before the Face of God, and justify thyself. But thou seest it plain enough without that; and besides, thou darest not look on that Matter: Wouldst not thou fain have a friendly Kiss of the Son of God, that thou mightest once be eased or refreshed? If thou art in the Right, then do but once look upon HIM: Perhaps thou mayest be made found or whole again.

62. But stay a little, another sits on thy Throne, he is kissed, and he is an obedient Son to his Father, and does as the Father does.

63. Stay yet a little while, and the hellish Fire will kiss thee; in the mean while, make much of this Latin till more grows out of it, thou wilt suddenly lose thy Crown.

Now one might ask,

What then, in Lucifer, is properly that Enmity against God, for which he was thrust and driven out of his Place?

64. Here I will show you exactly the Pith, Kernel and Heart of Lucifer, and then you will see, what a Devil is, or how he is become a Devil. Therefore, take heed, and do not invite or entertain him as a Guest, for he is the arch-sworn Enemy of God, and of all Angels and Men, and that in his Eternity.

65. Now if thou understandest and apprehendest this aright, then thou wilt not make of God a Devil, as some do, which say; God hath created the Evil, and that his Will is, that some men should be lost; which Men, that say so, help to increase the Devil's Lies, and bring upon themselves the severe Judgment, by their perverting God's Truths, and so turning them into Lies.

Now observe,

66. The whole Deity has in its innermost or beginning Birth, in the Pith or Kernel, a very tart, terrible Sharpness, in which the astringent Quality is a very horrible, tart, hard, dark and cold Attraction or Drawing together, like Winter, when there is a fierce, bitter, cold Frost, when Water is frozen into Ice, and besides is very intolerable.

67. Then think or suppose, if in such a hard Winter, when it is so cold, the Sun should be taken away, what Kind of hard Frost, and how very rough, fierce and hard Darkness would it be, wherein no Life could subsist.

68. After such a Manner and Kind is the astringent Quality in the innermost Kernel or Pith in *itself* and to itself alone, without the other Qualities in God; for the Austereness or Severity makes the Attraction or Drawing together, and Fixation or Glutinousness of the Body, and the Hardness dries it up, so that it subsists as a Creature.

69. And the bitter Quality is a tearing, penetrating and cutting bitter Quality or Source: for it divides and drives forth from the hard and astringent Quality, and makes the Mobility.

70. And betwixt these two Qualities is Heat generated from its hard and fierce bitter Rubbing, Tearing and Raging, which rises up in the bitter and hard Quality, as a fierce wrathful Kindling, and presses quite through, as a hard fiery *Noise*.

71. From whence exists the hard Tone, and in that Rising up, or Climbing, it is invironed and fixed in the astringent Quality, so that it becomes a Body which subsists.

72. Now if there was no other Quality in this Body, which could quench the Fierceness of these four Qualities, then there would be a perpetual Enmity therein. For the Bitter would be against the Astringent, in that it storms and tears so vehemently therein, and breaks open the Astringent.

73. And then the Astringent also would be against the Bitter, in that it attracts, draws together, and holds fast the bitter Captive, that it could not have its own Course.

74. And the Heat would be against both, in that with its fierce, wrathful Kindling and Rising up it makes all hot, burning, and raging, and is fully or totally against the Cold.

75. And so the Tone would be a great Enmity in all the other, in that it penetrates forcibly through all like a Tyrant.

76. And thus, this is the very deepest and innermost hidden Birth of God, according to which, he calls himself an angry zealous or jealous God, as may be seen by the Commandments on Mount Sinai.

77. And in this Quality stands Hell and eternal Perdition, as also the eternal Enmity and murtherous Den, and such a Creature the Devil is come to be.

78. But now seeing he is a sworn Arch-enemy of God, and though indeed the Disputants and Helpers of the Devil will needs force it so in Arguments, that God wills the Good and also the Evil, and that he has created some Men to Damnation, therefore and thereupon the Spirit of God cites them, upon Pain of eternal Enmity, to come before this Looking-Glass, wherein their Heart shall be laid open and they shall see what God is, and who the Devil is, or how he is become a Devil.

79. If thy Heart be not bolted and barred up in Death, through thy stubborn Wilfulness and Blasphemy, and drowned in horrible Sins, purposing not to desist from them, or leave them, then awake, and behold; I take Heaven and Earth, also the Stars and Elements, and all the Creatures, and Man himself also in his whole Substance, to witness, and so I will prove it also plainly and clearly in its due Place, with all these forementioned Things, especially when we come to treat of the Creation of all the Creatures.

80. If these Things will not give thee Satisfaction, then pray to God, that He would open thy Heart, and then thou wilt know and see Heaven and Hell, as also the whole Deity with all its Qualities; and then no doubt thou wilt forbear, and justify the Devil no more: *I am not able to open thy Heart for thee.*

Now observe the true Birth or Geniture of God.

81. Behold, as I have mentioned above, the Birth or Geniture of God in its innermost Being, in these four Qualities, is thus sharp or tart.

Thou must understand it exactly.

82. The astringent Quality is thus sharp in its own proper Quality in *itself*, but it is not alone, or without the other; neither is it generated of or in itself, as being wholly free, but the other six Spirits generate it, and they also hold it by the Reins, and may let their Reins and Authority go as far only as they please.

83. For the sweet Spring or Fountain-water is suddenly a Whip, Scourge or Lash upon the astringent Quality, and mitigates, softens, or supples it, so that it grows very thin, gentle, mild, and soft, as also very bright.

84. But that it is thus sharp in itself, is to the End that a Body may be imaged or framed through its attracting or drawing together, otherwise the Deity would not subsist, much *less* a Creature.

85. And in this Sharpness God is an all-comprehensible, and all-fixing, or all-fastening sharp God: for the Birth, Geniture, and Sharpness of God, is thus every where.

86. But if I shall describe the Deity in its Birth or Geniture in a small round Circle, in the highest Depth, then it is thus.

In a Similitude.

87. As suppose a WHEEL standing before thee, with seven Wheels one so made in the other, that it could go on all Sides, forward, backward, and cross Ways, without Necessity of any turning back or stopping.

88. And in its going, that always one Wheel in its turning about generates the other, and yet none of them vanish out of Sight, but that all Seven be visible.

89. And that the seven Wheels always generate the Naves in the Midst or Center according to their turning about, so that the Nave stands always free without Alteration or removing, whether the Wheels go forward, or backward, or cross Ways, or upwards or downwards.

90. And that the Nave always generates the Spokes, so that in their turning about, they stand right and direct from the Nave to the Fellies of the Wheel and

yet none of the Spokes to be out of Sight, but still turning about thus one with another, going whithersoever the Wind drives it, and that without Necessity of any turning back or stopping.

Now observe what I shall inform you in the Application of this.

91. The Seven Wheels are the seven Spirits of God, the one always generating the other, and are like the turning about of a Wheel, which has seven Wheels one in another, and the one always wheels itself otherwise than the other in its Station, and the seven Wheels are hooped round with Fellies, like a round Globe.

92. And yet that a Man may see all the seven Wheels turning round about severally apart, as also the whole Fitness or Compass of the Frame, with all its Fellies and Spokes and Naves.

93. And the Seven Naves in the Midst or Center to be as it were one Nave, which fits every where in the turning about, and the Wheels continually generating these Naves, and the Naves generating the Spokes continually in all the seven Wheels, and yet none of the Wheels, as also none of the Naves, nor any of the Fellies or Spokes, to be out of Sight, and as if this Wheel had seven Wheels, and yet were all but one Wheel, and went always forward, whithersoever the Wind drove it.

Now behold, and consider,

94. The seven Wheels one in another, the one always generating the other, and going on every Side, and yet none out of Sight, or turning back; these are the seven qualifying or fountain Spirits of God the Father.

95. And they generate in the seven Wheels in each Wheel a Nave, and yet there are not seven Naves, but only one, which fits in all the seven Wheels: And this is the Heart or innermost Body of the Wheels, wherein the Wheels run about, and that signifies the Son of God.

96. For all the seven Spirits of God the Father generate continually in their Circle, and that is the Son of all the seven Spirits, and all those qualify or act in his Light, and the Son is in the Midst or Center of the Birth, and holds together all the seven Spirits of God, and they in their Birth turn about therewith thus.

97. That is, they climb either upward or downward, backward or forward, or cross-ways, and so the Heart of God is always in the Midst or Center, and sits always every qualifying or fountain Spirit.

98. Thus there is one Heart of God, and not seven, which is always generated from all the seven, and is the Heart and Life of all the seven.

99. Now the Spokes, which are always generated from the Naves and Wheels, and which fit all the Wheels in their Turning, and are their Root, Stay, and Fastening, in which they stand, and out of which they are generated, signify God the Holy Ghost, which proceeds forth from the Father and the Son, even as the Spokes go out from the Nave and Wheel, and yet abide also in the Wheel.

100. Now as the Spokes are many, and go always about with and in the Wheel, so the Holy Ghost is the Workmaster in the Wheel of God, and forms, images and frames all in the whole or total God.

101. Now this Wheel has seven Wheels one in another, and one Nave, which is fitted in all the seven Wheels, and all the seven Wheels turn on that one Nave: Thus God is one God, with seven qualifying or fountain Spirits one in another, where always one generates the other, and yet is but one God, just as these seven Wheels are but one Wheel.

Now observe,

102. The Wheel in its incorporated Structure and Frame signifies the astringent Quality, which attracts or draws together the whole corporeal Being of the Deity, and holds it, and dries it, so that it subsists.

103. And the sweet Spring or fountain-Water is generated by the driving about or rising up of the Spirits, for when the Light is generated in the Heat, then the astringent Quality is amazed or terrified for great Joy, and this is a submitting or lying down, or growing thin, and the hard corporeal Being sinks down like a Meekness or Mildness.

104. And so now the Terror or the Glance of the Light rises up in the astringent Quality very gently and shivering, and trembles, which now in the Water is bitter, and the Light dries it, and makes it friendly and sweet.

105. Now therein standeth Life and Joy; for the Terror or Flash rises up in all the Qualities, like the Wheel before mentioned which turns about, and then

there all the seven Spirits rise up one in another, and generate themselves, as in a Circle, and the Light is shining in the Midst or Center of the seven Spirits, and shines back again in all the Spirits, and all the Spirits triumph therein, and rejoice in the Light.

106. And as the seven Wheels turn about upon one Nave, as upon their Heart, which holds them, and they hold the Nave, so the seven Spirits generate the Heart, and the Heart holds the seven Spirits, and so there arise Voices, and divine Joyfulness, or hearty Loving and Kissing.

107. For when the Spirits with their Light move, or boil, turn about and rise one in another, then the Life is always generated; for one Spirit always affords to the other its Taste or Relish, that is, it is affected with the other.

108. Thus the one tastes and feels the other, and in the Sound one hears the other, and the Tone presses forth from all the seven Spirits towards the Heart, and rises up in the Heart in the Flash of the Light, and then rise up the Voices and Joyfulness of the Son of God; and all the seven Spirits triumph and rejoice in the Heart of God, each according to its Quality.

109. For in the Light in the Sweet Water all Astringency, and Hardness, and Bitterness, and Heat, are mitigated and made pleasant, and so there is in the seven Spirits nothing else but a pleasant Striving, Struggling, and wonderful Generating, like a divine holy Sport or Scene of God.

110. But their sharp or tart Birth, of which I have written above, abides hidden as a Kernel, for it becomes mitigated by the light and sweet Water.

111. Just as a sour bitter green Apple is forced by the Sun, that it becomes very pleasant or lovely to be eaten, and yet all its Qualities are tasted; so the Deity keeps its Qualities also, but strives or struggles gently, like a pleasant lovely Sport or Scene.

112. But if the qualifying or fountain Spirits should extoll or lift up themselves, and penetrate suddenly one into another, driving hard, rubbing and thronging, crowding or squeezing, then the sweet Water would be squeezed out, and the fierce Heat would be kindled, and then would rise up the Fire of the seven Spirits, as in Lucifer.

113. This is now the true Birth or Geniture of the Deity, which has been so from Eternity in all Corners and Places whatever, and abides so in all Eternity.

114. But in the Kingdom of Lucifer, the Destroyer, it is otherwise, as I have written above concerning the Fierceness; and in this World, which is now half kindled also, it is likewise after another manner, and will be so till the Day of the Restitution; of which I shall write when I treat concerning the Creation of this World.

115. Now in this glorious, lovely, and heavenly Salitter, or divine Qualities, the Kingdom of Lucifer also was created without any greater Motion than the other.

116. For when Lucifer was created, he was altogether perfect, and was the fairest Prince in Heaven, adorned and indued with the fairest Clarity or Brightness of the Son of God.

117. But if Lucifer had been spoiled or destroyed in the Moving of the Creation, as he pretends, then he had never had his Perfection, Beauty and Clarity, but would have been presently a fierce dark Devil, and not a Cherubim.

Of the glorious Birth and Beauty of King Lucifer.

118. Behold, thou murtherous and lying Spirit! here I will describe thy royal Birth, how thou wast in thy Creation, how God created thee, and how thou becamest so beautiful, and to what end God created thee.

119. If thou sayest any other Thing than this, which Heaven and Earth, and all the Creatures, testify, then thou liest; nay, the whole Deity testifies against thee, that God created thee for his Praise out of himself, to be a Prince and King of God, as he did Prince Michael, and Prince Uriel.

Now observe,

120. When the Deity moved itself to Creation, and would form, image or frame Creatures in its Body, it kindled not the qualifying Spirits, else they would have burnt eternally, but it stirred them very gently or softly in the astringent Quality.

121. That drew or attracted the divine Salitter together, and dried it, so that it became a Body, and so the whole divine Power of all the seven qualifying or fountain Spirits of that Place or Room, as far as that of the Angels reached, was captivated in the Body, and became the Propriety of the Body, which neither

can nor shall be destroyed again in Eternity, but shall remain the Body's Propriety, or proper own in Eternity.

122. Now the captivated or incorporated Power of all the seven qualifying or fountain Spirits had its Propriety in the Body, and is risen in the Body, and has generated itself in the same Manner as the whole Deity generates itself from all the seven qualifying or fountain Spirits.

123. One Quality has always generated the other alike, and none of them have vanished or gone out of Sight, just as it is in the whole God; and then the whole Body, as it is also in the Ternary, generated itself just as the Deity generates itself without or distinct from the Body in the Ternary.

124. But this I must mention here; *viz.* that Lucifer, the King, was incorporated together out of his whole Kingdom, as the Heart of the whole Place or Room thereof, so far as his whole angelical Host or Army reached when it was created, and so far as that Circumference or Circle, Region or Quarter reached, wherein he and his Angels became a Creature, and which God before the Time of Creation had inclosed or concluded as a Room or Space for a Kingdom, whose Circuit or Extent comprehends Heaven and this World, as also the Deep of the Earth, and of the whole Circle, Sphere, or Circumference of this whole World, of the Heavens and Stars.

125. And according to the Qualities were his qualifying or fountain Princes created, which are his kingly Counsellors, and so also were all his Angels created.

126. Yet you are to know, that every Angel has all the seven Spirits in him, but one of the seven is Chief or Principal.

Now behold!

127. When the King was thus incorporated or compacted together, as one comprehending his whole Kingdom, then instantly, the same Hour, and in the same Moment, when he was incorporated or compacted together, the Birth of the Holy Trinity of God, which he had for a Propriety in his Body, rose up and generated itself without, distinct from the Creature, in God.

128. "*Understand for a Propriety in the Liberty, not essentially, but as the Fire shines forth or glows through the Iron that is flaming hot, and the Iron remains Iron still; or as the Light replenishes or fills the Darkness, the dark*

Source or Quality being changed into Light, and so becomes joyful, and yet in the Center remains a Darkness, which is understood to be Nature for a Spirit is replenished only with the Majesty."

129. For in the Driving together of the Body, presently likewise rose up the Birth also in great Triumph, as in a new-born King, in God; and all the seven qualifying or fountain Spirits showed themselves very joyful and triumphing.

130. And instantly in the same Moment the Light was generated and rose up out of the seven Spirits in the Center of the Heart, as a new-born Son of the King, which also instantly in a Moment clarified or brightened the Body of all the seven qualifying or fountain Spirits from the Center of the Heart; and externally from without, the Light of the Son of God clarified or brightened it.

131. For the Birth of the new Son in the Heart of Lucifer also penetrated through the whole Body, and was glorified from the Son of God, which was without, distinct from the Body, and was in a friendly Manner welcomed with the greatest Beauty of Heaven, according to the Beauty of God the Son, and it was to him as a loving Heart or Propriety, with which the whole Deity qualified or operated.

132. And then instantly also the Spirit of the new-born Son in the Heart, went forth from the Light of Lucifer through his Mouth, and united, qualified, or co-operated with the holy Spirit of God, and was with highest Joy received and embraced, as a dear little Brother.

133. Now here stands the beauteous Bride: what shall I write of her now? was she not a Prince of God, as also the most beautiful, moreover in God's Love also, and as a dear Son of the Creatures?

Of the horrible, proud, and henceforth doleful lamentable Beginning of Sin. The highest Depth.

Observe here,

134. When King Lucifer was thus fairly, gloriously, beauteously, highly and holily framed or built, he should surely have now begun to praise, honour and magnify his Creator; and should do that, which God his Creator does.

135. *Viz.* God his Creator qualifies or operates very meekly, lovingly and joyfully, and one qualifying or fountain Spirit of God always loves the other, and brings its Affection into the other, and always helps the other to image, form and frame all in the heavenly Pomp.

136. Whereby in the heavenly Pomp always such fair beauteous Forms, Ideas, Figures, and Vegetations spring up, as also various Colours and Fruits; and this the qualifying or fountain Spirits of God do in God, as a holy Play, Sport or Scene.

Now behold!

137. Seeing then God had incorporated or compacted together out of himself eternal Creatures, they should not qualify or operate in the heavenly Pomp in such a Way and Manner, as to be like God himself.

138. No, by no means for they were not thus imaged or framed for that End: For the Creator had for this Cause incorporated or compacted the Body of an Angel together, to be more dry than he is in his Body, that he might be and remain to be God; so that the Qualities should be harder and tougher, that the Tone or Sound might be loud, clear and shrill.

139. So that when the seven Qualities in an Angel, in the Center of the Heart, generate the Light and the Spirit or Understanding, that then that same Spirit, which in the Light of the Heart goes forth at the Mouth of the Angel, in the divine Power, should as a loud, clear, shrill Sound in the Power of all the Qualities in God sing and ring forth as a melodious Music, and in the Forming, Imaging, Framing or Qualifying of God, rise up as a pleasant, hearty, loving Voice, in God's forming.

140. And when the Holy Ghost forms the heavenly Fruit, then should the Tone, which should rise up in the Praising of God from the Angels, be also together in the forming or Imaging of the Fruit; and so on the other Side again, the Fruit shou'd be the Food of the Angels.

141. And therefore also we pray in our Father, saying, *GIEB uns unser Taglich Brodt*, [*GIVE us our daily Bread*], so that the Tone or Word, *GIEB*, [*GIVE*], which we thrust forth from our Center of the Light, through the animated, animal or soulish Spirit, out at the Mouth forth from us, into the divine Power, should in the divine Power, as a Fellow-forming or Fellow-

generating, help to image or frame *unser Taglich Brodt*, [*our daily Bread*], which afterwards *Der Vater giebet Uns*, [*the Father gives us*], for Food.

142. And then when our Tone is thus incorporated in God's Tone, so that the Fruit is formed, imaged or framed, it must needs be wholesome or healthful for us, and so we are in God's Love, and have that Food to make use of, as by the Right of Nature, being our Spirit in God's Love did help to image and form the same.

143. Herein stands the innermost and greatest Depth of God. O, Man, consider thyself! I will more largely declare it in its due Place.

144. Now for such an End has God created the Angels, and they do so too: for their Spirit, which in the Center or Heart goes forth from their Light in the Power of all the seven qualifying or fountain Spirits, that goes forth at their Mouth, as God the Holy Ghost goes forth from the Father and Son, and helps to form, image or frame all in God (that is to say, in the divine Nature) through the *Mercurius*, Song and Speaking, and Sport or Scene of Joy.

145. For as God works in Nature to the Producing of all Manner of Forms, Ideas, Images, Vegetations, Springings, Fruits and Colours; so do the Angels also in very great Simplicity or Sincerity, and though they should scarce touch the least Twig, or scarce rejoice in the beauteous Flowers in the heavenly May, and discourse and confer never so little, weakly, meanly, or simply thereof, yet nevertheless that very Tone or Speech rises up together in the divine Salitter, and helps to co-image, and frame or form all.

146. Thou hast many Examples thereof in this World, that if some Creature or Man look upon a Thing, it perishes because of the Poison or Venom in the Creature: On the other Hand again, some Men, as also Beasts and other Creatures, can with their Tone or Words change or alter the Malignity or Evil of a Thing, and bring it into a right Form.

147. And that now is the divine Power, which all the Creatures are subjected to; for all whatsoever it is that lives and moves, is in God, and God himself is all, and all whatsoever is formed or framed, is formed out of HIM, be it either out of Love, or out of Wrath.

The Head-Spring, or Fountain-Vein of Sin.

148. Now Lucifer being so royally imaged or framed, that his Spirit in his Forming and Imaging rose up in him, and was received or embraced of God very excellently and lovingly, and was let or put into Glorification, then instantly he should have begun his angelical Obedience and Course, and should have moved (as God himself did) as a loving Son in the House of his Father, and that he did not.

149. But when his Light was generated in him in his Heart, and that his qualifying Spirits were instantly affected or invironed with the high Light, they then became so highly rejoicing, that they elevated themselves in their Body against the Right of Nature, and presently began as it were a higher, statelier, more pompous or active Qualifying or Operation than God himself exercised.

150. But these Spirits elevating themselves thus, and triumphing so eagerly and vehemently one in another, and riding up against the Right of Nature, by that Means they kindled the qualifying or fountain Spirits an exceeding Deal too much; *viz.* the astringent Quality attracted or compacted the Body too hard together, so that the sweet Water was dried up.

151. And the powerful and great bright Flash, which was risen up in the sweet Water in the Heat, from whence the bitter Quality exists in the sweet Water, that rubbed itself so horribly hard with the astringent Quality, as if it would break in Pieces for great Joy.

152. For the Flash was so bright, that it was as it were intolerable to the qualifying or fountain Spirits, and therefore the bitter Quality or Source trembled and rubbed itself so hard in the astringent, that the Heat was kindled contrary to the Right of Nature, and the astringent also dried up the sweet Water by its hard Attracting together.

153. But now the Quality of Heat was so severe, furious and eager, that it bereaved the astringent Quality or Source of its Power; for the Heat exists in the Fountain or Source of the Sweet Water.

154. But the sweet Water being dried up through the astringent attracting together, therefore could not the Heat any more rise to a Flame or to any Light, (for the Light exists in the Unctuosity or Oiliness of the Water) but glowed like a red-hot Iron, or like Iron not quite glowing, but very dimly and darkly or as if you should put a very hard Stone into the Fire, and should let it lie there in great Heat, as long as you please, yet it would not be glowing Light, because it has too little Water, or Oiliness in it.

155. Thus now the Heat kindled the dried Water, and the Light could no more elevate and kindle itself, for the Water was dried up, and was quite consumed by the Fire or great Heat.

156. The Meaning is not here, as if the Spirit of the Water was swallowed up or devoured, which dwells in all the seven Qualities, but its Quality, or upper Place or Predominance, was changed into a dusky hot and sour Quality.

157. For here in this Place the sour Quality has taken its first Original and Beginning, which now also is inherited in this World, which is not in Heaven in God after such a Manner at all, nor in any Angel; for it is, and signifies the House of Affliction, Trouble and Misery, and is a Forgetfulness of all Good.

158. Now when this was done, the qualifying or fountain Spirits rubbed themselves one upon another in that Manner and Way, as I have mentioned above concerning the Figure of the sevenfold Wheel, for they use thus to rise up one in another, and to taste one another, or to affect one another, from whence Life and Love exist.

159. Now in all the Spirits there was nothing else but a mere hot, fiery, cold and hard Corruption, and so one evil Quality tasted the other, whereby the whole Body grew so very fierce and wrathful; for the Heat was against the Cold, and the Cold against the Heat.

160. And so the sweet Water being dried up, the bitter Quality (which existed and was generated by the first Flash, when the Light kindled itself) rose up in the Body through all the Spirits, as if it would destroy the Body, and so raved and raged like the rankest or worst Poison.

161. And from thence existed the first Poison, wherein we poor Men now in this World have enough to chew upon, and thereby the bitter poisonous Death is come into the Flesh.

162. In this Raging and Tearing now the Life of Lucifer was generated, that is, his dear little Son in the Circle or Center of his Heart; and what Manner of Life and dear little Son came to be, I offer to any rational Soul to consider of.

163. For such as the Father was, such was the Son also, *viz.* a dark, astringent, cold, hard, bitter, hot, sour, stinking Fountain or Source, and the Love stood in the bitter Quality, in its penetrating Taste and Relish, and became an Enmity against all the qualifying or fountain Spirits in the Body of the high-minded arrogant King.

164. Thus the Tone rose up through the Penetrating of the bitter Quality through the heat and dried Water, and through the astringent hard Quality, into the Heart, into the little new dear Son.

165. And here the Spirit went forth, and as he was generated in the Heart, so he went forth now at the Mouth; but how welcome a Guest he was before God, and in God, also before the holy Angels of the other Kingdoms, I leave to thee to consider of.

166. He should now have united with the Son of God, as one Heart and one God: Alas for ever! Who can write or express this sufficiently?

The Fourteenth Chapter.

How Lucifer, who was the most beautiful Angel in Heaven, is become the most horrible Devil.

1. HERE, King Lucifer, pull thy Hat down over thy Eyes, lest thou shouldst see how Man will take off thy Crown away from thee, thou canst no more rule in Heaven; stand still a little While, we must first view thee, and observe what a beauteous fair Bride thou art, and whether the Filth of thy Whoredom may not be cleansed and washed away from thee, that thou mayest be fair again; we will a little describe thy Chastity and Virtue.

2. Come on you Philosophers, and you Lawyers and Advocates, that justify and defend King Lucifer! Come near and bring him to the Bar, whilst he has yet the Crown upon him, for here we will hold a Court of Judgment against Malefactors for him; if you can maintain his Cause to be right, then he shall be your King: if not, then he shall be turned out and cast down into Hell; and another shall get his royal Crown, who will govern better than he.

Now observe,

3. When Lucifer had thus horribly spoiled and destroyed himself, all his qualifying or fountain Spirits were Enmity against God, for they all qualified or acted much otherwise than God, and so there came to be an eternal Enmity betwixt God and Lucifer. But now it might be asked:

Question.

How long did Lucifer stand in the Light of God? The Depth.

Answer.

4. When the royal Body of Lucifer was incorporated or compacted together, in that very Hour the Light kindled itself also in Lucifer.

5. For as soon as his qualifying or fountain Spirits in the Framing of the Body begun to qualify or operate, and to generate themselves according to the Right of Nature, then rose up the Flash of Life in the Heart in the sweet Spring or Fountain-Water, and so the royal Body was ready furnished or compleat, and the Spirit went forth in the Heart from the Light through the Mouth into the Heart of God.

6. And so he was a most exceeding beautiful Prince and King, and very dear and acceptable to the divine Being, and was received and embraced with great Joy.

7. In like Manner also the Spirit went forth from the Heart into all the qualifying or fountain Veins of the Body, and kindled all the seven Spirits, and so the royal Body was glorified in the Twinkling of an Eye, and there he stood as a King of God, in an unsearchable Clarity or Brightness, transcendently excelling the whole heavenly Host or Army.

8. Now in this clear and light Flash the seven qualifying or fountain Spirits were instantly affected as a Man kindles a Fire, for they were affrighted at the terrible Clarity or Brightness of their Spirit, and so instantly at the first Flash suddenly became highly triumphing, rising aloft, extreme stately, and overjoyful, and so moved themselves towards a higher Birth.

9. But if they had continued in their Seats, and had qualified or operated, as they had done from Eternity, then that high Light had not hurt them.

10. For they were not new Spirits made of any new Thing, but they were the old Spirits, which had no Beginning, which had been in God from Eternity, and knew very well the Right of the Deity and of Nature, how they should move and stir.

11. Also when God figured or framed the Body together, he did not beforehand destroy the qualifying or fountain Spirits, but figured or framed the

Body of King Lucifer together out of the Kernel of that which was the best, wherein was the best Knowledge of all.

12. Else if the Qualities had been dead beforehand, there had been a Necessity of a new Life, and it would have been in Doubt, whether the Angels could have subsisted eternally.

Conceive it aright.

13. God created Angels out of himself, for this reason, that they might be harder and drier, incorporated or compacted together than the Ideas, Figures, Shapes or Forms, which through the Qualifying or Operating of the Spirits of God in Nature rise up, and also through the Moving of the Spirits vanish or pass away again, that their Light in their Hardness should shine the clearer and brighter, and that the Tone of the Body should found the clearer and shriller, whereby the Joyfulness should increase the more in God. *This was the Cause that God created Angels.*

14. But that it is said, the Angel generated a new Light, or a new Spirit, that is thus to be understood,

15. When the qualifying or fountain Spirits were incorporated or compacted together, then the Light shone much brighter and clearer in the Body, and from or out of the Body, than it did before, in the Salitter: for there then rose up a much clearer and brighter flash in the Body than before, whilst the Salitter was thin and dim.

16. And therefore the qualifying or fountain Spirits also became stately and proud, and supposed they had a much fairer little Son or Light than the Son of God was; and therefore they would also the more earnestly and eagerly qualify or operate, and elevate themselves, and so despised the Qualifying or Acting which is in God their Father, and the Birth of the Son of God, as also the Exit or Going forth of God the Holy Ghost, and supposed they could do it, because they were so gloriously incorporated or compacted together, therefore they would now exalt themselves gloriously and stately, and show forth themselves, as if they were the most fair and beauteous Bride of Heaven.

17. They knew very well, that they were not the whole or total God, but were only a Portion or Part thereof; they also knew very well, how far their Omnipotence reached or extended, and yet they would no more have their old

Condition, but would be higher than the whole or total God, and supposed thereby they should have their Place, Region, Quarters, or Court above the whole or total Deity, above all Kingdoms whatsoever.

18. And therefore, they elevated or extolled themselves, intending to kindle or enflame the whole God, and to govern or rule the whole God by their Power and Might. All Forms and Ideas should rise up in the Qualifying and Acting of their Spirit. He would be Lord of the Deity, and would not endure any Co-rival.

19. *Now this is the Root of Covetousness, Envy, Pride and Wrath;* For in the fierce Qualifying, or Acting and Boiling, rose up the Wrath, and burnt like Fire of Heat and Cold, and was also bitter as Gall.

20. For the qualifying or fountain Spirits had no outward Impulse upon them or got into them, but the Impulse to Pride elevated itself within the Body, in the Council of the seven qualifying or fountain Spirits: these agreed and united in a Compact, that they would be God alone.

21. But because they could not begin it in their old Seat, and so bring it to Effect, they therefore dissembled or played the Hypocrite together, and flattered one with another, and so combined, intending to extoll themselves against the Birth of God, and would needs qualify or work in the highest Depth, and then nothing could be like them, seeing they were together the most mighty Prince in God.

22. The astringent Quality was the first Murderer, Flatterer and Hypocrite, for when it saw that it generated so fair and bright a Light, then it compressed itself together yet harder than God had created it to be, intending to be much more terrible, and to draw together all in its whole Region, Circuit or Circumference, and keep it fast as a stern severe Lord.

23. And so then in a Degree it had effected somewhat from whence Earth and Stones have their Original; which I will write of when I treat concerning the Creation of the World.

24. The bitter Quality was the second Murderer, which when it rose up in the Flash, did tear with Breaking and great Power in the astringent Quality, as if it would break the Body in Pieces.

25. And the astringent Quality permitted it, or else it was very well able to have staid and captivated the bitter Spirit, and to bathe or steep it in the sweet Water, till its high Mind had been a layed and gone: But it would needs have

such a little Brother, because it was so serviceable to its Turn; else, seeing the bitter Spirit takes its Original from it, as it were from its Father, it could well have stopped or hindered that.

26. The Heat is the third murtherous Spirit, which killed its Mother, the sweet Water, but the astringent Spirit is the Cause thereof, for by its Stern severe attracting together and hardening, it has thus vehemently awakened and kindled the Fire by the bitter Quality; for the Fire is the Sword of the astringent and bitter Quality.

27. But seeing the Fire rises up in the sweet Water, therefore self has the Whip or Scourge in its own Power, and might have staid or kept back the astringent Quality in the Water, but it also became a Flatterer, or Hypocrite, and dissembled with the great Quality, *viz.* the astringent, and helped to destroy the sweet Water.

28. The Tone is the fourth Murderer; for it takes its ringing Sound in the Fire, in the sweet Water, and rises up very gently and lovely in the whole Body.

29. Yet it did not so here, but after it was risen up in the Water, in the astringent Quality, it rose up so furiously like a Thunder-Clap, whereby it would prove and show forth its new Deity: And so the Fire rose up, as when there is a Tempest of Lightning, intending thereby to be so great, as to be above all Things in God.

30. And this they practised so long, till they had murthered their Mother, the sweet Water; and therein the whole Body became a dark Valley, and there was no more Remedy or Council in God that could help here: For, Love was turned into Enmity, and the whole Body became a black dark *Teufel* [Devil.]

31. Of the Word (*Teufel*) *Teu* has its Original from hard Beating, Drumming or Thumping; and the Word or Syllable, *fel* has its Original from the fall, and so Lord Lucifer is called *Teufel*, [Devil], and is no more called a *Cherubim* or *Seraphim*.

Here it may be asked:

Question.

Could not God have hindered and prevented the Pride of Lucifer, that he might have abstained from his High-mindedness?

Answer.

32. This is a high Question, on which all those lay hold that justify and plead the Cause of the Devil; but they are all cited to appear at the Court of Justice held for Trial of criminal Malefactors: let them have a Care how they plead for their Master, else the Sentence of Judgment will be pronounced against him, and he will lose his Crown.

The wonderful Revelation.

33. Behold, King Lucifer was the Head in his whole Region, Circuit or Circumference, also he was a mighty King, and was created out of the Kernel or Marrow of his whole Region and Circumference, also he would fain have kindled that whole Circumference by his Elevation, that so all might have burned and qualified, or operated as he did in his own Body.

34. Though indeed the Deity, without or distinct from his Body, would have meekly and gently qualified or acted towards him, and have enlightened and exhorted him to Repentance, yet now there was no other Will in Lucifer, but that he would needs rule over the Son of God, and kindle that whole Region or Circumference, and in such a Way himself would be the whole God, above and over all the Angelical Hosts or Armies.

35. Now when the Heart of God with his Meekness and Love made Haste towards Lucifer, he despised it, and thought himself far better than that, and then stormed back again with Fire and Coldness in hard Claps of Thunder against the Son of God, supposing he must be in Subjection under him, and that he himself was Lord; for he despised the Light of the Son of God.

Question.

Then thou askest: How! Had he such Power?

Answer.

36. Yes, he had; for he was a great Part of the Deity, and besides, was from or out of the Kernel thereof, for he made an Attempt also upon that King and

great Prince *Michael,* to spoil and destroy him, who at last fought with him, and overcame him, in whom the Power of God in Lucifer's Kingdom fought vehemently also against its King, till at last he was thrust down from his kingly Seat, as one that was vanquished.

Objection.

Now thou wilt say: God should have enlightened his Heart, that he might have repented.

Answer.

37. No! He would receive no other Light than his own, for he scorned the Light of the Son of God, which did shine without, *distinct* from his Body, seeing he had such a glittering Light in himself, and so elevated himself more and more, till his Water was quite dried up and burnt, and his Light was quite put out, and then all was done with him.

[**38.** "*This Water here, is the Water of eternal Life, generated in the Light of the Majesty, but in the Center it is like the Sulphur or Brimstone Spirit, or to Aqua Fortis, or the Water of Separation.*"]

Concerning the Fall of all his Angels, one might ask,

Question.

How comes it, that at this Time all his Angels did also fall?

Answer.

39. As this Lord commanded, so his Subjects obeyed; when he elevated himself, and would be God, his Angels seeing it, followed their Lord, doing as he did, all made a proffer to assault and storm the Deity.

40. For they were all in Subjection under him, and he ruled in all his Angels, for he was created out of the Pith or Kernel of that *Salitter*, out of which his Angels were all created, and he was the Heart and Lord of all his Angels.

41. Therefore, they all did as he did, and all would sit in the Primacy of the Deity, and would rule powerfully in the whole Region, Circuit or Circumference, over and above the whole divine Power: They were all of one Will, and would not suffer the same to be taken from them.

Now thou wilt ask,

Question.

42. Did not the total or universal God know this, before the Time of the Creation of Angels that it would so come to pass?

Answer.

43. No: For if God had known it before the Time of the Creation of Angels, it had then been an eternal predestinate purposed Will in God to have it so, and it had been no Enmity against God, but God had indeed at the Beginning created and made him a Devil.

44. But God created and made him a King of Light, and when he became disobedient, and would be above the whole or total God, then God spewed him out of his Seat, and in the Midst or Center of our Time created another King out of the same Deity, out of which Lord Lucifer was created; [understand it aright, out of the *Salitter*, which was without distinct from the Body of King Lucifer;] and set him on the royal Throne of Lucifer, and gave him Might, Authority, and Power, as Lucifer had before his Fall.

45. And the same King is called JESUS CHRIST, and is the Son of God and of Man.

46. And this I will demonstrate clearly and at large in its proper Place.

[**47.** "*Note, This is explained in the second and third Book: God knew this very well according to his Wrath, but not according to his Love, according to which God is called God, into which no Fierceness nor Imagination enters, neither is there any Searching in the Love concerning the hellish Creature.*

48. "*This foregoing Question is thus understood or meant; as when I say, God knoweth not the Evil; also God willeth not the Evil, according to the Tenure of the Scripture; then I understand or mean, that in his Love (which*

alone is the one only Good, alone called God) there is no Glimpse of Evil revealed or manifested; otherwise, if any Evil was revealed or manifested therein, then the Love would not be the eternal Meekness and Humility.

49. "*But in the Outspeaking of his Word, wherein the Nature of the Spiritual World exists, wherein Perceptibility or Sensibility is understood to consist, and wherein God calls himself an angry, zealous or jealous God, and a consuming Fire, therein indeed God has known the Evil from Eternity, and that in Case he should once move himself therein, that the Source or Quality thereof would become creaturely also, but therein is he not called God, but a consuming Fire.*

50. "*Understand the abovesaid Question magically, taking Notice how God's Love and Wrath differ, and are distinguished, and how the Knowledge of Evil, viz. of the Devil and Fall, is discerned to differ from his Well-spring or Source, from whence the Fall also took its Original.*

51. "*And so also in God's Love there is only the Fountain and Knowledge of Joyfulness, for every Science or Root causes or produces its like.*

52. *For if I should say, God's Love had willed the Evil, or that there was a false Science or Root in God's Love and Meekness, then I should speak contrary to the Scripture: For what God's Love knows sensibly or feelingly in itself, that it also wills, and nothing else.*

53. *From hence, in the Creation, Good and Evil are existed: And I exhort the Reader to conceive our very deep Sense right, and not mistake or go astray here, but to read our other Writings, where these Things are sufficiently explained.*"]

Of the great Sin, and contrary or opposite Will; and of the eternal Enmity of King Lucifer, together with his whole Host or Army against God.

54. This is the right Mirror of Man; before this Court of Justice for Malefactors the Spirit invites and cites all Men to stand as before a Mirror, wherein they may see themselves, and what the hidden, secret Sin is.

55. This has remained hidden ever since the World began, and was never so fully and totally revealed in any Heart of Man: I myself also wonder much more than the Reader can wonder at this high Revelation or Manifestation.

56. I do not write this for my own Glory; for my Glory stands in my Hope of that which is to come: I am a poor Sinner as well as other Men, and ought also to come before this Glass.

57. But I marvel that God should reveal himself thus fully to such a simple Man, and that he thus impels him also to set it down in Writing, whereas there are many learned Writers which could set it forth and express it better in a more flourishing Style, and demonstrate it more exactly and fully than I, that am a Scorn and Abjection to the World.

58. But I neither can nor will oppose him; for I often stood in great Striving against him, that if it was not his Impulse or Will, that he would be pleased to take it from me; but I find, that with my striving against him I have but merely gathered Stones for this Building.

59. Now I am climbed up and mounted so very high, that I dare not look back, for fear a Giddiness should take me, and I have now but a short Length of Ladder to the Mark, to which it is the whole Desire, Longing, and Delight of my Heart, to reach fully. When I go upward, I have no Giddiness at all; but when I look back, and would return, then am I giddy, and afraid to fall.

60. Therefore, have I put my Confidence in the strong God, and will venture, and see what will come of it. I have no more but one Body, which nevertheless is mortal and corruptible, I willingly venture that; if the Light and Knowledge of my God do but remain with me, then I have sufficiently enough for *this Life and the Life to come.*

61. Thus I will not be angry with my God, though for his Name's Sake I should endure Shame, Ignominy, and Reproach, which springs, buds, and blossoms for me every Day, so that I am almost inured to it: I will sing with the Prophet *David*, *Though my Body and Soul should faint and fail, yet thou, O God, art my Trust and Confidence; also my Salvation, and the Comfort of my Heart.*

62. Sin has seven Kinds, Forms, Species or Sorts; among which there are four special Well-springs or Sources: And the eighth Kind or Sort is the House of Death.

Now observe,

63. The Seven Forms are the seven qualifying or fountain Spirits of the Body; *viz.* the astringent Quality, the Water, the Bitter, the Heat, the Sound, the Love, the Nature or Beginning from the other Six: And when these are kindled, each Spirit generates a several Enmity against God.

64. Out of these Seven are generated other four new Sons, and they together are the *Antichristian* God, which is wholly against the old God, as two professed Armies or Enemies, which have sworn eternal Enmity one against the other.

The first Son is PRIDE. The second Son is COVETOUSNESS. The third Son is ENVY. The fourth Son is WRATH.

65. Now let us view these in the Ground from whence all has its Original, and see how it is an Enmity against God: And therein you will see, what is the Beginning and Root of Sin, and wherefore in God it cannot be suffered or endured.

66. Therefore, come on, you Philosophers and Lawyers, you that will maintain and undertake to prove it, that God also created the Evil, and that he wills the same; also that it is his predestinate Purpose that the Devil fell, and that many Men are damned; otherwise he could have altered all, and turned it some other Way.

The Citation, or Summons.

67. Here the Spirit of our Kingdom cites you, together with your Prince Lucifer, whom you defend and justify, the third Time, before the final Court of Justice for criminal Malefactors; give in your Answer there.

68. For as to these seven Kinds or Forms, and four new Sons, the Right shall be prosecuted in the heavenly Father's House.

69. If you can prove and maintain, that the seven Spirits of Lucifer have of Right and Equity generated these four new Sons, so that they of Right and Equity should govern Heaven and the whole Deity, then King Lucifer shall be re-inthroned again, and set upon his Seat, and his Kingdom shall be restored to him again.

70. If not, then a Hell or Hole, Burrow or Dungeon, shall be given to him for an everlasting Prison, and there shall He together with his Sons be Prisoners for

ever: And you shall take heed lest a Court of Justice be held, and pass upon you also.

71. Now seeing you will plead the Right of the Devil's Cause, wherewith shall he requite you, or what Fee shall he reward you with? He has nothing in his Power but the hellish Abomination; what will then be your Recompence? Guess, even the best of all that he has, the best Fruits and Apples in his Orchard, and best Perfumes and Incense of his Garden.

Of the First Kind or Form.

72. The first Spirit is the astringent or harsh Quality, which in God is a gentle, attracting, or drawing together, a drying, and cooling or refreshing, and is made Use of in and for the Imaging or Forming of Things; and though in its Depth it is somewhat sharp or tart, yet it tempers itself with the sweet Water, so that it is meek, soft, pleasant, and full of Joy.

73. And when the Light of the sweet Water comes into it, then it willingly, friendly, and freely yields up its Birth thereunto, and makes it dry, and shining bright.

74. And when the Tone or Tune rises up in the Light, then it also gives up its Tone, Tune, and ringing Sound very gently and brotherly thereunto.

75. It also receives the Love from all the Spirits.

76. Also the Heat favours it, giving way friendly, that it may be cooled, and so it is a friendly Will in and with all the Qualities; it readily helps also to image or frame the Spirit of Nature, and to form therein all Manner of Shapes, Figures, Fruits, and Growths or Vegetations, according to the Will of all the six Spirits.

77. It is a very humble Father to its Children, and loves them heartily, and plays with them friendly, for it is the right Father of the other six Spirits, which are generated in it, and it helps to generate them all.

78. Now when God constituted Lucifer with his Host or Army, he created them out of this friendly Deity, out of himself, out of the Place of Heaven and of this World, there was no other Matter to make them of, this living *Salitter* was very gently and softly attracted or drawn together without any killing or slaying it, or without any great Stirring or Motion.

79. These Spirits thus incorporated or compacted together, had the Knowledge, the Skill and the eternal, infinite, and unbeginning Law of God, and knew full well, I. How the Deity had generated them.

80. II. They knew also well, that the Heart of God had the Primacy in the whole Deity.

81. III. They knew well also, that they had no more for their proper own, to deal with and to dispose of, than their own compacted, incorporated Body: for they saw very well, that the Deity generated itself without, severally, distinct, apart from their Body, as it had done from Eternity.

82. IV. They knew likewise very well, that they were not the whole Room or Place, but were therein to increase the Joy and wonderful Proportion, Variety and Harmony of that same Place, and were to accord, qualify, and act friendly with that Room or Place of the Deity, and in a friendly Manner affect the Qualities that are without, distinct from their Bodies.

83. V. They had also all Power to dispose of all the Ideas, Figures, and Growths or Vegetations, as they would; all was a hearty Love-play, Sport or Scene in God; they had not at all moved God their Creator to any contrary Will, though they had broken all the heavenly Ideas, Figures, or Vegetations and Growths, and had made of them all Horses to ride on; God had still always caused enough of others to come up instead of them, for it had all been but a Play or Scene in God.

84. For to that very End also they were created, that they should play and sport with the Ideas, Figures, and Growths or Vegetations, and dispose of them for their own Use as they pleased.

85. For, the Ideas or Figures have in a Manner framed themselves thus from Eternity, and have passed away and altered again through the qualifying or fountain Spirits: For this was the eternal Play, Sport or Scene of God, before the Time of the Creation of the Angels.

86. Thou hast a very good Example and Instance of this, if thou wilt but see, and wilt not be stark blind here; *viz.* in the Beasts, Fowls, and all Vegetations or Growths in this World: All these were created before Man was created, who is and signifies the second Host or Army, which God created instead of expelled Lucifer, out of the Place of Lucifer.

Question.

87. But now, what did the astringent or harsh Quality do in Lucifer?

Answer.

88. When God had thus gently incorporated it, or compacted it together, then it found and felt itself to be mighty and powerful, and saw that it retained a Body as fair and excellent as the Figures were, that were without, distinct from it; thereupon it became high minded, and elevated itself in its Body, and would be more severe and eager than the *Salitter* was, which was without, distinct from its Body.

89. But seeing it could not do any Thing alone, it flattered and played the Hypocrite with the other Spirits, so that they followed it as their Father, and did all as they saw it do, each in its own Quality.

90. Now being thus agreed, they generated also such a Spirit, which came forth at the Mouth, at the Eyes, at the Ears, and at the Nostrils, and affected or mixed itself with the *Salitter* that was without distinct from the Body.

91. For the Intent and Purpose of the astringent or harsh Quality, seeing it was so glorious, when the Kernel was incorporated or compacted together out of the whole Kingdom, its intent was, that it also through its Spirit, which it did generate by or with the other Spirits, would rule powerfully with the Sharpness externally, without its own Body, in the whole *Salitter* of God, and that all should stand and be in, or under its own Power and Authority.

92. It would image, frame, and form all through its own Spirit, which it generated, as the whole Deity did; it would have the Primacy in the whole Deity: This was its Purpose.

93. But seeing it could not effect it in its true natural Seat, it thereupon elevated itself, and kindled itself.

94. And by this Kindling, it kindled its Spirit also, which now went forth at the Mouth, the Ears, the Eyes, and the Nostrils, as a very fierce, furious Spirit, and strove against the *Salitter* in its Place, as a furious, storming, raging Lord, and kindled the *Salitter*, and attracted or drew all forcibly together.

Thou must understand it right.

95. The astringent or harsh Quality in the Spirit that went forth, kindled the astringent or harsh Quality which was in the Place of its Region, or in Nature, *viz.* in the seventh qualifying or fountain Spirit, and ruled powerfully in the astringent Quality, in the *Salitter*; and that the astringent Quality in the *Salitter* would not have, but strove with the sweet Water against this Spirit; but all would help, the Storm grew hotter and hotter, the longer the greater, till at length the astringent or harsh Quality of the *Salitter* was kindled.

96. And so when this was done, then the Storm grew so hot, that the astringent Quality drew the *Salitter* together, so that hard Stones proceeded from it; whence the Stones in this World have their Original: And the Water in the *Salitter* was also attracted or drawn together, so that it became very thick, as it is now at present in this World.

97. But when the astringent Quality was kindled in Lucifer, then it became very cold; for the Coldness is its own proper Spirit, and thereupon now it kindles with its cold Fire also all in the *Salitter*.

98. And hence the Water of this World became so cold, dark, and thick; and hence it is that all is become so hard and palpable, which was not so before the Times of the Angels.

99. And this now was a great contrary Will in the divine *Salitter*, a great Battle and Strife, and an eternal Enmity.

But now thou wilt say,

Objection.

100. God should have withstood him, that it might not have come so far.

Answer.

101. O dear blind Man! it was not a Man nor a Beast that stood here before God. But it was God against God; one strong one against another: Besides, how should God withstand him? With the friendly Love? That could not avail, for Lucifer did but scorn and despise that, and would himself be God.

102. Should God withstand him then with Anger or Wrath, which indeed must be done at length, then God must have kindled himself in his Qualities in the *Salitter*, wherein King Lucifer dwelt, and must in the strong Zeal or Jealousy strive and fight against him, which he did; and so this Striving made this Kingdom so dark, waste, and evil, that another Creation must needs afterwards follow upon it.

103. Ye Philosophers, and Jurists or Lawyers of Prince Lucifer, here you must first defend the astringent or harsh Quality in Lucifer, and answer whether it has dealt righteously or no, and prove it in Nature. I do not accept of your extorted, wrested, bowed, stretched, and far-fetched Texts of Scripture, brought in by Head and Shoulders for a Proof, but I will have living Testimonies.

104. And I will set before you also living Testimonies, *viz.* the created and comprehensible Heaven, the Stars, the Elements, the Creatures, the Earth, Stones, Men, and lastly, your dark, cold, hot, hard, rough, smoky, wicked Prince Lucifer himself; all these are come into this present Condition, through his Elevation.

105. Here bring in your Plea, and answer for your Spirit; if not, it will be condemned. For this is God's Jus, Right or Law, which has no Beginning, that the Child which is generated of the Mother, should be humble before the Mother, and be obedient to her; for it has its Life and Body from the Mother who has generated it.

106. Also the House of the Mother, as long as the Mother lives, is not the Child's proper own; but the Mother keeps the Child with her in Love, she nourishes it, and puts on it the best and finest Attire which she has, and gives the same to it for its own, that her Joy may be increased by the Child, and that she may have Joy in it.

107. But when the Child rebels and resists against the Mother, and takes away all from the Mother, and domineers over her, and moreover strikes at her, and forces her to change into a low Condition, contrary to Right and Equity, then it is but just that the Child should be expelled out of the House, and left to sit behind the Hedge, and quite lose its Child's Portion and Inheritance.

108. And thus it was between God and his Child Lucifer. The Father put on him the fairest Attire, hoping to have Joy in him: But when the Child got the Robe and Ornament, he despised the Father, and would domineer over the

Father, and would ruin his Father's House; and besides, struck at the Father, and would not be advised or taught to do otherwise.

Of the Second Species, Form, Sort, or Spirit, of Sin's Beginning in Lucifer.

109. The second Spirit is the Water: And as the astringent or harsh Quality is the Father of the other six Spirits, which attracts or draws them together, and so holds them, so the *sweet Water* is the Mother, in which all Spirits are conceived, kept and generated, that softens, and moistens, or soaks them, wherein and whereby they get their Life, and then the Light of Joyfulness rises up therein.

110. Thus King Lucifer in the same Manner got the *sweet Water* for his corporeal Government, and indeed the very Kernel and Best of it. For God put on to his little Son the best Ornament, Robe, and Attire of all, hoping to have great Joy in him.

Question.

111. Now what did this astringent, or harsh Quality with its Mother, the *sweet Water*?

Answer.

112. It flattered with the bitter Quality, and with the Heat, and persuaded them that they should elevate themselves and be kindled, and so together they would destroy their Mother, and turn her into a sour Form or Property, whereby they would domineer with their Spirit very sharply over the whole Deity: All must bow down and crouch to them; and they would form, frame, figure and image all with their Sharpness.

113. According to this false or wicked Conclusion and Result, they agreed to do one and the same Thing, and so dried up the *sweet Water* in Lucifer's Body; the Heat kindled it, and the Astringent dried it, and then it became very sour and sharp.

114. And when in this Qualifying or Acting they had generated the Spirit of Lucifer, then the Life of the Spirit, which rises up in the Water, as also the Light, became very sour and sharp.

115. And now this sour Spirit also stormed with all its Powers against the *sweet Water* which was without, distinct from the Body in God's *Salitter*, and thought itself must needs be the Prime and Chief, and should in its own Power form, frame and image every Thing.

116. And this was the second Enmity against God, from whence is existed the *sour Quality* in this World, for it was not so from Eternity; as you have an Example thereof in this, *viz.* if you set any sweet Thing in the Warmth, and let it stand therein, it grows sour of itself; as also Water, Beer or Wine in a Vessel will do; but none of the other Qualities alter, but only into a Stink, which is caused by the Quality of Water. Now thou wilt ask,

Question.

117. Why did God suffer Lucifer's Evil Spirit, which proceeded out of the Body of Lucifer, to come into Him? Could he not hinder it?

Answer.

118. Thou must know, that betwixt God and Lucifer there was no other Difference than there is betwixt Parents and their Children; nay, there was yet a nearer Relation between them: For as Parents generate a Child out of their Body according to their Image, and keep it in their House, as a natural Heir of their Bodies, and cherish it, thus near also is the Body of Lucifer to the Deity.

119. For God had generated him out of his Body, and therefore also made him the Heir of his Goods, and gave him the whole Region, or Extent of the Place in which he created him for a Possession.

The highest Depth.

120. But here you must know, what it was that Lucifer sought against God with, and so moved God to Anger. For he could not do it with his Body; for his Body reached no further than the Place where he then stood; he could effect little with that, but it was Something else.

Be attentive here.

121. The Spirit, which is generated from or out of all the seven qualifying Spirits in the Center of the Heart, the same does (whilst it is yet in the Body, when it is generated) qualify, mix, or act in and with God, as one Substance or Thing, neither is there any Difference.

122. And when that same Spirit, which is generated in the Body, sees any Thing through the Eyes, or hears through the Ears, or smells through the Nostrils, then it is already in that Thing, and works, labours, or acts therein, as in its own Propriety.

123. And if the same be pleasing to it, it eats of it, and is affected with the Thing, and wrestles with it, and makes a Mixture or Temper together; let the Thing be as far off as it will, even so far as the Originality of its Kingdom in God reaches, so far can the Spirit govern or rule in a Moment, and is withheld, or hindered by Nothing.

124. For it is, and comprehends the Power, as God the Holy Ghost does; and in this there is no Difference at all betwixt God the Holy Ghost and the Spirit of the Body, but only this, that the holy Spirit of God is the whole Fulness, and the Spirit of the Body is but a Portion or Part, which presses through the whole Fulness, and where-ever it comes, there it is mixed or affected with the Place, and presently rules with God in the same Place.

125. For it is of God and in God, and cannot be withheld or hindered, but only by the Seven Nature-spirits of the Body, which generate the animated or soulish Spirit; they have the Reins in their Hand, and generate it as they please.

126. ["*God's Spirit has all the Qualities, Fountains, or Sources, but distinguishes itself in three Principles, where three Sources or Qualities arise, the first in the Fire according to the first Principle, and the second in the Light in the second Principle, and the third in the Spirit of this World in the aerial and astral Source.*"]

127. When the astringent or harsh Quality, as the Father, forms the Word or Son, or Spirit, then it stands captive in the Center of the Heart, and is examined or tried by the other Spirits, whether it be good or no. Now if it pleases the Fire, then the Fire lets the Flash (in which the bitter Spirit stands) go through the *sweet Water*, wherein it conceives the Love, and goes with it into the astringent Quality.

128. Now when the Flash returns with the Love in the astringent Quality again, together with the new generated Spirit or Will, then the astringent Quality rejoices in the new young Son, and elevates itself.

129. Then the Tone lays hold thereon, and goes forth with it at the Mouth, Eyes, Ears and Nostrils, and executes that which is decreed in the Council of the seven Spirits: For as the Decree of the Council is, so also is the Spirit; and the Council can alter the same as it will.

130. Therefore, the original Lust sticks in the Circle of the Heart, in the Council of the seven Spirits; and as they generate the Spirit, so also it is.

131. And so in this Manner Lord Lucifer brought the Deity into Anger and Wrath; ["*that is, kindled the eternal Nature according to the first Principle;*"] seeing he together with all his Angels, as a malicious Devil, fought or strove against the Deity, intending to bring and subdue the whole Circumference, Circuit, or Region, under his innate Spirits, that they should form, frame, figure, and image all, and the whole Circumference, Region, or Extent, should bow, yield, and suffer itself to be ruled and formed by the kindled Sharpness of the innate Spirits.

132. And as this has a Being or Substance, Form or Condition in Angels, so it has also a Being, Substance, Form or Condition in Man. Therefore, bethink and consider yourselves, you that are proud, covetous, thievish, extorting Usurers, calumniating, blasphemous, envious, and whorish or lascivious, what Manner of little Son or Spirit you send into God.

133. ["*The Soul was originally comprehended in the eternal Nature with the Word Fiat, which is God's Nature according to the first Principle and eternal Original of Nature; and if it kindles itself in the Original, then it kindles God's Wrath in the eternal Nature.*"]

Objection.

134. Thou wilt say: We do not send this into God, but only into our Neighbour, or into his Work which we like and have a Mind to.

Answer.

135. Now show thou me any Place, to which thou sendest thy covetous or lustful Spirit, be it to Man, Beasts, Garments, Fields, Money, or any Thing whatsoever, where God is not: From him is all, and He is in all, Himself is all and He upholds and supports all.

Objection.

136. Then thou wilt say: But he is with his Wrath in many Things which are so hard and evil, that they are not suitable to, or capable of the Deity.

Answer.

137. Yes, dear Man, all this is true: The Wrath of God is certainly every where all over, in Silver, Gold, Stones, Fields, Garments, Beasts and Men, and all whatsoever is comprehensible and palpable; otherwise they would not be so hard and harsh to be felt as they are.

138. But thou must know, that the Kernel of Love also sticks in all in the hidden Center, unless it be too, too altogether evil; and so evil a Thing Man has neither no liking to at all.

139. ["God possesses all, only as to Nature He is not the Essence, He possesses Himself."]

140. Or dost thou think thou dost well, if thou bathest or soakest thyself in God's Wrath? Take heed, that it does not kindle thy Body and Soul, and so thou wilt burn therein eternally, as befel Lucifer.

141. But when God shall bring forth the hidden Things, at the End of this Time, then you will discern in what God's Love or Wrath has been. Therefore, have a Care, and take Heed, and turn thy Eyes from Evil, or else thou undoest thyself, and so bringest thyself into Perdition.

142. *I take Heaven and Earth to witness, that I have performed here, as God has revealed to me, that it is his Will.*

143. Thus has King Lucifer in his Body turned the *sweet Water* into a sour Sharpness, intending therewith, in his Haughty-mindedness, to rule in the whole Deity.

144. And he has brought it so far to pass, that, in this World, with that Sharpness he reaches into the Heart of all living Creatures, as also into Vegetables, Leaves, and Grass, and into all other Things, as a King and Prince of this World.

145. And if the divine Love was not yet in the whole Nature of this World, and if we poor Men and Creatures had not in and about us the Champion in the Fight, we should all perish in a Moment, in the hellish horrible Abominations.

146. Therefore, we sing very rightly thus;

Mitten wir im Leben seynd,
Mit dem Todt umfangen;
Wo follen wir dann fliehen hin,
Das wir Gnad erlangen?
Zu dir Herr Christ alleine.
Da ist nun der Held im Streit,
Zu dem wir fliehen musten,
Welcher ist unser Honig.
JESUS CHRISTUS.
In Midst of Life, Death's sure Embrace,
Surrounds us every one,
Then whither shall we fly for Grace?
To Christ our Lord alone.
This is the Champion in the Fight,
To him we must direct our Flight,
CHRIST JESUS *is our King of Might.*

147. He has the Father's Love in him, and fights in divine Power and Might against the kindled hellish Abomination. To Him we must fly; and He it is that preserves and retains the Love of God in all Things in this World; otherwise all would be lost and perish.

Nur hoff, wart, und beicht.
Es ist doch ein klein Zeit.
Bis des Teufels Reich danieder leit:
Now hope, and pray, and wait

But a short Time at Mercy's Gate,
The Devil's Reign will be destroyed straight.

148. You Philosophers, and Jurists or Lawyers, that make God to be as a Devil, in saying, that He willeth Evil, bring in your Plea, and answer once more here, and try whether you can maintain your Cause to be just; if not, then the sour, sharp, tart Spirit in Lucifer shall be also condemned, as a Destroyer, and the Enemy of God, and of all his heavenly Hosts and Armies.

The Fifteenth Chapter.

Of the Third Species, Kind, or Form, and Manner of Sin's Beginning in Lucifer.

1. THE third Spirit in God is the *bitter Spirit*, which exists in the Flash of Life: For the Flash of Life rises up in the *sweet Water* through the Rubbing or Fretting of the astringent and hot Quality; but the Body of the Flash abides in the *sweet Water*, subsisting very meekly as a Light or Heart, and the Flash is very trembling, and by the Terror, and Fire, and Water, and astringent Spirit, it becomes bitter through the Original of the Water, in which it rises up.

2. And that Flash, or raging Terror, or bitter Spirit, is caught or laid hold on by the astringent Quality, and in the clear, bright Light in the astringent Spirit is glorified, and exceeding highly joyful; which now is the Mobility, or the Root of Life, which in the astringent Quality images, frames, and forms the Word, or makes it distinct or several, so that in the Body a Thought or Will exists.

3. Now this highly triumphing and joyous Spirit is very fitly and excellently, in the divine *Salitter*, used to the imaging or forming; because it chiefly moves in the Tone or Tune, and in the Love, and is nearest to the Heart of God in the Birth, and bound or united therewith in Joy, which indeed is itself also the Spring and Source of Joy, or the Rising up in the Heart of God.

4. And there is no Difference here, but only such as is between the Body and Soul in Man; and so the Body signifies or resembles the seven qualifying Spirits of the Father; and the Soul signifies or resembles the only begotten Son of God the Father.

5. ["*The Spirit of the Soul signifies or represents the Heart of God; and the Soul the Eye of God in the first Principle; as is declared in our third Book, concerning the threefold Life of Man.*"]

6. Now as the Body generates the Soul, so the seven Spirits of God generate the Son; and as the Soul is a peculiar distinct Thing when it is generated, and yet is united with the Body, and cannot subsist without the Body, so also is the Son of God, when he is generated, a peculiar, several, distinct Thing also, and yet cannot subsist without the Father.

Now observe,

7. Just in such a Kind and Manner was also the bitter Quality in Lucifer, and it had no Cause to elevate itself, neither had it any Driving to it from any Thing, but followed the proud Loftiness of the astringent Quality, as its Father, and supposed also, it would reign in its Kind and Manner over the whole Deity, and so kindled itself in its Elevation.

8. Now when it had half generated the animated or soulish Spirit in the Body, that Spirit became in this Kind and Manner a fierce, stinging, raging, kindled, and tearing Spirit, bitter as Gall, and is rightly the Quality of Hell Fire, a very fierce and enemititious hostile Being.

9. Now when this Spirit in the animated or soulish Spirit, out of, or from the Heart of Lucifer and his Legions, roved [*or speculated*] into the Deity; ["*that is, brought its Will thereinto, as into the Genitrix;*"] then it was no other but a tearing, breaking, stinging, murdering, and poisonous Burning: Concerning which Christ said, *The Devil is a Liar and Murderer from the Beginning; and hath not continued in the Truth.*

10. But Lucifer intended, by that means, to be above God; none could domineer and rule so terribly as himself, all must stoop to him: he would with his Spirit in the whole Deity rule as a powerful King over all; seeing he was the fairest and most beautiful, he would needs also be the most potent.

11. But he saw and knew very well the divine Meekness, and humble Being in God his Father; moreover he knew also very well, that it stood in such Meekness from Eternity, and that he also should generate in such Meekness, as a loving and obedient Son.

12. But now seeing he was so beauteously and gloriously imaged, or formed as a King in Nature, his beauteous Form and Feature excited him, and so he thought with himself, I am now God, and formed or framed out of God, who can vanquish me? Or who can alter or change me? I myself will be Lord, and with my Sharpness rule in all Things, and my Body shall be the Image, which shall be worshipped; I will prepare and erect for myself a new Kingdom: For the whole Circumference, Extent, or Region is mine, I am God alone, and none else.

13. And in his Pride he struck and smote himself with Darkness and Blindness, and made himself a Devil, and that he must be, and abide so eternally.

14. ["*He knew in God only the Majesty, and not the Word in the Center, which has the Fan or casting Shovel: He blinded himself with the astringent Darkness; for he would needs inflame himself, and rule in the Fire over the Light, and over the Meekness.*"]

15. Now when these evil, devilish Spirits (understand the Center of the Genitrix) moved or boiled in God's *Salitter*, and made havock, or spoiled all therein, then there was nothing but Stinging, Burning, Murdering, Robbing, and a mere opposite or contrary Will.

16. For the Heart of God delighted in Love and Meekness; and Lucifer would needs turn the same by Force into a raging Tyranny: And so there was nothing but Enmity, and a contrary or opposite Will; for by Force he kindled the *Salitter* of God, which had rested from Eternity, and stood in its Meekness.

17. Concerning this Kindling in this Circumference or Extent, it is that God calls himself '*an angry, zealous, or jealous God against those that hate him*, that is, against those who kindle his Wrath and Fierceness still more with the diabolical Spirits, with Swearing, Curfing, Blaspheming, and all Manner of furious Fierceness and Wrath, which is in the Heart, with Pride, Covetousness, Envy, and Anger; all that whatsoever is in thee, thou castest into God; ["*That is, into the Genitrix of Nature, and therefore that must be proved and tried through the Fire, and the Soul's Spirit also, and the* Wickedness *or Malice must abide and remain in the Fire.*"]

18. Now thou askest, How can that be?

Answer.

19. When thou openest thy Eyes, and seest the Being of God, then thou prickest as it were with Thorns into the Being of God, and movest or stirrest up the Wrath and Anger of God.

20. And when a Tone or Noise sounds in thy Ears, so that thou receivest or catchest it up from the Being of God, then thou infectest it, as if thou didst dart Thunder-Claps into it.

21. Consider what thou dost with thy Nostrils, and with thy Mouth, whence thy dear new born little Son rushes forth with thy Speech, as a little Son of all the seven Spirits; and observe, whether it doth not form and assault in God's *Salitter*, as Lucifer did. O, there is no Difference at all in this!

22. But again, on the other Side, God saith, '*I am a merciful God to those that love me; those I will do good to, and bless them, to a thousand Generations.*

Here observe,

23. And such are those, who contrary to the kindled Wrath-fire, with their Love, Meekness, and industrious earnest Desires, and Kindlings of Love with their Prayers, quench the Wrath-fire, and press on against the kindled Fierceness.

24. And here indeed is many a hard Blow or Crushing; for the kindled Wrath-fire of God falls many Times so heavy upon them, that they know not where to bestow themselves; heavy Mountains lie upon them, the Love-cross presses sore, and is heavy.

25. But this is their Comfort and strong Helmet against the Fierceness, and the kindled Fire; according as the kingly Prophet *David* saith, *To the Honest or the Upright, the Light rises up in the Darkness.*

26. And in this Strife and Fight against the Wrath of God, and the kindled Fierce-ness of the Devils, and of all wicked Men, the Light rises up in the Heart of the Honest and Upright; and the friendly Love of God embraces him, that he may not despair in his Cross, but strive further still against the Wrath and Fierceness.

27. If there were not at all Times some honest upright Men on Earth, who quench the Wrath of God with their Opposing, the hellish Fire had kindled itself long ago, and then it would have well been seen where Hell is, which Men do not now believe.

28. But thus saith the Spirit; as soon as the Fierceness overcomes the Opposition of Love in this World, then the Fire kindles itself, and then there is no more Time in this World.

29. But that the Fierceness does terribly burn now at present, it needs no Proof here, for it is known as clear as the Day by woful Experience. Behold there rises up yet a little Fire, in the Opposition against the Wrath, out of a singular especial Love-restraint of God: When this grows weak also, then is the End of this Time.

30. But whether Lucifer has done right, in that he has awakened and stirred up the Fierceness in the *Salitter* of God, whence this World is become stinging, venomous, thorny, rocky, envious, and evil, false, or wicked, let the Attorneys, Proctors, Advocates, and Defenders of Lucifer, answer, plead, and justify it if they can, if not, then this third bitter, stinging, venomous Spirit shall be condemned also.

Of the Fourth Kind, *Species*, Form or Manner of Sin's Beginning in Lucifer.

31. The fourth Spirit of God is Heat, which is generated between the bitter and astringent Quality, and is conceived or bred in the sweet Water, and is shining and giving Light, and is the true Fountain of Life.

32. For in the sweet Water it is very meek, from whence Love exists, and is only a loving Warmth, and no Fire.

33. And though indeed it be in the hidden Kernel of the Fire’s Quality or Original, yet that Fire is not kindled or burning, for it is generated in the sweet Water.

34. Now where the Water is, there is no burning Fire, but a pleasing Warmth, and gentle Qualifying or Vivifying; but if the Water should be dried up, then there would be burning Fire there.

35. Thus Lord Lucifer thought also, if he did but kindle his Fire, then he might domineer forcibly in the divine Power; but he thought it would have burnt eternally, and also have given Light; his Purpose was not to put out the Light, but he would have it burn continually in the Fire: he thought he would dry up the Water, and then the Light would move, stir or shine in the burning Fire.

36. But he knew not, that if he kindled the dried Water, that the Kernel, that is, the Unctuosity, Oil, or Heart of the Water, would be consumed, and that the Light would turn into Darkness, and the Water turn into a sour Stink.

37. For the Oil, or Unctuosity in the Water, is generated through Meekness or Well-doing, and that is the Unctuosity, Oil, Unction, Marrow or Fatness, wherein the Light becomes Shining. But if the Unctuosity be burnt up, then the Water is turned into a sour Stink, and moreover becomes very dark.

38. And thus it befel the Pride of Lucifer, he triumphed a little While with his kindled Light; but when his Light was spent and burnt up, then he became a black Devil.

39. But he supposed, he would eternally reign thus in his burning Light in the whole divine Power, as a very terrible God, and so with his Fire-spirit he wrestled with the *Salitter* of God, intending to kindle the whole Circumference, or Extent of his Kingdom.

40. And indeed he has done somewhat, in that he has set the divine Power into a Burning, which appears even in the Sun and Stars; also the Fire in the *Salitter* in the Elements is often kindled, so that it seems as if the Deep was of a burning Fire; of which I shall speak in another Place.

41. ["*He stepped back out of the Meekness into the anxious Fire-will, and fell into Darkness. The Reader is advertised, that he must not understand in any Place, as if the Devil had kindled or fired the Light of God; no, but the Forms of Nature only, out of which the Light shines. For he has not comprehended the Light, as little as the Fire does, which cannot lay hold on the Light: But he entered into the Fire, and is expelled into the Darkness, and has neither Fire nor Light, besides, without, or distinct from his Creature.*"]

42. Now in this Quality King Lucifer has prepared for himself the right hellish Bath or Lake. He dares not say, that God has framed or erected the hellish Quality for him, but he himself has done it: Moreover he has offended

the Deity, and turned the Powers of God into a hellish Bath or Lake, for his own eternal Habitation.

43. For when he and all his Angels had kindled in their Bodies the qualifying or fountain Spirit of the Fire, then the Unctuosity, Marrow or Fatness burnt in the sweet Water, and the Flash or Terror, which rises up fiercely in the Birth of the Light, became raging and tearing, burning and stinging, and a Being or Substance of a mere opposite or contrary Will.

44. And here, in this Quality, the Life was turned into a Sting of Death; for through Heat the bitter Quality grew so fierce, stinging, raging and burning, as if the whole Body were mere fiery Stings; these did tear and rage in the astringent Quality, as if one did thrust fiery Pins, Needles, or red-hot Bodkins through the Body.

45. On the other Side, the cold Fire of the astringent Quality was in a mad furious Rage against the Heat, and against the bitter Venom or Poison, like a great Uproar or Hurliburly; and now further in the Body of Lucifer there was nothing else but a murdering, rubbing, fretting, burning and stinging, a most horrible hellish Fire.

46. This Fire-spirit, and right Devil's spirit, elevated itself now also in the Center of the Heart, and would rule through the animated or soulish Spirit, ["*Hereby is understood the Spirit of the Will, out of the Center, which is generated out of the* Genitrix, *viz. out of the seven qualifying or fountain Spirits,* which is the Image of God,"] in the whole divine Power, and kindle the whole *Salitter* of God as a new and potent God; and so the Formings, and heavenly Imagings, should rise up in a horrible fiery Quality, and suffer themselves to be imaged and framed according to this Fierceness.

47. Now when I write of the animated soulish Spirit, then you must exactly know what it is, or how it is, else thou wilt read this Birth or Geniture in vain, and it will happen to thee, as it did to the wise Heathens, who climbed up to the very Face or Countenance of God, but could not see it.

48. The Spirit of the Soul is very much more subtle, and more incomprehensible than the Body, or the seven qualifying or fountain Spirits, which hold, retain, and form the Body; for it goes forth from the seven Spirits, as God the Holy Ghost goes forth from the Father and the Son.

49. The seven qualifying or fountain Spirits have their compacted, or incorporated Body out of Nature, that is, out of the seventh Nature-spirit in the divine Power; which in this Book I call the *Salitter* of God, or the Comprehensibility, wherein the heavenly Figures or Shapes arise.

50. And that is a Spirit, as all the rest of the seven Spirits are, only the other six are an incomprehensible Being therein: for the divine Power generates itself in the Comprehensibility of the seventh Nature-spirit, as it were hidden or concealed, and incomprehensible to the Creatures.

51. But the animated or soulish Spirit generates itself in the Heart, out of or from the seven qualifying or fountain Spirits, in that Manner as the Son of God is generated, and keeps its Seat in the Heart, and goes forth from that Seat in the divine Power, as the Holy Ghost from the Father and the Son; for it is of such a subtle Nature as the holy Spirit of God has, and unites, qualifies, or operates with God the Holy Ghost.

52. And when the animated or soulish Spirit goes forth out of the Body, then it is one Thing with the hidden Deity, and is together the Middle or Center in the Imaging or Framing of a Thing in Nature, as God the Holy Ghost himself is.

53. An Example whereof you have in this; as when a Carpenter will build a curious House or artificial Piece of Architecture, or any other Artist goes about the Making of some artificial Work, the Hands, which signify Nature, cannot be the first that begin the Work: but the seven Spirits are the first Workmasters about it, and the animated or soulish Spirit shows the Form, Figure, or Shape of it, to the seven Spirits.

54. And then the seven Spirits image or frame it, and make it comprehensible, and then the Hands first begin to fall to work, to make the Structure according to the Image or Frame contrived: For a Work must be first brought to the Sense, before you can make it.

55. For the Soul comprehends the highest Sense, it beholds what God its Father acts or makes, also it co-operates in the heavenly Imaging or Framing: And therefore, it makes a Description, Draught, Platform, or Model for the Nature-spirits, showing how a Thing should be imaged or framed.

56. And according to this Design, or Prefiguration of the Soul, all Things in this World are imaged: for the corrupted Soul works or endeavours continually to bring forth or frame heavenly Forms, but cannot bring that to Effect, for the

Materials for its Work are only the earthly corrupted *Salitter*, even a half-dead Nature, wherein it cannot image or frame heavenly Ideas, Shapes, or Figures.

57. By this you may understand, what great Power the Spirits of the expelled Angels have had in the heavenly Nature; and what Manner of Substance this Perdition or Corruption is of; how they have corrupted and spoiled Nature in Heaven in their Place with their horrible Kindling, from whence the horrible Fierceness which is predominant in this World exists.

58. For the kindled Nature burns still continually until the last Judgment-Day, and this kindled fire, Source or Quality, is an eternal Enmity against God.

59. But yet whether this kindled Fire-spirit has Right therein, and whether God himself has kindled it, from whence the Wrath-fire existed, let the Electionists or Predestinarians, or those that dispute so about Election, justify it, and prove it in Nature if they can, if not, then this Fire-spirit is to be condemned also.

Of the Fifth Kind, *Species*, Form or Manner of Sin's Beginning, in Lucifer and his Angels.

60. The fifth qualifying or fountain Spirit in the divine Power, is the gracious, amiable and blessed Love, which is the very Glance or Aspect of Meekness and Humility, which is also generated in the Flash of Life.

61. For the Flash, as a Crack, penetrates suddenly, whereby Joy exists, and then the Stock of the kindled Light in the sweet Water abides standing, and presses gently after the Flash through the Fire, even into the astringent Quality, and mitigates the Fire, and mollifies, softens, or supples the astringent Quality, which is also a Birth or Geniture of the Water.

62. But when the Fire tastes the mild Sweet and pliant Taste, then is it mitigated and forms itself into a meek Warmth, very lovingly, and there rises up a very friendly Life in the Fire, and penetrates the astringent Quality with this pleasing, lovely, gentle Warmth, and allays or stills the cold Fire, and mollifies or supples the Hardness, attenuates the Thick, and makes the Dark to be Light.

63. But when the bitter Flash, together with the Astringent and Fire-spirit, tastes this Meekness, there is nothing else then but a mere Longing, Desiring and Replenishing, a very gentle, pleasant Tasting, Wrestling, Kissing, and

Love-birth: For the severe Births of all the qualifying or fountain Spirits in this Penetration become very gentle, pleasant, humble and friendly, and the very Deity rightly subsists therein.

64. For in the first four qualifying or fountain Spirits stand the divine Birth or Geniture; therefore, they must be very earnest, and strong also, though they have among them too their meek Mother, the sweet Water, and in the Fifth stands the gracious, amiable and blessed Love, and in the Sixth the Joy, and in the Seventh the Framing, Imaging, or Comprehensibility.

65. Now, Lucifer! come on, with thy Love; how hast thou behaved thyself? Is thy Love also such a Well-spring or Fountain as this? We will now view that also, and examine what Manner of loving Angel thou art turned into.

Observe,

66. If Lucifer had not elevated and kindled himself, then his Fountain of Love would be no other than that in God, for there was no other *Salitter* in him, than there is in God.

67. But when he elevated himself, intending to rule the whole Deity with his animated or soulish Spirit, then the Stock and Heart of Light, which is the Kernel, Marrow, or Pith of Love in the sweet Water, became a fierce and corroding pressing Fire, Source or Quality, from whence in the whole Body existed a very trembling, burning Government, and Birth or Geniture.

68. Now when the animated or soulish Spirit was generated in this severe and astringent Fire's Birth, then it pressed very furiously forth from the Body into Nature, or the *Salitter* of God, and destroyed the gracious, amiable and blessed Love in the *Salitter*; for it pressed very fiercely, furiously, and in a fiery Manner, as a raging Tyrant through all, and supposed that itself alone was God; itself alone would govern with its Sharpness.

69. From hence now existed the great contrary opposite Will and eternal Enmity between God and Lucifer; for the Power of God moves very softly, meekly, pleasantly, and friendly, so that its Birth cannot be conceived of or apprehended, and the Spirits of Lucifer move and tear very harshly, astringently, in a fiery Manner, swiftly and furiously.

70. An Example of which you have in the kindled *Salitter* of the Stars, which because of this kindled Fierceness, must roll with the Vanity, even to the last

Judgment-Day: And then the fierceness will be separated from them, and be given to King Lucifer, for an eternal House.

71. But that this is a great opposite, contrary Will in God, needs no Proof; but a Man may think, in Case such a fierce Fire, Source or Quality should rise in his Body, what an Untowardness and contrary Will he should have in him, and how often the whole Body would be in a Rage and Fury.

72. Which indeed befalls those, who lodge the Devil within them; but so long as he is but a Guest, he lies still like a tame Whelp; but when he becomes the host himself, and Master of the House, then he storms and makes Havock in the House, as he did to the Body of God.

73. And therefore, it is, that the Wrath-fire of God is yet in the Body of God which is in this World, till the End, and many a Creature is swallowed up and devoured in the Wrath-fire, of which much is to be written, but it is referred to its proper Place.

74. But now, whether God himself has created and kindled this Enmity, and fierce Fire-source in *Lucifer*, they are to plead for and justify, who dispute for Predestination, Foreseeing, and the Election of Grace, and they are to prove it in Nature if they can; if not, then this corrupted Fire-source, which stands in the Place or Stead of Love, shall be condemned also.

Of the Sixth *Species*, Kind, Form or Manner of Sin's Beginning in Lucifer, and in his Angels.

75. The sixth qualifying or fountain Spirit in the divine Power, is the *Mercurius*, Tone, or Tune, wherein the Distinction and heavenly Joy rises up.

76. This Spirit takes its Original in the Fire-flash, that is, in the bitter Quality, and rises up in the Flash through the sweet Water, wherein it mitigates itself, that it becomes clear and bright, and is reserved and kept in the astringent Quality, and there it touches or stirs all the Spirits; and from this Touching or Stirring rises up the Tone: its rising Source or Quality stands in the Flash, and its Body or Root stands in the sweet Water in the Love.

77. Now this Tone or Tune is the divine Joyfulness, the Triumphing, wherein the divine and meek Love-play, Sport, or Scene in God, rises up, as also the Formings, Imagings, and all Manner of Ideas, Shapes, and Figures.

78. But here thou must know, that this Quality penetrates very gently and pleasantly with its Touching or Stirring, through all the Spirits, in such a Way and Manner, as when a pleasant and meek Fire of Joy rises up in the Heart of a Man, in which Fire of Joy, the animated or soulish Spirit triumphs as if it were in Heaven.

79. Now this Spirit does not belong to, or concern the Imaging or Framing of the Body, but to the Distinction, Diversifying, and Mobility, especially to the Joy, and to the Distinction or Difference in the Imaging or Shaping.

80. And when the animated or soulish Spirit in the Center of the Heart, in the Midst or Center of the seven qualifying or fountain Spirits, is generated, so that the Will of the seven Spirits is incorporated or compacted together, then the Tone brings it forth from the Body, and is its Chariot on which the Spirit rides, and executes that which is decreed in the Council of the seven Spirits.

81. For the Tone goes through the animated or soulish Spirit into the Nature of God, and into the *Salitter* of the seventh qualifying or fountain Spirit in the Divine Power, which is its inceptive or beginning Mother, and unites, qualifies, or co-operates with the same in the Forming or Framing, and also in the Distinguishing or Diversifying of the Imaging or Shape.

82. Therefore, when King Lucifer changed, or transmuted his high-minded prancing Nag or Palfrey in the Tone, into a fiery Resting, in all the seven Spirits, that was a terrible contrary, or opposite Will in the *Salitter* of God.

83. For when his animated or soulish Spirit was generated in his Body, then he stung forth from his Body into the *Salitter* of God, as a fiery Serpent, out of a Hole.

84. But when the Mouth opened to speak, that is, when the seven Spirits had incorporated or compacted the Word together in their Will, and sent it through the Tone into the *Salitter* of God, then it was no otherwise, than if there went a fiery Thunder-bolt into God's Nature; or as a fierce Serpent, which tyrannizes, raves, and rages, as if it would tear and rend Nature all to Pieces.

85. Hence that takes its Original, that the Devil is called the old Serpent; and also, that there are Adders and Serpents in this corrupted World, moreover, all Manner of Vermine, or venomous Broods of Worms, Toads, Flies, Lice, and Fleas, and all such like Things whatsoever; and from hence also tempestuous

Weather of Lightening, Thundering, Flashing, and Hail-stones, take their Original in this World.

Observe,

86. When the Tone rises up in the divine Nature, then it rises up gently from all the seven qualifying or fountain Spirits jointly together, and generates the Word, or Ideas, Figures, and Shapes, very gently.

87. That is, when one qualifying or fountain Spirit attracts a Will to the Birth or Geniture, then it presses very gently through the other qualifying or fountain Spirits, even into the Center of the Heart, and there that Will is formed and approved by all the Spirits.

88. And then the other six Spirits speak it forth in the Tone, out from God's animated or soulish Spirit; understand out from the Heart of God, out from the Son of God, which abides standing in the Center as a compacted incorporated Word.

89. And the Flash out of that same Word, or the Stirring of the Word, which is the Tone, goes forth very finely and gently from the Word, and executes, affects, or performs the Will of the Word.

90. And that same Going forth from the Word is the Holy Ghost, which forms, frames, and images all whatsoever was decreed in the Center of the Heart, in the Council of the seven Spirits of God the Father.

91. In such a gentle Way and Manner should King Lucifer also have generated, qualified, or operated; and according to the Right of the Deity, with his animated or soulish Spirit in the *Salitter*, or in the Nature of God, have helped to image, or frame Things, as a dear Son in Nature.

92. Just as a Son in the House helps his Father to drive or manage his Work, according to his Father's Way and Profession, Kind and Art: And so should Lucifer also with his Angels, in the great House of God the Father, according to the Manner and Way of God, have helped with his animated or soulish Spirit to image all the Forms, Ideas, and Vegetations in the *Salitter* of God.

93. For the whole *Salitter* should be a House of Pleasure and Delight for angelical Bodies, and all should rise up according to the Delight of their Spirit, and image themselves so, that they should never at all have any Displeasure in

any Figure, Shape, or Creature, but their animated or soulish Spirit should be co-operative in every Imaging, and then the *Salitter* should have been the Creature's proper own.

94. ["*The Imaging out of the heavenly Effences, is performed magically, all according to the Will and Ability, or Potentiality of Nature and the Creatures.*"]

95. If they had but continued in their meek Birth or Geniture, according to the divine Right, then all had been their own, and their Will would have been always fulfilled eternally, and nothing had been among them and in them, but merely the Joy of Love, to speak after an earthly Manner, as it were an eternal Laughing, and a perpetual Rejoicing in an eternal hearty Delight. For God and the Creatures had been one Heart and one Will.

96. ["*The Image out of, or proceeding from the Soul's Fire, and the Love, or the divine Center, are in one Being.*"]

97. But when Lucifer exalted himself, and kindled his qualifying or fountain Spirits, then the animated or soulish Spirit went forth in the Tone out of or from all the Bodies of Lucifer's Angels, into the *Salitter* of God, as a fiery Serpent, or Dragon, and imaged and framed all Manner of fiery and poisonous Forms and Images, like to wild, cruel, and evil Beasts.

98. And from hence the wild, fierce, and evil Beasts have their Original in this World. For the Host or Army of Lucifer had kindled the *Salitter* of the Stars and of the Earth, and half killed, spoiled and destroyed it.

99. But when God, after the Fall of Lucifer, made the Creation of this World, then all was created out of the same *Salitter* wherein Lucifer had his Seat: And so afterwards the Creatures also in this World must needs be created out of that same *Salitter*, which now form themselves according to the Condition or Kind of the kindled Qualities, Evil and Good.

100. And that Beast, which had most of the Fire, or the bitter, or the astringent Quality, in the *Mercurius*, that became also a bitter, hot, and fierce Beast, all according as the Quality was predominant or chief in the Beast.

101. This I set down here only for a *Manuduction* you will find it demonstrated more at large, concerning the Creation of this World.

102. Now, whether this fiery Tone, or Dragon-Spirit, in Lucifer and in his Angels be right, and whether God has thus created him, let the Attorneys or

Advocates of Lucifer, which make God to be as a Devil, justify it here by their Answer, and prove it in Nature if they can, whether God be such a God, as willeth the Evil, and has created the Evil?

103. If not, then shall this Spirit also be condemned to the eternal Prison; and they should give over their lying and blaspheming of God; or else they are worse than the wild Heathens or Pagans, which know nothing of God; who notwithstanding live in God, and shall sooner possess the Kingdom of Heaven, than many of these Blasphemers of God shall, which I shall demonstrate also in its proper Place.

The Sixteenth Chapter.

Of the Seventh Species, Kind, Form, or Manner of Sin's Beginning in Lucifer, and his Angels.

1. HERE thou shouldst open thy Eyes wide, for thou wilt see the hidden secret Things, which have been kept hidden from all Men since the World began. For thou wilt see the murtherous Den of the Devil, and the horrible Sin, Enmity, and Perdition.

2. The Devil has taught Man Sorcery or Witchcraft, thereby to strengthen and fortify his Kingdom. But if he had revealed to Man the right, true, fundamental Ground, which lurked behind it, many would have altogether let it alone, and not have meddled with it at all.

3. *Come on ye Jugglers and Sorcerers or Witches*, you that go a wooing and a whoring after the Devil: Come to my School: I will show you, how with your Necromancy, or Art you are carried into Hell.

4. You please yourselves with this, that the Devil is in Subjection to you, and you suppose that you are Gods: Here I will describe the Original and Ground of Necromancy, for I am become also a Searcher into Nature, but not after your Way and Manner, but to discover your Shame by a divine Revelation, for an Advertisement to this last World, and for a Sentence of Condemnation upon their Skill and Knowledge; for the Judgment follows upon Knowledge.

5. Seeing the Bow of Fierceness is already bent, let every one look to himself, left he be found in the Limit of the Mark. *For the Time is at Hand, to*

awake from Sleep.

6. Now the seventh Form, or the seventh Spirit in the divine Power, is Nature, or the Issue or Exit from the other six. For the astringent Quality attracts the *Salitter* together, or the Fabrick or Product of all the six Spirits, even as a Magnet or Loadstone attracts to itself the *Salitter* of the Iron; and when it is attracted together, then it is a Comprehensibility, in which the six Spirits of God qualify, act or operate, in an incomprehensible Way or Manner.

7. This seventh Spirit has a Colour and Condition or Kind, of its own, as all the other Spirits have; for it is the Body of all the Spirits, wherein they generate themselves as in a Body: Also out of this Spirit, all Figures, Shapes and Forms are imaged or fashioned; moreover, the Angels also are created out of it, and all Naturality stands therein.

8. And this Spirit is always generated from the six, and subsists always continually, and is never missing or wanting, nor does ever pass away, and it again continually generates the six; for the other six are in this seventh, as in a Mother inclosed or encompassed; and they receive their Nourishment, Power and Strength always, in their Mother's Body or Womb.

9. For the seventh Spirit is the Body, and the other six are the Life, and in the middle Center is the Heart of Light, which the seven Spirits continually generate as a Light of Life; and that Light is their Son; and the boiling Mobility, or Penetration through all the Spirits, expands itself aloft in the Heart, in the Exit or Rising up of the Light.

10. And this is that Spirit of all the seven, which goes forth out of the Heart of God, which forms, frames, and images all in the seventh, and wherein the qualifying or fountain Spirits, with the Love-wrestling, present and show themselves infinitely.

11. For the Deity is like a Wheel, which with its Fellies and Spokes, with all the Naves, turns about, and is fellied together, as seven Wheels, so that it can go any Way forward, backward, downward, upward, and crossways, without turning back.

12. Whereas yet always the Form of all the seven Wheels, and the one only Nave in the Center of all the Wheels, is fully in Sight, and so it is not understood, how the Wheel is made; but the Wheel always appears admirable,

wonderful, and marvellous, with its Rising up, and yet abides also in its own Place.

13. In such a manner the Deity is continually generated, and never passes away, ceases or vanishes out of Sight; and in this manner also is the Life in Angels and Men continually generated.

14. But according to the moving of the seven Spirits of God, the Figures and Creatures of the Transitoriness are formed, and not thus generated; though indeed the Birth or Geniture of all the seven Spirits shows itself therein, yet their Quality stands only in the seventh Nature-Spirit, which the other six Spirits form, figure, frame, alter and change, according to their Wrestling and Rising up.

15. And therefore, also the Figures, and Transitory Forms and Creatures, are changed according to the Condition of the seventh Nature-Spirit, in which they rise up.

16. But the Angels are not only imaged or framed out of the seventh Nature-Spirit, as the transitory Creatures are, but when the Deity moved itself to the creating of Angels, then in every Circle, wherein each Angel was incorporated or compacted together, there the Deity with its whole Substance and Being was incorporated or compacted together, ["Understand the two eternal Principles, *viz.* the Fire and the Light, and yet not the Quality or Source of the Fire, but the Essence of it,"] and became a Body, and yet the Deity continued in its Seat, as before.

Understand this well:

17. The Angel's Body, or the Comprehensibility, is from or out of the seventh Spirit, and the Birth or Geniture in that Body is the six qualifying or fountain Spirits; and the Spirit or the Heart, which the six Spirits generate in the Center of the Body, in which the Light rises up, and the animated or soulish Spirit out of the Light, which also qualifies, unites, or operates with the Deity, without, distinct from the Body, that signifies the Heart of God, out of which the Holy Ghost goes forth.

18. And it was also from or out of the Heart of God, co-united or mixed in the Body of the Angel in their first compacting or incorporating together;

therefore, the Angel's Government in the Mind, generates itself as the Deity does.

19. And as in the seventh Nature-Spirit of God, which exists out of the other six, there does not stand the whole perfect Knowledge of the other six Spirits, for it cannot search or dive into their deep Birth or Geniture, in that they are its Father, and generate it out of themselves, no more does the whole, full, and perfect Knowledge of God stand in the angelical Body, but in the Spirit, which is generated in the Heart, which goes forth from the Light, which qualifies, or operates also with the Heart and Spirit of God, wherein the whole, full and perfect Knowledge of God stands. But the Body cannot apprehend that animated or soulish Spirit; as also the seventh Nature-Spirit comprehends not the deepest Birth or Geniture of God.

20. For when the seventh Nature-Spirit is generated, then it is dried by the astringent Quality, and is as it were staid and kept by its Father, and cannot go back again into the Deep, that is, into the Center of the Heart, where the Son is generated, and from whence the Holy Ghost goes forth, but must hold still as a generated Body, and must give way to the qualifying or fountain Veins, that is, to the Spirits, to qualify, work and labour therein, as they please.

21. For it is the proper House and Habitation of the six Spirits, which they continually build according to their Pleasure, or as a Garden of Delight, into which the Master of it sows all manner of Seeds, according to his Pleasure, and then enjoys the Fruit of it.

22. Thus the other six Spirits continually erect this Garden of Delight and Pleasure, and sow their Fruits into it, and feed upon it to strengthen their Might and Joy; and this is the Garden, in which the Angels dwell, and walk up and down in, and wherein the heavenly Fruit grows.

23. But the wonderful Proportion, or Variety of Harmony which appears in the Growths or Vegetations, and Figures and Forms in this Garden, arises from the Qualification or Operation, and from the loving, wrestling, or struggling of the other Spirits.

24. For that which is predominant or chief in the Striving, images, or forms the Growth and Vegetation according to its Kind, and the other always help to promote it; one while one is at it, by and by the other, then the third, and so on.

25. And therefore, also there arise so many several Growths, Vegetations, and Figures, as are altogether unsearchable and incomprehensible to the bodily Reason of the Angels; but to the animated, or soulish Reason of the Angels, they are wholly, fully, and perfectly comprehensible.

26. And this is also wholly hidden as to my Body, but not as to my animated or soulish Spirit, for so long as it qualifies, or works with and in God, it comprehends the same; but when it falls into Sin, then the Door is shut against it, and the Devil bolts it up fast, and it must be set open again with great Labour and Industry of the Spirit.

27. I know very well, that the Wrath of the Devil will mock and scoff in the Hearts of many wicked Men, at this Revelation. For he is mightily ashamed because of this Revelation he has also given my Soul many a Pang and Crush for it; but I leave it to God's Direction, that will have it so; I cannot resist him, though my earthly Body should go to wrack for it, yet my God will glorify me in my Knowledge.

28. The Glorification of this my Knowledge I desire, and no other; for I know that when this my Spirit in my new Body, which I shall get at the Day of my Resurrection, out of this my now corrupted Body, shall arise, that it will appear like the Deity, as also like the holy Angels.

29. For the triumphing joyous Light in my Spirit shows it me sufficiently, in which I have also searched into the Depth of the Deity, and described it rightly according to my Gifts, and the Impulse of the Spirit, though in great Feebleness and Weakness, in that my original and actual Sins have often bolted the Door against me, and the Devil has danced before it, as a whorish Woman, and rejoiced at my Captivity and Anguish, yet that will bring very little Profit to his Kingdom.

30. Therefore, I must now look for no other than his fierce Wrath, but my Stay, Trust and Refuge, is the Champion in the Fight, who has often delivered me from his Hands, in whom I will fight against him, till my Departure out of this Life.

Of the terrible, lamentable, and miserable Perdition of Lucifer in the Seventh Nature-Spirit. The sad mourning House of Death.

31. If all Trees were Writers or Clerks, and all Branches were Pens, and all Hills were Books, and all Waters were Ink, yet they could not sufficiently describe the lamentable Misery which Lucifer, together with his Angels, has brought into his Place, or whole Space of that World wherein he was created.

32. For he has made the House of Light to be a House of Darkness, and the House of Joy to be a House of Mourning, Lamentation, and Sadness; that which was the House of Pleasure, Delight, Vivifying, and Refreshing, he has made to be a House of Thirst and Hunger: the House of Love to be a House of eternal Enmity, and the House of Meekness to be a House of Knocking, Rumbling, Thundering and Lightning; the House of Peace to be a House of Lamenting, and eternal Howling: the House of Laughing to be a House of eternal Trembling and Horror: the Birth or Geniture of Light, Munificence, and Well-doing, to be an eternal hellish Pain and Torment; the Food of pleasing Relish to be an eternal Abomination and Stink, a Loathing of all Fruits; and the House of Lebanon and Cedars to be a stony and rocky House of Fire; the Sweet Scent or Relish to be a Stink, and a House of Ruin and Desolation, an End of all Good; the divine Love to be a black, cold, hot, eating, corroding, and yet not consuming Devil, who is an Enmity against God and his Angels; and so he has all the heavenly Hosts or Armies against him.

Now observe,

33. The Learned have had many Disputations, Questions, Conceits and Opinions concerning the fierce Malignity and Evil that is in all the Creatures, even in the very Sun and Stars in this World; moreover, there are some so very poisonous and venomous Beasts, Worms, and Vegetables in this World, that thereupon rational Men have justly wondered, and some have concluded peremptorily, That God must needs have also willed the Evil, seeing he has created so much that is Evil: And some have laid the Blame and Fault thereof upon the Fall of Adam, and some have imputed it to the Work and Doings of the Devil.

34. But seeing all the Creatures and Vegetables were created before the Time of Man, therefore the Fault ought not to be laid upon Man; for Man got not the bestial Body in his Creation, but it first came to be so in his Fall.

35. Neither has Man brought the Malignity, Poison and Venom into the Beasts, Birds, Worms, and Stones, for he had not their Body; otherwise if he

had brought Malignity and Fierceness or Wrath into all Creatures, then he could never have looked for Mercy at God's Hands, no more than the Devil.

36. Poor Man did not fall out of a resolved, purposed Will, but through the poisonous, venomous Infection of the Devil, else there had been no Remedy for him.

37. Now this true Information thou wilt find described here as follows, not from a Zeal to vilify any Body thereby, but in Love, and as a humble Information and Instruction from the Abyss of my Spirit, and for an assured Comfort to the poor, sick old Adam, who now lies at the Point of his last Departure from hence out of this World.

38. For in Christ we are all one Body, therefore also this Spirit would heartily fain have it so, that its Fellow-Members might be refreshed with a Draught of the precious Wine of God before their Departure from hence, whereby they might encounter and stand in the great Fight with the Devil, and obtain the Victory, that the Victory of the Devil in this modern drunken World might be disappointed and destroyed, and the great Name of the LORD might be sanctified.

Now behold!

39. When King Lucifer, together with his Angels, was so gloriously, beautifully, and divinely created, as a Cherubim and King in God, then he suffered his bright beauteous Form to befool him, in that he saw how noble, glorious, and fair a Spirit rose up in him.

40. Then his seven qualifying or fountain Spirits thought they would elevate and kindle themselves, and so they also would be as fair, glorious, and mighty, as the animated or soulish Spirit, and thereby would domineer, by their own Power and Authority, in the whole Court, Circumference, Dominion, or Extent, as a new God.

41. They saw very well, that the animated or soulish Spirit qualified, mixed, or operated with the Heart of God; and thereupon they were resolved, they would elevate and kindle themselves, hoping to be as bright, illustrious, deep, and almighty, as the deepest Ground in the Center of the Heart of God.

42. For they thought to elevate the natural Body, which was compacted together, or incorporated out of the Nature-Spirit of God, up into the hidden

Birth or Geniture of God, that their seven qualifying or fountain Spirits might thus be as high, and as all-comprehensible, as the animated or soulish Spirit, and the animated or soulish Spirit should triumph over the Center of the Heart of God, and the Heart of God should be subjected under it; and so the seven Spirits of God should image, frame and form all, by their animated or soulish Spirit.

43. And this high Mind and Self-will was directly and wholly against the Birth or Geniture of God; for the Body of the Angels should abide and remain in its Seat, and be Nature, and as an humble Mother hold still and be quiet, and should not have the Omniscience, and own self rational Comprehensibility of the Heart, or of the deepest Birth or Geniture of the Holy Trinity; but the seven Spirits should generate themselves in their natural Body, as is done in God.

44. And their Comprehensibility should not be in the hidden Kernel, or in the innermost Birth or Geniture of God, but the animated or soulish Spirit, which they generate in the Center of their Heart, should qualify, mix, or operate with the innermost Birth or Geniture of God, and help to form all Figures, Shapes, and Images, according to the Pleasure, Delight, and Will of the seven Spirits, whereby, in the divine Pomp, all might be but one Heart and one Will.

45. For the Birth or Geniture of God also is thus; the seventh Nature-Spirit does not reach back into its Father, which generates it, but holds still and is quiet as a Body, and lets the Father's Will, which is the other six Spirits, to form and image in it how they please.

46. Neither does any one Spirit particularly and severally reach with its corporeal Being after the Heart of God, but includes, closes, or joins its Will with the other, in the Center, to the Birth or Geniture of the Heart, so that the Heart and the seven Spirits of God are one Will.

47. For this is the Law of the Comprehensibility, that it does not elevate itself up into the Incomprehensibility; for the Power, which in the Center or Midst is compacted together or incorporated out of all the seven Spirits, is incomprehensible and unsearchable, but not invisible; for it is not the Power of one Spirit alone, but of all seven.

48. Therefore, one Spirit in its own Body, besides, and distinct from its instanding innate instant Birth or Geniture, cannot reach into the whole Heart of God, and examine, try and search all; for it comprehends, besides, and distinct from its instanding Birth or Geniture, only its own Birth or Geniture in the

Heart of God, but all the seven Spirits, jointly together comprehend the whole Heart of God.

49. "*And so also in Man, but understand it as to the Image of God, viz. in the Soul's Spirit, not in the fiery Essence of the Soul, but in the Essence of the Light, wherein the "Image of God stands.*"

50. But in the instanding, or innate Birth or Geniture of the Spirits, where the one still generates the other, there every Spirit generates all the seven Spirits, but yet only in the rising Flash of the Life.

51. But the Heart, when it is generated, is singular or distinct, *viz.* a peculiar Person, and yet not separated from the Spirits; but the Spirits cannot transmute or change themselves, in their first Birth or Geniture, one into another.

52. Also the second cannot change itself into the third, which is the Exit of the Spirit; but every Birth or Geniture abides in its Seat; and yet all the Births or Genitures together are but the one only God.

53. But seeing the Body of Lucifer was created out of Nature, and the most outward Birth or Geniture, therefore it was unjustly done, that he should elevate himself into the innermost and deepest, which he could not do in the divine Right, but must so elevate and kindle himself only, that thereby the qualifying or fountain Spirits might be set or put into the sharpest penetrating and infelling.

54. I verily suppose, indeed, that thou fair Necromancer hast changed thyself to purpose; and mayest well teach Men also thy Black Art, that they perhaps might also become such potent Gods as thou art.

55. You blind and proud Necromancers, Jugglers and Sorcerers, your Art consists in your changing the Elements of your Body by your Conjurations and Instruments of the Qualities or qualifying Properties, which you make use of to that Purpose, and you think you have Right so to do but is it not against the Birth or Geniture of God? if you think not, make that appear.

56. How can you well suppose, that you can change yourselves into another Form? Indeed, you suffer the Devil thus to play the Ape with you, and cheat you; and all this while you are but blind in your own Skill; though you have learned your Art never so well, yet you do not know the Scope it drives at; for the Pith and Heart therein is the changing or altering of the qualifying or fountain Spirits, as Lucifer did, when he would needs be God.

57. Now thou askest: **How can that be?**

Answer.

58. Behold when the corporeal qualifying, or fountain Spirits set their Will into Sorcery or Witchcraft, then the animated or soulish Spirit, which they generate, and which in the astral elementary Quality rules in the hidden and deepest Center, is clearly already a Sorcerer or Witch, and has changed, transformed, or metamorphosed itself into Sorcery or Witchcraft.

59. But the bestial Body cannot follow so suddenly and nimbly, but must be charmed to it by Characters and Conjurations, and some Instruments for that Purpose, whereby the animated or soulish Spirit makes the bestial Body invisible, and changes it into such a Form, as the Will of the qualifying or fountain Spirits was, at the Beginning of its Purpose to a Metamorphosis, or Transmutation.

60. The bestial Flesh cannot well change itself, or put itself into another Birth or Geniture, but is brought into a slender and inferior base Form, as of a Beast, of Wood, or such like Thing, which has its Body qualifying, or boiling in the Elements, as in their Fountain.

61. But the astral Spirits can well cloath themselves in another Form or Shape, but that continues only so long, as the Birth or Geniture of Nature above their Pole or Zenith permits them.

62. For when it changes itself with its wheeling and penetrating, so that another qualifying or fountain Spirit becomes chief or predominant, then their Art lies down upon the Ground, and their Deity in the first qualifying or fountain Spirit, in which they had begun their Art, has an End.

63. Now if it be to last any longer, then it must be made again afresh according to the qualifying or fountain Spirit then ruling at that present, or the Devil with his animated or soulish Spirit must be in the astral Spirits of the Body, which instantly and suddenly changes it, or else his Art is here also at an End.

64. For Nature will not suffer itself to be juggled with at all Times and Hours, as the Spirits would have it, but all must be done according to that Spirit which then at that present Time is Lord and Chief, or predominant.

65. It is not that Spirit of God which is Lord and Chief in Nature, which causes or makes the Juggling, but it is made in the Fierceness of the Salitter, which Lord Lucifer has kindled with his Elevation, which is his eternal Kingdom.

66. But when the Power or Might of that Spirit is allayed, then the kindled Fire can be no more useful to the Juggler.

67. For the Wrath-Fire in Nature is not, during this Time of the World, the Devil's own House of his Power; for the Love stands hidden in the Center of the Wrath-Fire, and Lucifer, together with his Angels, lies imprisoned in the outward Wrath-Fire, even until the Judgment of God: Then he will have the Wrath-Fire separated from the Love, for an eternal Bath or Lake, and doubtless he will wash his Juggler's Head and Face with it.

68. This I set thee down here for a Warning, that thou mayest know what manner of Ground Sorcery or Witchcraft has, not in such a Way as if I would write any heathenish Sorcery or Witchcraft, neither have I learned any; but the animated, or soulish Spirit beholds their Juggling, which in the Body I do not understand.

69. But seeing it runs counter, quite contrary to the Love and Meekness of the Birth or Geniture of God, and is a contrary or opposite Will in the Love of God, so that he is unwilling, unless pressing Necessity drives him to it, to hurt Man, therefore will the Spirit have the Wrath-Bath, or Lake of Nature, set apart to be an eternal Parching or drying Place, for Jugglers, Perverters or Changers of God's Ordinance or Order: And therein they may practise and show forth their new Deity.

Of the kindling of the Wrath-Fire.

70. Now when King Lucifer, together with all his Angels, kindled himself, then the Wrath-Fire rose up instantly in the Body, and the gracious amiable and blessed Light was extinguished in the animated or soulish Spirit, and became a fierce, furious, devilish Spirit, all according to the Kindling and Will of the qualifying or fountain Spirits.

71. Now this animated or soulish Spirit was bound or united with the Deity, in Nature, and could qualify, mix or operate in and with the same, as if it were one and the same thing; and that now flung forth out of the Bodies of the Devils

into the Nature of God, like a Thief and a Murderer, that desired to rob, murder, and spoil all, and bring all under its Power, and so kindled all the seven Spirits in Nature, and then there was nothing else but an astringent, bitter, fiery and cracking Burning, Tearing and Raging.

72. Thou must not think, that the Devil has thus powerfully and mightily overcome the Deity.

73. No, but he has kindled the Wrath of God, which, indeed, had otherwise rested eternally in secret, and so he has made the Salitter of God to be a murderous Den: for if Fire be cast into a Heap of Straw, and kindled, it will burn.

73. Moreover, the Wrath-Fire of God does not reach in Nature into the innermost Kernel of the Heart, which is the Son of God, much less into the secret Glory or Holiness of the Spirit, but into the Birth or Geniture of the six qualifying or fountain Spirits, in the Place where the seventh is generated.

74. For in that Place, or in this Birth or Geniture, is Lord Lucifer become a Creature, and his Dominion reached no further or deeper than so; but if he had continued in the Love, then his animated or soulish Spirit had reached even to the Center of the Heart of God, for Love presses or penetrates through the whole Deity.

75. But when his Love was extinguished, then the animated or soulish Spirit could no more reach into the Heart of God, and so his Attempt was in vain: but he raved and raged in Nature, that is, in the seventh qualifying or fountain Spirit of God.

76. But seeing the Power of all the seven Spirits stood in this one, therefore also all the seven were kindled in the Wrath, but yet only in the outward and comprehensible Qualification or Constitution.

77. For the Devil could not touch the Heart, neither could he touch the innermost Birth or Geniture of the qualifying or fountain Spirits: for his Glory of the seven Spirits was already mortified in the first Flash of kindling, and was presently held captive and imprisoned in the first Exit of the animated or soulish Spirit.

78. In this Hour King Lucifer prepared for himself the Hell and eternal Perdition, which now stands in the outermost qualifying or fountain Spirit of the Nature of God, or in the outermost Birth or Geniture of this World.

79. But when Nature kindled itself thus horribly, then the House of Joy came to be a House of Trouble, Affliction, and Misery. For the astringent Quality became kindled in its own House, which is a very hard, cold and dark Being, like a cold, hard frosty Winter, which only attracted the Salitter together, and dried it up, so that it became rugged, cold and sharp like Stones, wherein the Heat was captivated, imprisoned, and also attracted together, and so formed or framed into a hard, cold, dark Being.

80. When this was done, the Light in Nature was extinguished in the outermost Birth or Geniture also, and all became very dark, perished and spoiled; the Water became very cold and thick, and staid here and there in the Clefts; this is the Original of the Elementary Water on Earth.

81. For before the Times of the World the Water was very thin or rarified like Air, and then the Life was generated therein also, which Water is now so mortal, corrupted, perished and spoiled, and so rolls and runs to and fro.

82. The gracious, amiable, and blessed Love which rose up in the Flash of the Life, became a fierce and bitter Venom or Poison, a very murderous Den, a Sting of Death: The Tone or Tune became like the hard Knocking or loud Rumbling of Stones, and a House of Lamentation.

83. Briefly, all was a mere dark and miserable Being in the whole Circumference, Extent, or Dominion, in the outermost Birth or Geniture of the Kingdom of Lucifer.

84. But thou must not think that Nature was thus corrupted and kindled even to the innermost Ground, but only the outermost Birth or Geniture; but the innermost, in which the seven qualifying or fountain Spirits generate themselves, retained its own Right to itself, seeing the kindled Devil could not reach into it.

85. But now the inner Birth or Geniture has the Fan or Casting-shovel in its Hand, and will one Day purge its Floor, and give the Chaff or Husks to the Kingdom of Lucifer for eternal Food.

86. For if the Devil could have reached into the innermost Birth or Geniture, then instantly the whole Circumference, Court or Extent of his Kingdom would have been the kindled burning Hell.

87. But now he must lie captivated and imprisoned in the outermost Birth or Geniture, even till the last Judgment-Day, which is at Hand, and very near to be

expected.

88. But Lucifer has kindled his qualifying or fountain Spirits even in the innermost Birth or Geniture, and now his qualifying or fountain Spirits generate an animated or soulish Devil's Spirit, which is an eternal Enemy of God.

89. For when God was angry in his outermost Birth or Geniture in Nature, then it was not his purposed determinate Will to be kindled, neither has he effected that Kindling. But he has drawn the Salitter together, and thereby has prepared an eternal Lodging for the Devil.

90. For he cannot be expelled quite out, away, beyond God, into another Kingdom of Angels; but a Place must be reserved to him for a Habitation.

91. Neither would God presently give him the kindled Salitter for an eternal Habitation, for the internal Birth or Geniture of the Spirits stood yet hidden therein.

92. For God intended to do somewhat *else* with it, and so King Lucifer should be kept a Prisoner till another angelical Host or Army, out of the same Salitter, should come in his Stead, which are Men.

93. Now come on you Attorneys, Lawyers, and Advocates of Lucifer, maintain the Cause of your King now, and show whether he has done right in kindling of the Wrath-Fire in Nature; if not, then he must burn therein eternally, and your Lies against the Truth must burn with him.

94. These are the seven Kinds, Species, Forms, or Manner of Sin's Beginning, and eternal Enmity against God. Now follows briefly concerning the four new little Sons of Lucifer, which he has generated in himself in his corporeal Regimen, for which he was expelled from his Place, and is become the most horrible Devil.

Of the First Son, Pride.

95. Now it may be asked, What moved Lucifer to this, that he would needs be above God?

Answer.

96. Here thou must know, that without, distinct from himself, he had no Impulse at all to his Pride, but his Beauty and Brightness deceived him. When he saw that he was the fairest and most beautiful Prince in Heaven, then he *despised* the friendly Qualifying, Mixing, Operating, and Generating of the Deity, and thought with himself that he would rule with his princely Power in the whole Deity; all must stoop and bow to him.

97. But when he found that he could not effect it, then he kindled himself, intending to do it some other Way; and so then the Son of Light became a Son of Darkness; for he himself consumed the Power of his sweet Water, and made it to be a sour Stink.

Of the Second Son, Covetousness.

98. The second Will was Covetousness, which grew out of Pride, for Lucifer thought with himself, that he would reign over all Kingdoms, as a sole God; all should bow to him, he would form and frame all with his own Power; and besides also, his Beauty so deceived him, that he thought he would have all in his sole Possession.

99. This modern World should do well to speculate on this Pride and Covetousness, and to consider how it is an Enmity against God; and that thereby they go Headlong to the Devil, and there must have their Jaws and Throats open eternally to rob and devour, and yet find nothing but hellish Abomination.

Of the Third Son, Envy.

100. This Son is the very Gout of this World; for it takes its Original in the Flash of Pride and Covetousness, and stands on the Root of Life as pricking and bitter Gall.

101. This Spirit also came at first from Pride, for Pride thought and said to itself, Surely thou art beautiful and mighty potent; and Covetousness thought and said to itself, All must be thine; and Envy thought and said to itself, Thou must kill all with thy Stinging which is not obedient unto thee; and thus it stung at the other Gates of Angels, but all was in vain, for its Power and Might reached no further than in the Extent of the Place out of which it was created.

Of the Fourth Son, Wrath.

102. This Son is the very burning hellish Fire, and takes its Original also from Pride: For when Lucifer with his hateful and odious Envy could not fill his Pride and Covetousness, then he kindled the Wrath-Fire in himself, and roared therewith into God's Nature, as a fierce Lion, and from whence then arose the Wrath of God and all Evil.

103. Of which much were to be written, but you will find it more apprehensibly, at the Place concerning the Creation: For there are to be found living Testimonies enough, so that none need doubt whether the Things be so or no.

104. Thus King Lucifer is the Beginning of Sin, and the Sting of Death, and the Kindling of God's Wrath, and the Beginning of all Evil, a Corruption, Perdition and Destruction of this World; and whatever Evil is done, there he is the first Author and Causer of it.

105. Also he is a Murderer and Father of Lies, and a Founder of Hell, a Spoiler and Corrupter, and Destroyer of all that is Good, and an eternal Enemy of God, and of all good Angels and Men; against whom I, and all Men that think to be saved, must daily and hourly struggle and fight, as against the worst and archest Enemy.

The final Condemnation.

106. But seeing God has accursed him as an eternal Enemy; and condemned him to eternal Imprisonment, where he now sees his Hour-Glass more and more plainly before his Eyes, and seeing his hellish Kingdom is revealed to me by the Spirit of God; so I curse him also together with and among all holy Souls of Men, and renounce and defy him as an eternal Enemy, who has often spoiled and torn up my Vineyard.

107. Moreover I defy also all his Lawyers and Helpers, and will with the divine Grace from henceforth fully reveal his Kingdom, and demonstratively prove, that God is a God of Love and Meekness, who willeth not the Evil, and who hath no Pleasure in the Perdition of any, but willeth that all Men should be helped or saved. And then I will show and prove also, that all Evil comes from the Devil, and takes its Original from him.

Of the final Fight and Expulsion of King Lucifer, together with all his Angels.

108. Now when this horrible Lucifer, as a Tyrant and raging Spoiler of all that is good, showed himself thus terribly, as if he would kindle and destroy all, and bring all under his Jurisdiction, then all the heavenly Hosts and Armies were against him, and he also against them all; there now the Fight begun, for all stood most terribly, one Party against another.

109. And the great Prince Michael with his Legions fought against him; and the Devil with his Legions had not the Victory, but was driven from his Place, as one vanquished.

110. Now it may be asked, What Manner of Fight was this? How could they fight one with another without Weapons?

Answer.

111. The Spirit alone understands this hidden Secret, which must fight daily and hourly with the Devil, the outward Flesh cannot comprehend it; also the astral Spirits in Man cannot understand it, neither is it comprehended by Man at all, unless the animated or soulish Spirit unites, qualifies, and operates with the innermost Birth or Geniture in Nature, in the Center, where the Light of God is set opposite against the Devil's Kingdom, that is, in the third Birth or Geniture, in the Nature of this World.

112. When it unites, qualifies, or operates with God in this Seat, then the animated or soulish Spirit carries it into the astral, for the astral must in this Place fight hourly with the Devil.

113. For the Devil has Power in the outermost Birth or Geniture of Man, for his Seat is there, the murtherous Den of Perdition, and the House of Misery and Sickness; wherein the Devil whets the Sting of Death, and through his animated or soulish Spirit he reaches in into the Heart of Man in his outermost Birth or Geniture.

114. But when the astral spirits are enlightened from the animated or soulish Spirit, which in the Light unites with God, then they grow fervent, and very longing and desirous of the Light. On the other hand, the animated or soulish

Spirit of the Devil, which rules in the outermost Birth or Geniture of Man, is very terrible and angry, and of a very contrary or opposite Will.

115. And then there rises up the striving or fighting Fire in Man, just as it rose up in Heaven with Michael and Lucifer, and so the poor Soul comes to be miserably crushed, stretched, tormented, and put upon the Wrack.

116. But if it gets the Victory with its piercing Penetration, then it brings its Light and Knowledge into the outermost Birth or Geniture of Man; for it presses back with Force through the seven Spirits of Nature, which I call here the astral Spirits, and as an Assessor governs also in the Council of Reason.

117. And then Man first knows what the Devil is, how much an Enemy he is to him, and how great his Power is; also how he must fight with him very secretly every Day, Hour, and Moment.

118. Which Thing Reason, or the outward Birth or Geniture of Man, without the Experience of this Fight or Battle, cannot comprehend. For the third or outermost Birth or Geniture in Man, which is the carnal or fleshly Birth, and which Man through the first Fall in his Lust has raised and prepared for himself, is the Devil's Castle, or Fort of Prey or Robbery, and Dwelling house, wherein the Devil as in a Bulwark fights with the Soul, and gives it many a hard Thump upon its Breast, which goes to the very Heart.

119. Now this Birth of the Flesh is not the Mansion-house of the Soul, but in its Strife it goes in with its Light into the divine Power, and fights against the Murder of the Devil.

120. On the other hand, the Devil with his Poison shoots and darts at the seven qualifying or fountain Spirits which generate the Soul, intending to destroy and to kindle them, that thereby he may get the whole Body for his own Propriety.

121. Now if the Soul would willingly bring its Light and Knowledge into the human Mind, then it must fight, and strive hard, and stoutly, and yet has a very narrow Passage to enter in at; it will be often knockt down by the Devil, but it must stand to it here, like a Champion in the Battle. And if it now gets the victory, then it has conquered the Devil; but if the Devil prevails and gets the better, then the Soul is captivated.

122. But seeing the fleshly Birth or Geniture is not the Soul's own proper House, and that it cannot possess it as an Inheritance, as the Devil does,

therefore the Fight and Battle lasts as long as the House of Flesh lasts.

123. But if the House of Flesh be once destroyed, and that the Soul is not yet conquered or vanquished in its House, but is free and unimprisoned, then the fight is ended, and the Devil must be gone from this Spirit eternally.

124. Therefore, this is a very difficult Article to be understood; nay it cannot be understood at all, unless it be by *Experience* in this Fight. Though I should write many Books thereof, yet thou wouldst understand nothing of it, unless thy Spirit stands in such a Birth or Geniture, and that the Knowledge is generated in thyself; otherwise thou canst neither comprehend nor believe it.

125. But if thou comprehendest this, then also thou understandest the Strife or the Fight which the Angels held with the Devils. For the Angels have not Flesh nor Bones, no more have the Devils.

126. For their bodily or corporeal Birth stands only in the seven qualifying or fountain Spirits, but the animated or soulish Birth in the Angels, unites, mixes, or operates with *God*; but it is not so in the Devils.

127. Therefore thou must here know, that the Angels with their animated or soulish Birth, in which they qualify and unite with God, have strove and fought in God's Power and Spirit against the kindled Devils, and turned them out from the Light of God, and driven them together into a Hole, that is, into a narrow Court, Quarter, or Compass, like a Prison, which is the Place or Space in, upon, and above the Earth, up to the Moon, which is a Goddess of the earthly Birth or Geniture.

128. So far reaches their Extent now, till the last Day, and then they will get a House in that Place, where the Earth now is and stands, and this will be called the burning Hell.

129. ["*That is, in the outermost Birth, in the Darkness, wherein they reach not the Second Principle, and Source or Fountain of the Light.*"]

130. Lord Lucifer, wait for it, and in the mean While take this for an assured Prophecy concerning it; for thou wilt get the kindled *Salitter* in the outermost Birth or Geniture, which thou thyself hast so prepared and fitted, to be thy eternal House to dwell in.

131. But not in such a Form as it now stands, but all will be separated in the kindled Wrath-Fire; and the dark, hot, cold, rugged, hard, bitter, stinking

Relicks, Dregs, or Dross, will be left thee for an eternal Inn and Lodging.

132. And thou wilt be such an eternal almighty God therein, as a Prisoner in a deep Prison or Dungeon, where thou wilt neither attain nor see the eternal Light of God. But the kindled bitter Wrath of God will be thy Grate, Bolts and Bounds, out of which thou canst never get.

The Seventeenth Chapter.

Of the lamentable and miserable State and Condition of the corrupt perished Nature, and Original of the four Elements, instead of the holy Government of God.

1. ALTHOUGH God be an eternal almighty Regent or Governor, whom none can resist, yet Nature in its Kindling has now got a very monstrous strange Government, such as was not before the Times of the Wrath.

2. For the six qualifying or fountain Spirits generated the seventh Nature-Spirit before the Times of the Wrath, in the Place of this World, very meekly and pleasantly, as is now done in Heaven, and not so much as the least Spark of Wrath or Anger rose up therein.

3. Moreover, all was very bright and light therein, neither was there need of any other Light; but the Fountain or Well-spring of the Heart of God enlightened all, and was a Light in all, which shone every where all over incessantly without any Obstacle. For Nature was very rarified and thin, or transparent, and all stood merely in Power, and was in a very pleasant lovely Temper.

4. But as soon as the Fight begun in Nature with the proud Devil, then in the seventh Nature-Spirit, in the Court, Region, or Extent of Lucifer, which is the Place of this World, all got another Form and Operation.

5. For Nature got a twofold Source, and the outermost Birth or Geniture in Nature was kindled in the Wrath-Fire, which Fire now is called the *Wrath of God*, or *the burning Hell.*

Note.

6. Here is required most inward Sense or Perception to understand this; for the Place where the Light is generated in the Heart only comprehends it, the outward Man does not comprehend it at all.

7. But behold! when Lucifer with his Host or Army stirred or awakened the Wrath-Fire in the Nature of God, so that God was moved to Anger in Nature in the Place of Lucifer, then the outermost Birth or Geniture in Nature got another Quality, which was very fierce, astringent, cold, hot, bitter, and sour.

8. The moving or boiling Spirit, which before qualified or operated very meekly in Nature, that became in its outermost Birth or Geniture very elevating and terrible, which now in the outermost Birth is called the Wind, or the Element of Air, in regard of its Elevation or Expansion.

9. For when the seven Spirits kindled themselves in their outermost Birth or Geniture, then they generated such a violent moving Spirit; and so the sweet Water, which before the Times of the Wrath was very rarified and thin, and incomprehensible, grew very thick and elevated, and swelled, and the astringent Quality grew very sharp, and cold-fiery, or fierce-cold, for it got a strong Attracting together, like Salt.

10. For the Saltwater, or Salt, which still to this Day is found in the Earth, has its Original and Descent from the first Kindling of the astringent Quality; and so the Stones also have their Beginning and Descent from thence, as also the Earth.

11. For the astringent Quality now attracted the *Salitter* very strongly together, and dried it, whence the bitter Earth is proceeded; but the Stones are from the *Salitter* which at that Time stood in the Power of the Tone or Tune.

12. For as Nature with the working, wrestling, and rising up of its Birth or Geniture stood in the Time of the Kindling, just such a Matter attracted itself together.

13. Now it may be asked: How then is a comprehensible or palpable Son come to be out of an incomprehensible Mother?

Answer.

14. Thou hast a Similitude of this, in that the Earth and Stones are proceeded out of the Incomprehensibility.

15. For behold the Deep between Heaven and Earth is also incomprehensible, and yet the elementary Qualities sometimes generate living comprehensible Flesh therein, as Grasshoppers, Flies, and Worms, or creeping Things.

16. Which is caused by the strong attracting together of the Qualities, in which attracted *Salitter* the Life is suddenly generated. For when the Heat kindles the astringent Quality, then the Life rises up, for the bitter Quality stirs itself, which is the Original of Life.

17. So in like manner the Earth and Stones have their Descent; for when the *Salitter* kindled itself in Nature, then all became very rugged, thick, and dark, like a thick dark Mist or Cloud, which the astringent Quality dried up hard with its Coldness.

18. But seeing the Light in the outermost Birth was extinguished, the Heat also was captivated in the Comprehensibility or Palpability, and could no more generate its Life. From thence Death came into Nature, so that Nature or the corrupt Earth could no more help it, and thereupon another Creation of Light must needs follow, or else the Earth would have been an eternal indissolvable Death; but now the Earth generates or brings forth Fruit in the Power and Kindling of the created Light.

19. Now one might ask: What is the Condition then of this twofold Birth or Geniture? Is God then extinguished in the Kindling of the Wrath-fire, in the Place of this World, so that nothing is there else but a mere Wrath-fire? Or is the one only God become a two-fold God?

Answer.

20. Thou canst not better comprehend, or understand this, then in and by thy own Body, which through the first Fall of *Adam* with all its Birth or Geniture, Fitness, Faculties, and Will, is become just such a House as the Place of this World is come to be.

21. First, thou hast the bestial Flesh, which is come to be so through the lustful longing Bit of the Apple, for it is the House of Corruption. For when *Adam* was made out of the corrupted *Salitter* of the Earth, that is, out of the

Seed, or Mass, or Lump, which the Creator extracted out of the corrupted Earth, he was not then at first such Flesh, else his Body had been created mortal, but he had an angelical powerful Body, in which he should have subsisted eternally, and should have eat angelical Fruit, which grew for him in Paradise before his Fall, before the LORD cursed the Earth.

22. But seeing the Seed, or Mass, or Lump, out of which *Adam* was made, was somewhat infected with the corrupt Disease or Malady of the Devil, *Adam* therefore longed after his Mother, that is, to eat of the Fruit of the corrupted Earth, which then in its outward Comprehensibility was become so evil, and in the Wrath-fire was become so hard, palpable, and comprehensible.

23. But seeing *Adam's* Spirit longed after that Fruit which was of the Quality of the corrupted Earth, therefore also Nature formed or framed such a Tree for him as was like the corrupted Earth.

24. For *Adam* was the Heart in Nature, and therefore his animated or soulish Spirit helped to image, fashion, or form this Tree, of which he would fain eat.

25. But when the Devil saw that the Lust was in *Adam*, then he stung lustily and briskly at the *Salitter* in *Adam*, and infected the *Salitter* out of which *Adam* was made yet more and more.

26. And now then it was Time that the Creator should frame a Wife for him, which afterwards set the Sin on Work, and did eat of the false, evil, or corrupt Fruit. Else if *Adam* had eaten of the Tree, before the Woman had been made out of him, then it would have been far worse than it is.

27. But seeing this requires a high and deep Description, as also requires much Room, therefore seek for it concerning the Fall of *Adam*, where you will find it largely described.

So now I return to the forementioned Similitude.

28. Now when *Adam* eat of the Fruit, which was Good and Evil, then he suddenly got such a Body also. The Fruit was corrupt or perished, and palpable, as to this Day all Fruits now on Earth are; and so such a fleshly, and palpable, or comprehensible Body *Adam* and *Eve* got instantly.

29. But now the Flesh is not the whole Man; for this Flesh cannot comprehend or apprehend the Deity, else the Flesh were not mortal and

corruptible, or fading and transitory; for Christ saith, *It is the Spirit that quickens, the Flesh profiteth nothing.* Or the Spirit is the Life.

30. For this Flesh cannot inherit the Kingdom of Heaven, but is only a Seed which is sown into the Earth, out of which will grow an impalpable or incomprehensible Body, such as the first was before the Fall. But the Spirit is eternal Life, which unites, qualifies, or mixes with God, and comprehends the internal Deity in Nature.

31. Now as Man in his outward Being is corrupted, and as to his fleshly Birth or Geniture is in the Wrath of God, and is moreover also an Enemy of God, and yet is but one Man, and not two; and on the other hand, in his spiritual Birth or Geniture he is a Child and Heir of God, who rules and lives with God, and qualifies, mixes, or unites with the innermost Birth or Geniture of God; thus also is the Place of this World come to be.

32. The outward Comprehensibility or Palpability in the whole Nature of this World, and of all Things which are therein, stands all in the Wrath-fire of God, for it is become thus through the Kindling of Nature. And Lord Lucifer with his Angels has his Dwelling now in the same outward Birth or Geniture which stands in the Wrath-fire.

33. But now the Deity is not separated from the outward Birth or Geniture so, as if they were two Things in this World; if so, Man could have no Hope, and then this World did not stand in the Power and Love of God.

34. But the Deity is in the outward Birth hidden, and has the Fan or casting Shovel in its Hand, and will one Day cast the Chaff and the kindled *Salitter* upon a Heap, and will draw away from it its inward Birth or Geniture, and give them to Lord Lucifer and his Crew of Followers for an eternal House.

35. In the mean while Lord Lucifer must lie captive and imprisoned in the outermost Birth in the Nature of this World, in the kindled Wrath-fire; and therein he has great Power, and can reach into the Heart of all Creatures with his animated or soulish Spirit in the outermost Birth or Geniture, which stands in the Wrath-fire.

36. Therefore, the Soul of Man must fight and strive continually with the Devil, for he still presents before it the Swine-apples of Paradise, and invites it also to bite thereof, that he thereby may also bring it into his Prison.

37. ["*That is, the fierce source of Malignity, wherewith the Soul is infested.*"]

38. And if that will not succeed to his Purpose, then he strikes many a hard Blow at the Head, and that Man must continually lie under the Cross, Affliction, and Misery, in this World.

39. For he hides the noble Grain of Mustard-seed, so that Man does not know himself. And then the World supposes, that he is thus plagued and smitten of God, whereby the Devil's Kingdom remains always hidden and undiscovered.

40. But stay a little; thou hast given me also many a Blow, I have experimental Knowledge of thee, and here I will open thy Door to thee a little, that another also may see what thou art.

The Eighteenth Chapter.

Of the Creation of Heaven and Earth; and of the first Day.

1. *MOSES* writes in his first Book as if he had been present, and had beheld all with his Eyes; but without Doubt he received it in Writing from his Forefathers: It may be, he might have well discerned somewhat more herein in the Spirit than his Forefathers.

2. But because at that Time when God created Heaven and Earth, there was yet no Man which saw it, therefore it may be concluded, that *Adam* before his Fall, while he was yet in the deep Knowledge of God, knew it in the Spirit only.

3. But yet when he fell, and was set into the outward Birth or Geniture, he knew it no more, but had only a Remembrance of it, as of a dark and secret Action or History, and so left it to his Posterity.

4. For it is manifest, that the first World before the Deluge or Flood, knew as little of the Qualities, and Birth or Geniture of God, as this last World wherein we now live. For the external fleshly Birth or Geniture could never apprehend or understand the Deity, otherwise somewhat more would have been written of it.

5. But seeing through the divine Grace in this high Article this great Mystery has been somewhat revealed to me, in my Spirit, according to the inward Man, which qualifies, mixes, and unites with the Deity, therefore I cannot forbear to

describe it according to my Gifts. And I would have the Reader faithfully admonished, not to be offended at the Simplicity of the Author.

6. For I do it not out of a Desire of Boasting and Vain-glory, but in a humble Information to the Reader, that thereby the Works of God might be somewhat better known, and the Devil's Kingdom revealed and laid open, seeing this present modern World moves and lives in all Malice, Wickedness, and devilish vicious Blasphemies, that it might once see in what kind of Power, Impulse, or Driving it lives, and in what kind of Inn it takes up its Lodging.

7. And I do it to try, whether I may happily with the intrusted Talent get Gain of Usury, and not return it to my God and Creator again singly and empty, without Improvement, like the lazy Servant, who had stood idle in the Vineyard of the Lord, and would require his Wages without having laboured at all.

8. But if the Devil should raise Mockers and Despisers, who would say, it does not become me to climb so high into the Deity, and to dive so deeply thereinto.

9. To all of them I give this for an Answer: That I am not climbed up into the Deity, neither is it possible for such a mean Man as I am to do it; but the Deity is climbed up into me, and from its Love are these Things revealed to me, which otherwise I in my half-dead fleshly Birth or Geniture must needs have let alone altogether.

10. But seeing I have such an Impulse upon me, I let him act and move in me, who knows and understands what it is, and whose Pleasure it is that I should do it; I poor Man of Earth, Dust and Ashes, could not do it. But the Spirit invites and cites all such Mockers and Despisers before the innermost Birth or Geniture of God in this World, to desist from their Wickedness and Malice: If not, then they shall be spewed out as hellish Chaff into the outermost Birth or Geniture in the Wrath of God.

Now observe,

11. When God was now moved to Anger in the third Birth or Geniture, in the Court, Quarters, or Region of Lucifer, which was all the Space and Room, or Extent of this World, then the Light was extinguished in the third Birth or Geniture, and all became a Darkness, and the *Salitter* in the third Birth or Geniture was rough, wild, hard, bitter, sour, and in some Parts stinking, muddy

and brittle, all according to the Birth or Geniture of the qualifying or fountain Spirits, then at that Time working.

12. For in that Place wherein the astringent Quality was predominant, there the *Salitter* was attracted together and dried, so that hard dry Stones came to be; but in those Places, where the astringent Spirit and the Bitter were equally alike predominant, there sharp small Gravel and Sand came to be, for the raging bitter Spirit broke the *Salitter* all to Pieces.

13. But in those Places, where the Tone together with the astringent Spirit were predominant in the Water, there Copper, Iron, and such like rocky Oar of Minerals came to be: but where the Water was predominant, together with all the Spirits jointly and equally, there the wild Earth came to be, and the Water was here and there like a Cloud or Vapour held captive in the Clefts and Veins, or Spaces of the Rocks; for the astringent Spirit, as the Father of corrupted Nature, held it captive with its sharp attracting together.

14. But the bitter Spirit is the chiefest Cause of the black Earth, for through its fierce Bitterness the *Salitter* became killed in its outermost Birth or Geniture, from whence existed the wild or barren Earth.

15. But the Heat in the astringent Spirit chiefly helped to make the Hardness; but where that came to be, there it generated the noblest and most precious *Salitter* in the Earth, as Gold, Silver, and precious Stones.

16. For when the shining Light, by reason of the hard, dry, and rough Matter, became extinguished, then it was together dried up and incorporated in the Heat, which is the Father of the Light.

Yet you must understand it thus,

17. *Viz.* Where the hot Spirit in the Sweet Water was predominant in Love; there the astringent Spirit attracted the Matter together, and so thereby the noblest Ores of Minerals and precious Stones were generated.

18. But concerning precious Stones, as Carbuncles, Rubies, Diamonds, *Smaragdines* or Emeralds, *Onixes*, and the like, which are of the best Sort, they have their Original where the *Flash* of the Light rose up in the Love. For that Flash becomes generated in the Meekness, and is the Heart in the Center of the qualifying or fountain Spirits; therefore, those Stones are also meek, full of Virtue, delightful, pleasant and lovely.

19. Now it might be asked: Why Man in this World is so in love above all other Things with Gold, Silver, and precious Stones, and uses them for a Defence or Protection, and the Maintenance of his Body?

Answer.

20. Herein lies the Pith or Kernel; for Gold, Silver, and precious Stones, and all bright Ores of Minerals, have their Original from the Light, which shone before the Times of Wrath in the outermost Birth or Geniture of Nature, that is, in the seventh Nature-Spirit: And so now, seeing every Man is, as the whole House of this World is, therefore all his qualifying or fountain Spirits love the Kernel, or the best Thing that is in the corrupted Nature, and that they use for the Defence, Protection, and Maintenance of themselves.

21. But the innermost Kernel, which is the Deity, that they can no where comprehend, for the Wrath of the Fire lies before it, as a strong Wall, and this Wall must be broken down with a very strong Storm or Assault, if the astral Spirits will see into it. But the Door stands open to the animated or soulish Spirit, for it is withheld by Nothing, but is as God himself is in his innermost Birth or Geniture.

22. Now then it might be asked: How shall I then understand myself in or according to the threefold Birth or Geniture in Nature?

The depth!

23. Behold the first innermost and deepest Birth or Geniture stands in the Center, and is the Heart of the Deity, which is generated by the qualifying or fountain Spirits of God; and this Birth or Geniture is the Light, which though it be generated out of the qualifying or fountain Spirits, yet no qualifying or fountain Spirit of itself alone can comprehend it, but every qualifying or fountain Spirit comprehends only its own innate Place or Seat in the Light, but all the seven Spirits jointly together comprehend the whole Light, for they are the Father of the Light.

24. Thus also the qualifying or fountain Spirits of Man do not wholly comprehend the innermost Birth or Geniture of the Deity, which stands in the Light, but every qualifying or fountain Spirit reaches with its animated or

soulish Birth or Geniture into the Heart of God, and unites, qualifies, or mixes in that Place therewith.

25. And that is the hidden Birth or Geniture in Nature, which no Man by his own Reason, Wit, or Capacity can comprehend; but the Soul of that Man which stands in the Light of God only comprehends it, and no other.

The Second Birth or Geniture in Nature, are the Seven Spirits of Nature.

26. This Birth or Geniture is more intelligible and comprehensible, but yet also only to the *Children of this Mystery*; the Plowman does not understand it, though he sees, smells, tastes, hears, feels it, yet he looks on it, but knows not how the Being thereof is.

27. ["By this is meant or understood the corrupt Reason in its own Wit, Ingenuity, or Capacity, without the Spirit of God. The Doctor, as well as the Plowman, is here meant, the one is as blind concerning the Deity as the other, and sometimes the Peasant or Plowman exceeds the Doctor in Knowledge, if he adheres close to God."]

28. Now these are the Spirits wherein all Things stand both in Heaven and in this World, and from these the third and outermost Spirit is generated, wherein Corruptibility stands.

29. But this Spirit, or this Birth has seven Kinds or Species, *viz.* the astringent, the sweet, the bitter, the hot: these four generate the Comprehensibility in the third Birth or Geniture.

30. The fifth Spirit is the Love, which exists from the Light of the Life, which generates Sensibility and Reason.

31. The sixth Spirit is the Tone, which generates the Sound and Joy, and is the Spring or Source rising up through all the Spirits.

32. In this sixth Spirit now stands the Spirit of Life, and the Will, or Reason and Thoughts of all the Creatures, and all Arts, Inventions, Formings, and Imagings of all that which stands in the Spirit in the Incomprehensibility.

33. The seventh Spirit is Nature, in which stands the corporeal Being of all six Spirits, for the six Spirits generate the seventh. In this Spirit stands the

corporeal Being of Angels, Devils, and Men, and is the Mother of all the six Spirits, in which they generate themselves, and in which they also generate the Light, which is the Heart of God.

Of the Third Birth or Geniture.

34. Now the third Birth or Geniture, is the Comprehensibility or Palpability of Nature, which was rarified and transparent, lovely, pleasant and bright, before the Time of God's Wrath, so that the qualifying or fountain Spirits could see through and through all.

35. There was neither Stone nor Earth therein, neither had it Need of any such created or contracted Light as now: but the Light generated itself every where in the Center, and all stood in the Light.

36. But when King *Lucifer* was created, then he excited or awakened the Wrath of God in this third Birth or Geniture; for the Bodies of the Angels came to be Creatures in this third Birth.

37. Now then, seeing the Devils kindled their own Bodies, intending thereby to domineer over the whole Deity, therefore the Creator also, in his Wrath, kindled this third Spirit, or this third Birth or Geniture in Nature, and imprisoned the Devil therein, and made an eternal Lodging therein for him, that he might not be higher than the whole God.

38. ["*Understand, in the outward Sources or Qualities, for the outermost of all, is also the innermost of all.*"]

39. But seeing the Devils kindled themselves out of Pride, Wantonness, and Wickedness; therefore, they were quite thrust out from the Birth or Geniture of the Light; and they can neither lay hold of, or comprehend it eternally.

40. For the Light of their Heart, which qualified, mixed, or united with the Heart of God, they have extinguished that themselves, and instead thereof have generated a fierce, hot, astringent, bitter, and hard stinking devilish Spirit.

41. But now thou must not think, that thereupon the whole Nature or Place of this World is become a mere bitter Wrath of God: No; here lies the Point; the Wrath does not comprehend the innermost Birth or Geniture in Nature, for the Love of God is yet hidden in the Center, in the whole Place of this World, and so the House which Lord *Lucifer* is to be in, is not fully separated, but there is

still in all Things of this World, both Love and Wrath one in another, and they always wrestle and strive one with another.

42. But the Devils cannot lay hold on the Wrestling of the Light, but only on the Wrestling of the Wrath, wherein they are Executioners or Hangmen, to execute the Justice or Law, which was pronounced in God's Wrath against all wicked Men.

43. Neither ought any Man to say, that he is generated in the Wrath-fire of the total Corruption, or Perdition, out of God's predestinate Purpose. No: the corrupted Earth does not stand neither in the total Wrath-fire of God, but only in its outward Comprehensibility or Palpability, wherein it is so hard, dry, and bitter.

44. Whereby every one may perceive, that this Poison and Fierceness does not belong to the Love of God, in which there is nothing but Meekness.

45. Yet I do not say this, as if every Man was holy as he comes from his Mother's Womb, but as the Tree is, so is its Fruit. Yet the Fault is not God's, if a Mother bears or brings forth a Child of the Devil, but the Parent's Wickedness.

46. But if a wild Twig be planted in a sweet Soil, and be ingrafted with some other of a better and sweeter Kind, then there grows a mild Tree, though the Twig were wild. For here all is possible; as soon is the Good changed into Evil, as the Evil into Good.

47. For every Man is free, and is as a God to himself; he may change and alter himself in this Life either into Wrath, or into Light. Such Cloaths or Garments as a Man puts on, such is his Ornament or Lustre. And what Manner of Body soever Man sows into the Earth, such a Body also grows up from it, though in another Form, Clarity and Brightness, yet all according to the Quality of the Seed.

48. For if the Earth was quite forsaken of God, then it could never bring forth any good Fruit, but mere bad and evil Fruit. But seeing the Earth stands yet in God's Love, therefore his Wrath will not burn therein eternally, but the Love which has overcome will spew out the Wrath-fire.

49. And then will the burning Hell begin, when the Love and the Wrath shall be separated. In this World the Love and the Wrath are one in another in all Creatures, and that which overcomes in the Wrestling inherits the House of or by Right, whether it be the Kingdom of Hell, or of Heaven.

50. I do not speak so, as if the Beasts in their Birth or Geniture were to inherit the Kingdom of Heaven: No: for they are like the corrupted Earth, evil and good; but if they be sown again into their Mother the Earth, then they are Earth.

51. But the Salitter in a good Beast shall not therefore be left to the Devil for a Propriety, but will in the separated Part, in the Nature of God, eternally blossom, and bring forth other heavenly Figures.

52. "That is, their Figure will stand as a Shadow upon the Holy Ground, in the Wonders, *viz.* in the eternal Magia."

53. For if the Earth be once kindled, then in the Wrath burns the Fire; and in the Love the Light; and then all will be separated, for the one cannot comprehend the other any more.

54. But in this Time every thing has a twofold Source and Quality; whatsoever thou buildest and sowest here in the Spirit, be it with Words, Works, or Thoughts, that will be thy eternal House.

55. Thus thou seest and understandest out of what the Earth and Stones are come to be. But if that kindled Salitter should have continued to be thus in the whole Deep of this World, then the whole Place thereof would have been a dark Valley, for the Light was imprisoned together also with, and in the third Birth or Geniture.

56. Not that the Light of the Heart of God in its innermost Birth is imprisoned: No; but that Lustre and the Shining thereof, in the third Birth or Geniture, was together incorporated or compacted in the outermost Comprehensibility, and therefore it is, that Men are in love with all those Things which stand in that Salitter.

57. But seeing the whole Deep in the third Birth or Geniture was very dark in regard of the corrupted Salitter of the Earth and Stones, therefore the Deity could not endure it to be so, but created and compacted the Earth and Stones together as in one Lump, or as on a Heap. Concerning which, *Moses* writes thus:

Am Anfang erschuff GOTT Himmel und Erden.

In the Beginning, created, GOD, Heaven and Earth.

58. These Words must be considered exactly, what they are. For the Word (*Am*) conceives itself in the Heart, and goes forth to the Lips, but there is captivated and goes back again sounding, till it comes to the Place from whence it went forth.

59. And this signifies now, that the Sound went forth from the Heart of God, and encompassed the whole Place or Extent of this World; but when it was found to be evil, then the Sound returned again into its own Place.

60. The Word or Syllable (*An*) thrusts itself out from the Heart, and presses forth at the Mouth, and has a long following Pressure; but when it is spoken forth, then it closes itself up in the Midst or Center of its Seat with the upper Gums, and is half without, and half within.

61. And this signifies, that the Heart of God had a Loathing against the Corruption, and so thrust away the corrupted Being from himself, but laid hold on it again in the Midst or Center at the Heart.

62. And as the Tongue breaks off or divides the Word or Syllable, and keeps it half without and half within, so the Heart of God would not wholly reject the kindled Salitter, but the Malignity, Malice and Malady of the Devil, and the other Part should be re-edified or built again after this Time.

63. The word or Syllable (*fang*) goes swiftly from the Heart out at the Mouth, and is staid also by the hinder Part of the Tongue, and the Gums; and when it is let loose, it makes another swift Pressure from the Heart, out at the Mouth.

64. And this signifies the sudden Rejection at the Riddance and Thrusting out of the Devils, together with the corrupted Salitter; for the strong and swift Spirit thrusts the Breath strongly away from it, and retains the true Tone of the Word, or the Expression with it at the hindermost Gum, and that is the true Spirit of the Word or Syllable.

65. And this signifies, that the corrupted Fierceness is thrust out eternally from the Light of God, but the inward Spirit, which is loaded therewith against its Will, shall be set again in its first House.

66. The last following Pressure (*ang*) signifies, that the innermost Spirits in the Corruption are not altogether pure, and therefore they need a sweeping away, purging, or consuming of the Wrath, in the Fire, which will be done at the End of this Time.

67. The Word (*Erschuff*) conceives itself above and under the Tongue, and shuts the Teeth in the upper and lower Gums, and so presses itself close together, and being held together, and spoke forth again, then it opens the Mouth again swiftly, like a Flash.

68. And this signifies the astringent Spirit's strong driving together of the corrupted Salitter, as a Lump on a Heap.

69. For the Teeth retain the Word, letting the Spirit go forth leisurely between the Teeth: And this signifies that the astringent Quality holds the Earth and Stones firmly and fast together; and yet, notwithstanding, lets the Spirits of the Earth spring up, grow, and bear Blossoms out of the astringent Spirit; which signifies the Regeneration or Restitution of the Spirits of the Earth.

70. But that the Mouth is swiftly opened again after the Word is ended, it signifies concerning the Deep above the Earth, that God the Lord will nevertheless dwell there, and reserve his Regimen for himself, and hold the Devil as a Prisoner in the Wrath-Fire.

71. The Word (GOTT) conceives itself in the Midst or Center, upon the Tongue, and is thrust thither out of the Heart, and leaves the Mouth open, and stays sitting on its royal Seat, and sounds without and within; but when it is spoken forth, then it makes another Pressure between the upper Teeth and the Tongue.

72. And this signifies, that when God created Heaven and Earth, and all the Creatures, he nevertheless remained in his Divine, Eternal, Almighty Seat, and never went away from it at all, and that HE alone is ALL. The last Pressure signifies the Sharpness of his Spirit, whereby in a Moment he effects all in his whole Body.

73. The Word (*Himmel*) conceives itself in the Heart, and is thrust forth to the Lips, there it is shut up, and the Syllable (*mel*) sets the Lips open again, and is held on the Middle of the Tongue, and so the Spirit goes forth on both Sides of the Tongue out of the Mouth.

74. And this signifies, that the innermost Birth is become shut up from the outermost by the horrible Sins, and is incomprehensible to the outward corrupted Birth or Geniture.

75. But seeing it is a Word with a twofold Syllable, and that the second Syllable (*mel*) opens the Mouth again, it signifies, that the Gates of the Deity

are become opened again.

76. But that by the Word or Syllable (*mel*) it is conceived again upon the Tongue, and held fast with the upper Gums, and that in the mean while the Spirit slippeth forth on both Sides of the Tongue; this signifies, that God would again give to this corrupted Kingdom, or Place in God, a King or great Prince, who should open again the innermost Birth or Geniture of the clear and bright Deity, and thereby the Holy Ghost should go forth on both Sides, that is, out of the innermost Depth of the Father and of the Son, and should go forth again into this World, and should new regenerate this World again through the New King.

77. The Word (*und*) conceives itself in the Heart, and is staid and compacted, or incorporated by the Tongue on the upper Gums; but when it is let loose, it makes another Pressure from the Heart, out at the Mouth.

78. Now this signifies the Difference or Distinction between the holy and the earthly Birth or Geniture. This Syllable comes indeed from the Heart, but is staid by the Tongue on the upper Gums, so that one cannot yet perceive what Kind of Word it is; and this signifies that the earthly and corrupt Birth or Geniture cannot lay hold on, or apprehend the innermost Birth or Geniture, but is foolish and silly.

79. The last Pressure from the Heart signifies, that it will indeed qualify, mix, or unite with the innermost Birth or Geniture in its Sensibility, Perception, or Thoughts, but cannot apprehend it in its Reason, therefore this Syllable or Word alone by itself is dumb, and has no Signification or Understanding in it alone, but is used only for Distinction's Sake, with some other Word.

80. The Word (*Erden*) is thrust forth from the Heart, and is conceived on the hinder Part upon the Tongue, at the hinder Gums, and trembles: the Tongue is used about the first Syllable (*Er*), yet not steadily, but it recoils inward at the nether Gums, and crouches as it were before an Enemy trembling.

81. The other Syllable (*-den*) is conceived by the Tongue and upper Gums, and leaves the Mouth open, and the Spirit of Formation goes forth at the Nostrils, and will not go forth together in this Word out at the Mouth; and though it carries forth somewhat indeed along with it, yet the true Tone or Noise of the true Spirit goes only forth through, or at the Nostrils, or Organ of Smelling.

This is a great Mystery.

82. The Word or Syllable (*Er*-) signifies the kindled, astringent and bitter Quality, the earnest severe Wrath of God, which trembles at the hinder Part of the Gums, before which the Tongue is as it were afraid, and crouches at the nether Gums, and flies as it were from an Enemy.

83. The Word or Syllable (*-den*) conceives itself on the Tongue again, and the Spirit attracts the Power and Virtue out of the Word, and therewith goes forth another Way at the Nostrils, and so goes therewith up into, or towards the Brain before the royal Seat. And this signifies, that the outermost Salitter of the Earth is eternally rejected from God's Light and Holiness.

84. But that the Spirit lays hold on the Power and Virtue of the Word, and goes another Way through the Nostrils into the Brain before the Throne of the Senses or Thoughts, it signifies, that God will extract the Heart of the Earth from the Wrath of Wickedness; and Raise it to his eternal royal Praise.

Observe,

85. He will extract from the Earth the Kernel, and the best of the good Spirit, and will regenerate it anew, to his Honour and Glory.

86. Here, O Man, consider thyself well, and mind what Manner of Seed thou sowest into the Earth, the very same will spring up, and bear Blossoms and Fruit for ever, either in the Love, or in the Wrath.

87. But when the Good shall be separated from the Evil, then thou wilt live in that Part which thou hast laboured for here, be it either in Heaven, or in Hell-fire.

88. In whatsoever thou endeavourest, labourest and actest here, into that thy Soul goes, when thou diest.

89. Or dost thou think, that my Spirit has sucked this which I have set down here out of the corrupted Earth, or out of an old felt Hat, or old Shoe?

90. Truly no, for the Spirit at this Time of my Description and setting it down did unite and qualify, or mix with the deepest Birth or Geniture of God.

In that I have received my Knowledge, and from thence it is sucked, not in great earthly Joy, but in the anxious Birth or Geniture, Perplexity and Trouble.

91. For what I did hereupon undergo, suffer, and endure from the Devil and the hellish Quality, which as well rules in my outward Man, as in all Men whatsoever; this thou canst not apprehend, unless thou also dancest in this Round.

92. Had not our Philosophers and Doctors always plaid upon the Fiddle of Pride, but on the musical Instrument of the Prophets and Apostles, there would have been far another Knowledge and Philosophy in the World.

93. Concerning which, in Regard of my Imbecility, Want of Literature or Learning, and Study, as also the Slowness and Dulness of my Tongue, I am very insufficient, but not so slender in the Knowledge. Only I cannot deliver it in profound Language, and the Ornament of Eloquence, but I rest contented with my Gift I have received, and am a Philosopher among the Simple.

Concerning the Creation of the Light in this World.

94. Here shut the Eyes of thy Flesh a little, for here they will profit thee nothing, seeing they are blind and dead, and open the Eyes of thy Spirit, and then I will rightly show thee the Creation of God.

Observe,

95. When God had driven the corrupted *Salitter* of Earth and Stones, which had generated itself in the outermost Birth by the kindling, together on a Heap as in a Lump, then, for that Cause, the third Birth or Geniture in Nature in the Deep, above the Earth, was not pure and bright, because the Wrath of God did yet burn therein.

96. And though the innermost Birth or Geniture was light and bright, yet the outermost, which stood in the Wrath-fire, could not comprehend it, but was altogether dark.

97. For *Moses* writes,

Und es war finster auf der Tiefe.

And it was Dark on the Deep.

The Word (*auf*) on, signifies the outermost Birth or Geniture, and the Word (*in*) signifies the innermost Birth or Geniture.

98. But if the innermost Birth had been dark, then the Wrath of God had rested in this World eternally, and it would never have been Light; but the wrath has not thus touched, or reached the Heart of God.

99. Therefore He is a sweet, friendly, bounteous, good, meek, pure and merciful God, according to his Heart in the innermost Birth or Geniture in the Place of this World, and still continues to be so; and his meek Love presses forth from his Heart into the outermost Birth or Geniture of the Wrath, and quenches the same, and therefore *Sprach Er, be said, Es werde Licht*, Let there be Light.

Here observe the Sense in the highest Depth.

100. The Word (*sprach*) or said, is spoken after the Manner of Men: You Philosophers, open your Eyes, I will in my Simplicity teach you the [*Sprach Gottes*] the Speech, Speaking or Language of God, as when he says a Thing; and indeed it must be so.

101. The Word (*sprach*) conceives itself between the Teeth, for they bite or join together, and the Spirit hisses forth through the Teeth, and the Tongue bows or bends in the Middle, and sets its Forepoint, as if it did listen after the hissing, and was afraid.

102. But when the Spirit conceives the Word, that shuts the Mouth, and conceives it at the hinder Gums upon the Tongue in the Hole or Hollowness, in the bitter and astringent Quality.

103. And there the Tongue is terrified, trembles, and crouches to the nether Gums, and then the Spirit comes forth from the Heart, and closes the Word, which conceives itself at the hinder Gums in the astringent and bitter Quality, in the Wrath, and goes forth mightily and strongly through the Fierceness, as a King and a Prince, and also opens the Mouth, and rules with a strong Spirit from the Heart through the whole Mouth within, and also without the Mouth, and makes a mighty and long Syllable, as a Spirit which has broken the Wrath.

104. Against which the Wrath, with its Snarling in the astringent and bitter Quality, at the hinder Gums in the Hollow on the Tongue, struggles, and keeps its Right to itself, and keeps its Seat in its Place, and lets the meek Spirit come

forth from the Heart, through it, and thunders with its snarling after it, and so helps to form or frame the Word, yet with its thundering cannot get away from its Seat, but abides in its hollow Hole, as a captive Prisoner, and looks terribly.

This is a great Mystery.

105. Here observe the Sense and Meaning; if thou apprehendest it, then thou understandest the Deity right, if not, then thou art yet blind in the Spirit.

106. Judge not, else here thou runnest counter against a strong Gate, and wilt be imprisoned; if the Wrath-fire catches thee, then thou wilt remain eternally therein.

107. Thou Child of Man, behold now, how great a Gate of Heaven, of Hell, and of the Earth, as also of the whole Deity, the Spirit opens to thee.

108. Thou shouldest not think, that God at that Time did speak in that Way as Men do, and that it was but a weak impotent Word, like Man's Word.

109. Indeed, Man's Word conceives itself just in such a Form, Manner, Proportion, Quality, and Correspondency; only the half dead Man does not understand it: And this Understanding is very noble, dear and precious, for it is generated only in the Knowledge of the Holy Ghost.

110. But God's Word, which He spoke then in Power, has encompassed Heaven and Earth, and the Heaven of Heavens; yes, and the whole Deity also.

111. But it frames and conceives itself first between the Teeth closed or clapped together, and *hisses* which signifies, that the Holy Ghost at the Beginning of the Creation went through the firmly closed Wall of the third and outermost Birth or Geniture, which stands in the Wrath-fire in this World.

112. For it is written, *And it was dark on the Deep, and the Spirit of God moved on the Water.* The Deep signifies the innermost Birth or Geniture; and the Darkness signifies the outermost corrupt Birth or Geniture, in which the Wrath burned. The Water signifies the Allaying or Mitigation of the Spirit.

113. But that the Spirit hisses through the Teeth, it signifies that the Spirit is gone forth from the Heart of God through the Wrath; but that the Teeth remain closed together, whilst the Spirit hisses, and do not open themselves, it signifies, that the Wrath has not comprehended or reached the Holy Ghost.

114. But that the Tongue crouches towards the nether Gums, and is sharp at the Point, and will not be used about the Hissing, it signifies, that the outward Birth or Geniture, together with all the creatures which are therein, cannot comprehend, or reach to apprehend the Holy Spirit, which goes forth out of the innermost Birth or Geniture out from the Heart of God, neither can they hinder him by their Power.

115. For he goes and penetrates through all shut or closed Doors, Closets, and Births, and needs no Opening of them as the Teeth cannot stay or hinder the Spirit or Breath from going or passing through them.

116. But that the Lips stand open, when it is come hissing through the Teeth, it signifies, that he with his going forth out of the Heart of God, in the Creation of this World, has opened again the Gates of Heaven, and is gone through the Gates of God's Wrath, and has left the Wrath of God strongly shut and bolted up, and has left the Devil his eternal kindled Wrath house close locked up, out of which he cannot come eternally.

117. It further signifies, that the Holy Ghost in like Manner has an open Gate in the Wrath-house of this World, where he may drive and perform his Work, incomprehensibly as to the Gates of Hell, and where he gathers or collects a holy Seed to his eternal Praise, against, or without the Will of the strong, fast shut hellish Gates, and altogether incomprehensibly as to them.

118. But as the Spirit effects his going forth, and his conceived or intended Will through the Teeth, and yet the Teeth do not stir, nor can comprehend the Will of the Spirit, so the Holy Ghost also, without the Apprehension or Comprehension, either of the Devil, or of the Wrath of God, builds, or erects continually a holy Seed or Temple in the House of this World.

119. But that the whole Word (*sprach*) said, forms or conceives itself at the hinder Gums on the Tongue in the hollow Hole in the Center of the astringent and bitter Quality, and snarls, it signifies, that God has conceived or framed the Place of this World at the Heart in the Midst or Center of it, and has built to himself again a House to his Praise, against all the Grumbling, Murmuring, and Snarling of the Devil, in which he rules with his Holy Spirit.

120. And as the Spirit goes forth from the Heart through the Grumbling, Murmuring, and Snarling of the bitter and astringent Quality very strongly and powerfully, and with its going forth rules in the astringent and bitter Quality, incomprehensibly as to the astringent and bitter Quality as a potent King, so

also the Spirit of God rules in the outermost Birth or Geniture of this World in the Wrath-house, mightily, and generates to himself a Temple therein, incomprehensible as to the Wrath-house.

121. But that the astringent and bitter Spirit does so grumble and murmur, when the Spirit from the Heart goes through its House, and rules powerfully, it signifies, that the Wrath of God, together with the Devils, are in the House of this World, set in Opposition to the Love, so that both these, all the Time of this World, must fight and strive one against the other, as two Armies in the Field; from whence also Wars and Fightings among Men, and among Beasts, and all Creatures, have their Original.

122. But that the astringent and bitter Quality conceive themselves together with the Word, and unite and agree one with another, and yet the Spirit of the Heart only speaks forth the Word at the Mouth, it signifies, that all Creatures, which were only produced and put forth by the Word, *viz.* the Beasts, Fowls, Fishes, Worms, Trees, Leaves, Herbs and Grass, were formed from the whole Body, being Good and Evil.

123. And that, in all these, there would stand both the angry and corrupt Quality, and also the Love of God; and yet all would be driven on by the Spirit of Love, though those two would disturb, rub, plague, squeeze, and vex one another.

Note.

124. Whereby then, in many a Creature, the Wrath fire would be so very hard kindled, that the Body together with the Spirit will afford and produce an eternal Wrath *Salitter* in Hell.

125. For the Spirit, which is generated in the Heart, must in its Body walk through the Midst or Center of the Hellish Gates, and may very easily be kindled; they are as Wood and Fire, which will burn, if thou pourest no Water in among them.

126. *O Man, thou wast not created together with and as the Beasts, by the Word, from Good and Evil and if thou hadst not eaten of Good and Evil, then the Wrath-fire would not have been in thee; but by that means thou hast also gotten a bestial Body: It is done, the Love of God take Pity, and have Mercy in that Behalf.*

127. But, that after the conceiving and compacting of the Word together in the astringent Quality at the hinder Gums upon the Tongue, the Mouth opens itself wide, and the compacted and united Spirit goes forth together at the Mouth, which Spirit is generated both out of the Heart, and also out of the astringent and bitter Quality, it signifies, that the Creatures would live in great Anguish and Adversity, and would not be able to generate through one Body, but through *two*.

128. For the astringent and bitter Quality receives the Power from the Spirit out of the Heart, and infects or affects itself therewith: And therefore, is Nature now become too weak in the Spirit of the Heart, and is not able to elevate its own innermost Birth of the Heart; and for that Cause Nature has brought forth a Male and a Female.

129. Thus it denotes also the evil and good Will in the whole or universal Nature, and in all the Creatures; that there would be a continual Wrestling, Fighting, and Destroying, from whence this World is rightly called a Valley of Misery, full of Crosses, Persecutions, Toils, and Labours. For when the Spirit of Creation entered into the Midst, and interposed its Power, it was forced to make and form the Creation in the Midst or Center of the Kingdom of Hell.

130. And now seeing the outermost Birth or Geniture in Nature is twofold, that is, both Evil and Good, therefore it is that there is a perpetual Tormenting, Squeezing, Lamenting and Howling; and the Creatures in this Life are subject to Torments and Afflictions, so that this evil World is justly called a murtherous Den of the Devil.

131. But that the astringent and bitter Spirit sits still in its Seat at the hinder Gums on the Tongue, and thrusts forth the Word at the Mouth, and yet cannot get away from thence, it signifies, that the Devil and the Wrath of God would indeed be domineering in all the Creatures, yet should not have full Power in them, but must stay in Prison; and there would belch forth or blow into all the Creatures, and plague them, but should not overcome them, unless the Creatures themselves are minded to tarry there in that Place, or love to live in the Qualities, and be of the Conditions of the Devil, and Wrath of God.

132. Just as the meek Spirit of the Heart goes through the astringent and bitter Quality, and overcomes it; and though it be indeed infected with the astringent and bitter Spirit, yet it tears and breaks thorough, as a Conqueror: But if it should wilfully sit still in the hollow Hole in the astringent and bitter Spirit,

and suffer itself to be taken captive, and would not fight, then the Fault were its own.

133. And thus it is also with those Creatures which will continually sow and reap in the hellish Fire, especially that Man who lives in a continual Desire of Pride, Covetousness, Envy, and Wrath, and will at no Time fight and strive against them with the Spirit and Fire of Love, such a one does himself pull the Wrath of God, and the burning hellish Fire, upon his Body and Soul.

134. But that the Tongue does crouch so much towards the nether Gums when the Word goes forth, it signifies and denotes the animated or soulish Spirit of the Creatures, especially of Man.

135. The Word which conceives itself at the upper Gums, and which qualifies or unites with the astringent and bitter Spirit, signifies the seven Spirits of Nature, or the astral Birth or Geniture, in which the Devil rules, and the Holy Ghost opposes him therein, and overcomes the Devil.

136. But the Tongue signifies the Soul, which is generated from the seven Spirits of Nature, and is the Son; and so now when the seven Spirits will, then the Tongue must stir, and must perform their Demands.

137. If the astral Spirits would not prove false, and would not woo the Devil to commit Adultery with him, then they would hide the animated or soulish Spirit, and hold it fast in their Bands as a Treasure, when they fight with the Devil: Just as they hide and cover the Tongue as their best Jewel, when they wrestle with the astringent and bitter Quality.

138. Thus you have a short and real Introduction concerning the Word which God has spoken, rightly described in the Knowledge of the Spirit, faithfully imparted according to my Gifts, and the Talent I am intrusted with.

139. Now it may be asked: What then is it that God spoke, when He said; let there be Light, and there was Light?

The Depth.

140. The Light went forth from the innermost Birth or Geniture, and kindled itself in the outermost. It gave again to the outermost a natural peculiar Light of its own.

141. Thou must not think, that the Light of the Sun and of Nature is the Heart of God, which shines in Secret. No thou oughtest not to worship the Light of Nature, it is not the Heart of God, but it is a kindled Light in Nature, whose Power and Heart stands in the Unctuosity or Fatness of the sweet Water, and of all the other Spirits in the third Birth or Geniture, and is not called God.

142. And though it is generated in God, and from God, yet it is but the Instrument of his Handy-work, which cannot apprehend and reach back again to the clear Deity in the deepest Birth or Geniture, as the Flesh cannot apprehend or reach the Soul.

143. But it must not so be understood, as if the Deity was separated from Nature; no, but they are as Body and Soul: Nature is the Body, and the Heart of God is the Soul.

144. Now a Man might ask: What Kind of Light then was it, which was kindled? Was it the Sun and Stars?

Answer.

145. No, the Sun and Stars were first created but on the fourth Day, out of that very Light: There was a Light risen in the seven Spirits of Nature, which had no peculiar distinct Seat or Place, but shone every where all over, but was not bright like the Sun, but like an azure Blue and Light, according to the Kind and Manner of the qualifying or fountain Spirits; till afterwards the right Creation and Kindling of the Fire in the Water, in the astringent Spirit, followed, *viz.* the Sun.

The Nineteenth Chapter.

Concerning the Created Heaven, and the Form of the Earth, and of the Water, as also concerning Light and Darkness.

Concerning Heaven.

1. THE true Heaven, which is our own proper humane Heaven, into which the Soul goes when it parts from the Body, and into which Christ our King is entered, and from whence it was that he came from his Father, and was born,

and became Man in the Body or Womb of the Virgin Mary, has hitherto been close hidden from the Children of Men, and they have had many Opinions about it.

2. Also the Learned have scuffled about it with many strange scurrilous Writings, falling one upon another in calumnious and disgraceful Terms, whereby the holy Name of God has been reproached, his Members wounded, his Temple destroyed, and the holy Heaven profaned with their calumniating, and malicious Enmity.

3. Men have always been of the Opinion, that Heaven is many hundred, nay, many thousand Miles distant from the Face of the Earth, and that God dwells only in that Heaven.

4. Some Naturalists or Artists have undertaken to measure that Height and Distance, and have produced many strange and monstrous Devices. Indeed, before this my Knowledge and Revelation of God, I held that only to be the true Heaven, which in a round Circumference and Sphere, very Azure of a light blue Colour, extends itself above the Stars, supposing that God had therein his peculiar Being, and did rule only in the Power of his holy Spirit in this World.

5. But when this had given me many a hard Blow and Repulse, doubtless from the Spirit, which had a great longing Yearning towards me, at last I fell into a very deep Melancholy and heavy Sadness, when I beheld and contemplated the great Deep of this World, also the Sun and Stars, the Clouds, Rain and Snow, and considered in my Spirit the whole Creation of this World.

6. Wherein then I found to be in all Things, Evil and Good, Love and Anger, in the inanimate Creatures, *viz.* in Wood, Stones, Earth, and the Elements, as also in Men and Beasts.

7. Moreover, I considered the little Spark of Light, Man, what he should be esteemed for with God, in Comparison of this great Work and Fabrick of Heaven and Earth.

8. But finding that in all Things there was evil and Good, as well in the Elements as in the Creatures, and that it went as well in this World with the Wicked, as with the Virtuous, Honest, and Godly; also that the barbarous People had the best Countries in their Possession, and that they had more Prosperity in their Ways than the Virtuous, Honest and Godly had; I was thereupon very melancholy, perplexed, and exceedingly troubled, no Scripture

could comfort or satisfy me, though I was very well acquainted with it, and versed therein; at which Time the Devil would by no means stand idle, but was often beating into me many heathenish Thoughts, which I will here be silent in.

9. But when in this Affliction and Trouble I elevated my Spirit, which then I understood very little or nothing at all, what it was, I earnestly raised it up into God, as with a great Storm or Onset, wrapping up my whole Heart and Mind, as also all my Thoughts and whole Will and Resolution, incessantly to wrestle with the Love and Mercy of God, and not to give over, unless he blessed me, that is, unless he enlightened me with his holy Spirit, whereby I might understand his Will, and be rid of my Sadness. And then the Spirit did break thorough.

10. But when, in my resolved Zeal, I gave so hard an Assault, Storm, and Onset upon God, and upon all the Gates of Hell, as if I had more Reserves of Virtue and Power ready, with a Resolution to hazard my Life upon it, which assuredly were not in my Ability without the Assistance of the Spirit of God, suddenly, after some violent Storms made, my Spirit did break thorough the Gates of Hell, even into the innermost Birth or Geniture of the Deity, and there I was embraced with Love, as a Bridegroom embraces his dearly beloved Bride.

11. But the Greatness of the Triumphing that was in the Spirit, I cannot express either in Speaking or Writing; neither can it be compared to any Thing, but with that, wherein the Life is generated in the Midst of Death, and it is like the Resurrection from the Dead.

12. In this Light my Spirit suddenly saw through all, and in and by all the Creatures, even in Herbs and Grass, it knew God, who he is, and how he is, and what his Will is: And suddenly in that Light my Will was set on by a mighty Impulse, to describe the Being of God.

13. But because I could not presently apprehend the deepest Births of God in their Being, and comprehend them in my Reason there passed almost twelve Years, before the exact Understanding thereof was given me.

14. And it was with me as with a young Tree, which is planted in the Ground, and at first is young and tender, and flourishing to the Eye, especially if it comes on lustily in its growing: But it does not bear Fruit presently; and though it blossoms, they fall off; also many a cold Wind, Frost and Snow, puff upon it, before it comes to any Growth, and bearing of Fruit.

15. So also it went with this Spirit: The first Fire was but a Seed, and not a constant lasting Light: Since that Time many a cold Wind blew upon it, but the Will never extinguished.

16. This Tree was also often tempted to try whether it would bear Fruit, and show itself with Blossoms; but the Blossoms were struck off till this very Time, wherein it stands in its first Fruit, in the Growth or Vegetation.

17. From this Light now it is that I have my Knowledge, as also my Will, Impulse and Driving, and therefore I will set down this Knowledge in Writing according to my Gift, and let God work his Will; and though I should irritate or enrage the whole World, the Devil, and all the Gates of Hell, I will look on and wait what the LORD intends with it.

18. For I am too, too weak to know his Purpose; and though the Spirit affords in the Light to be known some Things which are to come, yet according to the outward Man I am too weak to comprehend the same.

19. But the animated or soulish Spirit, which qualifies or unites with God, that comprehends it well; but the bestial Body attains only a Glimpse thereof, just as if it lightened: For this is the Posture of the innermost Birth or Geniture of the Soul, when it tears through the outermost Birth or Geniture in the Elevation of the Holy Ghost, and so breaks through the Gates of Hell; but the outermost Birth presently shuts again; for the Wrath of God bolts up the Firmament, and holds it captive in its Power.

20. And then the Knowledge of the outward Man is gone, and he walks up and down in an afflicted and anxious Birth or Geniture, as a Woman with Child, who is in her Travail, and would always willingly bring forth her Child, but cannot, and is full of Throws.

21. Thus it goes also with the bestial Body, when it has once tasted of the Sweetness of God, then it continually hungers and thirsts after it: But the Devil in the Power of God's Wrath opposes exceedingly, and so a Man in such a Course must continually stand in an anxious Birth or Geniture; and so there is nothing but fighting and warring in his Births or Genitures.

22. I write not this for my own Glory, but for a Comfort to the Reader, so that if perhaps he be minded to walk with me upon my narrow Bridge, he should not suddenly be discouraged, dismayed, and distrustful, when the Gates of Hell and God's Wrath meet him, and present themselves before him.

23. When we shall come together over this narrow Bridge of the fleshly Birth or Geniture, to be in yonder green Meadow, to which the Wrath of God does not reach or come, then we shall be fully requited for all our Damages and Hurts we have sustained; though indeed at present the World accounts us for Fools, and we must suffer the Devil in the Power of God's Wrath to domineer, rush, and roar over us: It should not trouble us, for it will be more excellent Reputation to us in the other Life, than if in this Life we had worn a royal Crown; and there is so very short a Time to get thither, that it is not worth the being called a Time.

Now observe,

24. If thou fixest thy Thoughts concerning Heaven, and wouldst willingly conceive in the Mind what it is, and where it is, and how it is, thou needest not to swing or cast thy Thoughts many thousand Miles off, for that Place, or that Heaven is not thy Heaven.

25. And though indeed that is united with thy Heaven as one Body, and so together is but the one Body of God, yet thou art not in that very Place which is above many hundred thousand Miles off become a Creature, but thou art in the Heaven of this World, which contains also in it just such a Deep, as is not of any human Number, for Circumscriptive.

26. For the true Heaven is every where, even in that very Place where thou standest and goest, and so when thy Spirit apprehends the innermost Birth or Geniture of God, and presses in through the astral and fleshly Geniture, then it is clearly in Heaven.

27. But that there is assuredly a pure glorious Heaven in all the three Births or Genitures aloft above the Deep of this World, in which God's Being together with that of the holy Angels rises or springs up very purely, brightly, beauteously, and joyfully, is undeniable, and he is not born of God that denies it.

But thou must know,

28. That the Place of this World with its innermost Birth and Geniture unites or qualifies with the Heaven aloft above us, and so there is one Heart, one Being, one Will, one God, all in all.

29. But that the Place of this World is not called Heaven, and that there is a Firmament or fast Inclosure between the upper Heaven above us, it has this Understanding or Meaning as follows.

30. The upper Heaven comprises the two Kingdoms, that of Michael and that of Uriel, and of all the holy Angels which are not fallen with Lucifer, and that Heaven continues as it was from Eternity, before the Angels were created.

31. The other Heaven is this World, in which Lucifer was a King, who kindled the outermost Birth or Geniture in Nature; and that now is the Wrath of God, and cannot be called God or Heaven, but Perdition.

32. Therefore, the upper Heaven includes itself so far in its outermost Birth or Geniture, and reaches so far as the Wrath of God reaches, and so far as the Government or Dominion of Lucifer has reached, for the corrupted or perished Birth or Geniture cannot comprehend the pure.

33. That is, the outermost Birth or Geniture of this World cannot comprehend the outermost Birth or Geniture of Heaven aloft above this World, for they are one to the other as the Life and the Death, or as a Man and a Stone are one to the other.

34. And therefore there is a strong Firmament or Inclosure between the outermost Birth or Geniture of the upper Heaven, and that of this World; for the Firmament between them is Death, which rules and reigns every where in the outermost Birth in this World, and this World is so bolted up therewith, that the outermost Birth of the upper Heaven cannot come into the outermost Birth of this World, there is a great Cliff or Gulph between them. And therefore, in our outermost Birth or Geniture we cannot see the Angels, neither can the Angels dwell with us in the outermost Birth of this World, but in the innermost they dwell with us.

35. And so when we fight with the Devil, they keep off his Blows in the innermost Birth, and are the Defence and Protection of the holy Soul.

36. Therefore, we can neither see nor comprehend the holy Angels; for the outermost Birth of their Body is incomprehensible to the outermost Birth or Geniture of this World.

37. The second Birth of this World stands in the Life, for it is the astral Birth, out of which is generated the third and holy Birth or Geniture, and therein Love and Wrath strive one with the other.

38. For the second Birth stands in the seven qualifying or fountain Spirits of this World, and is in all Places and in all the Creatures, as also in Man: But the Holy Ghost also rules and reigns in the second Birth, and helps to generate the third holy Birth or Geniture.

39. But this third Birth or Geniture is the clear and holy Heaven, which qualifies or unites with the Heart of God without, distinct, and above all Heavens, as one Heart; also they are the one Heart, which holds and bears up or sustains the Place of this World, and holds the Devil captive in the outermost Birth in the Anger-fire, as an almighty incomprehensible God.

40. *And out of this Heart* JESUS CHRIST *the Son of God, in the Womb or Body of the Virgin Mary, went into all the three Births or Genitures, and assumed them really, that he might through, and with his innermost Birth or Geniture, take the Devil, Death and Hell captive in the outermost Birth, and overcome the Wrath of God as a King and victorious Prince, and in the Power of his Geniture or Birth in the Flesh, press through all Men.*

41. And so by this entering of the innermost Birth of the Heart of the Heaven of this World, into the astral and outermost, is JESUS CHRIST the Son of God and of Mary become the Lord and King of this our Heaven and Earth, who rules and reigns in all the three Births or Genitures over Sin, the Devil, Death, and Hell, and so we with him press through the sinful, corrupted, and outermost dead Birth, or Geniture of the Flesh, through Death and the Wrath of God into our Heaven.

42. In this Heaven now sits our King JESUS CHRIST, at the right Hand of God, and encompasses or surrounds all the three Births, as an almighty Son of the Father, who is present in and throughout all the three Births in this World, in all Corners and Places, and comprehends, holds and bears up or sustains all, as a new-born Son of the Father, in the Power, and upon the Seat or Throne of the once great, mighty, potent, and now abjected, accursed, and damned King Lucifer, the Devil.

43. Therefore, thou Child of Man, be not discouraged, be not so timorous and pusillanimous; for if thou sowest in thy Zeal and earnest Sincerity the Seed of thy Tears, thou dost not sow it in Earth, but in Heaven: for in thy astral Birth thou sowest, and in thy animated or soulish Birth thou reapest, and in the Kingdom of Heaven thou possessest and enjoyest it.

44. While thou livest in this struggling or striving Birth or Geniture, thou must apply to it, and suffer the Devil to ride upon thee; but so hard as he strikes thee, so hard thou must strike him again if thou wilt defend thyself. For when thou fightest against him, thou stirrest up his Wrath-fire, and destroyest his Nest, and this is then as a great Combustion, and as a great strong Battle maintained against him.

45. And though thy Body perhaps is put hard to it and suffers Pain and Misery, yet it is much worse with him when he is vanquished, for then he roars like a Lion which is robbed of her young Whelps, for the Fierceness and Wrath of God torments him; but if thou lettest him lodge within thee, then he grows fat and wanton, and will vanquish thee in time.

46. Thus thou hast a real Description of Heaven: And though perhaps thou canst not in thy Reason conceive it, yet I can very well conceive it; therefore, consider rationally and seriously upon it, what God is.

47. Thou seest in this World nothing but the Deep, and therein the Stars, and the Birth or Geniture of the Elements: Now wilt thou say, God is not there? Pray then, what was there in that Place before the Time of the World? Wilt thou say, there was nothing? then thou speakest without Reason, for thou must needs say, that God was there, or else nothing would there have come to be.

48. Now if God was there then, who has thrust him out from thence or vanquished him, that he should be there no more? But if God be there, then he is indeed in his Heaven, and moreover in his Trinity.

49. But the Devil has kindled the Bath or Lake of Wrath, whence the Earth and the Stones, also the Elements, are become so fluctuating, as also cold, bitter, and hot, and so has destroyed the outermost Birth or Geniture.

50. Whereupon now this Treatise, and my whole Purpose, is to describe, how it is come to be living and revived again, and how it regenerates itself again. And from thence also in the Creatures the bestial Flesh is come to be, but Sin in the Flesh is the Wrath of God.

51. Another Question, which is chiefly treated of in this Book is this, *viz.* Where then shall the Wrath of God come to be?

Answer.

52. Here the Spirit answers, that at the End of the Time of this corrupted Birth or Geniture, after the Resurrection from the Dead, this Place or Space, where the Earth now is, will be left to the Devil for a Propriety or Possession and House of Wrath, yet not through and in all the three Births or Genitures, but only in the outermost, in which he now stands: But the innermost will hold him captive in its Might and Strength, and use him for a Footstool, or as the Dust under its Foot, which innermost Birth he will never be able either to comprehend or to touch.

53. For it has not this Understanding or Meaning, that the Wrath-fire should be extinguished, and be no more; for then the Devils also must become holy Angels again, and live in the holy Heaven; but that not being so, a Hole, Burrow, or Dungeon in this World must remain to be their Habitation.

54. If Man's Eyes were but opened, he should see God every where in his Heaven; for Heaven stands in the innermost Birth or Geniture every where.

55. Moreover, when Stephen saw the Heaven opened, and the Lord JESUS at the right Hand of God, there his Spirit did not first swing itself up aloft into the upper Heaven, but it penetrated or pressed into the innermost Birth or Geniture, wherein Heaven is every where.

56. Neither must thou think, that the Deity is such a kind of Being as is only in the upper Heaven, and that the Soul, when it departs from the Body, goes up aloft into the upper Heaven many hundred thousand Miles off. It needs not do that, but it is set up or put into the innermost Birth, and there it is with God, and in God, and with all the holy Angels, and can suddenly be above, and suddenly beneath; it is not hindered by any Thing.

57. For in the innermost Birth, the upper and nether Deity is one Body, and is an open Gate: The holy Angels converse and walk up and down in the innermost Birth of this World by and with our King JESUS CHRIST, as well as in the uppermost World aloft in their Quarters, Courts, or Region.

58. And where then would or should the Soul of Man rather be, than with its King and Redeemer JESUS CHRIST. For near and afar off in God is one Thing, one Comprehensibility, Father, Son and Holy Ghost, every where all over.

59. The Gate of the Deity, in the upper Heaven, is no other, also no brighter than it is in this World: And where can there be greater Joy than in that Place, where every Hour and Moment beautiful, loving, dear, new-born Children and

Angels come to Christ, which are pressed or penetrated through Death into Life.

60. Doubtless they will make large Relations of many Fights: And where can there be greater Joy, than where in the Midst or Center of Death, Life is generated continually?

61. Does not every Soul bring along with it a new Triumph? and so there is nothing else but an exceeding friendly Welcoming and Salutation there.

62. Consider, when the Souls of Children come to their Parents, who in the Body did generate them, whether Heaven can choose but be there? Or dost thou think my Writing is too earthly?

63. If thou wert come to this Window, thou wouldst not then say, that it is earthly: And though I must indeed use the earthly Tongue, yet there is a true heavenly Understanding couched under it, which in my outermost Birth I am not able to express, either in Writing or in Speaking.

64. I know very well, that the Word concerning the three Births cannot be comprehended or apprehended in every Man's Heart, especially where the Heart is too much steeped, soaked, or drowned in the Flesh, and bolted or barred up with the outermost Birth.

65. But I cannot render it otherwise than as it is, for it is just so; and though I should write mere Spirit, as indeed and Truth it is no other, yet the Heart understands only Flesh.

Concerning the Constitutionand Formof the Earth.

66. Many Authors have wrote that Heaven and Earth were created out of NOTHING. But I wonder that among so many excellent Men, there has not one been found, that could yet describe the true Ground; seeing the same God which now is, has been from Eternity.

67. Now, where nothing is, there nothing can come to be: All Things must have a Root, else can nothing grow: If the seven Spirits of Nature had not been from Eternity, then there would no Angel, no Heaven, also no Earth have come to be.

68. But the Earth is come from the corrupted Salitter of the outermost Birth or Geniture, which thou canst not deny, when thou lookest on Earth and Stones,

for then thou must needs say, that Death is therein: And on the other Hand also thou must needs say, that there is a Life therein, otherwise neither Gold nor Silver, nor any Plant, Herb, Grass or Vegetable, could grow therein.

69. Now one might ask: Are there also all the three Births or Genitures therein?

Answer.

70. Yes: the Life presses through Death; the outermost Birth is the Death; the second is the Life, which stands in the Wrath-fire and in the Love; and the third is the holy Life.

An Instruction, or Information.

71. The outward Earth is a bitter Stink, and is dead, and that every Man understands to be so. But the Salitter is destroyed or killed through the Wrath; for thou canst not deny, but that God's Wrath is in the Earth, otherwise it would not be so astringent, bitter, sour, venomous and poisonous, neither would it engender such poisonous, venomous, evil Worms and creeping Things. But if thou shouldst say, that God has created them thus out of his Purpose, that is as much as if thou shouldst say, that God himself is evil, Malice, Malignity or Wickedness.

72. Pray tell me Why was the Devil expelled or thrust out? Surely thou wilt say, Because of his Pride, in that he would needs be above God. But guess with what he would do so: What Power had he to do it? Here tell me, if thou knowest any thing of it: if thou knowest nothing, be silent and attentive.

73. Before the Times of the Creation he sat in the Salitter of the Earth, when it was yet thin or transparent, and stood in a heavenly, holy Birth, or Geniture, and was in the whole Kingdom of this World, therein it was neither Earth nor Stones, but a heavenly Seed, which was generated out of the seven qualifying or fountain Spirits of Nature; for therein sprung up heavenly Fruits, Forms and Ideas, which were a pleasant delightful Food of Angels. But when the Wrath did burn therein, then it was killed and destroyed in Death: Yet not so to be understood, as if it was therefore altogether quite dead; for how can any Thing in God die totally, that has had its Life from Eternity?

74. But, I. The outermost Birth or Geniture was burnt up, frozen, drowned, stupefied, chilled, and quite benumbed.

75. But II. The Second Birth or Geniture generates the Life again in the outermost.

76. And III. The third is generated between the first and the second, that is, between Heaven and Hell, in the Midst or Center of the Wrath-fire, and the Spirit presses through in the Wrath-fire, and generates the holy Life, which stands in the Power of the Love.

77. And in this same Birth or Geniture shall those Dead arise who have sown a holy Seed, and those who have sown in the Wrath, will arise in the Wrath-fire: For the Earth will revive and be living again, seeing the Deity in Christ has regenerated it anew again through his $Flesh$, and exalted it to the right Hand of God: But the Wrath-fire abides in its own Birth or Geniture.

78. But if thou sayest, that there is no Life in the Earth, thou speakest as one that is blind; for thou mayest see plainly, that Herbs and Grass grow out of it.

79. But if thou sayest, it has but one Kind of Birth or Geniture, thou speakest again also like one that is blind; for the Herbs and Wood, which grow out of it, are not Earth, neither is the Fruit which grows upon a Tree Wood; so also the Power and Virtue of the Fruit is not God neither; but God is in the Center in the innermost Birth in all the three natural Births or Genitures, hiddenly, and is not known but only in the Spirit of Man; also the outermost Birth in the Fruit does not comprehend, conceive, or contain him, but he contains the outermost Birth of the Fruit, and forms it.

Another Question is,

80. Why then is the Earth so mountainous, hilly, rocky, stony and uneven?

Answer.

81. The Hills came to be so in the Driving together or Compaction: For the corrupted Salitter was more abounding in one Place than in another, according as the Wheel of God was, as to its innate Standing, or instant qualifying or fountain Spirits.

82. For in $those$ Places where the sweet Water in the standing Wheel of God was chief or predominant, there much earthly, comprehensible, or palpable Water came to be.

83. But where the astringent Quality in the Bitterness in Mercurius was chief or predominant, there much Earth and Stones came to be.

84. But where the Heat in the Light was chief or predominant, there much Silver, and Gold, as also some fair, clear Stones, in the Flash of the Light, came to be; but especially where the Love in the Light was chief or predominant, there the most precious Stones or Jewels, as also the best, purest, and finest Gold came to be.

85. But when the Lump of the Earth was pressed and compacted together, then thereby the Water came to be squeezed and pressed forth: But where it was inclosed and pressed in with the astringent Quality by hard Rocks, there it is yet in the Earth still, and has since that Time worn and made some great Holes or Veins for its Passage.

86. In those Places where there are great Lakes and Seas, there the Water was chief, or predominant over that Place in that Zenith or Elevation of the Pole; and there not being much Salitter in that Place, there came to be as it were a Dale or Valley, wherein the Water remained standing.

87. For the thin Water seeks for the Valley, and is an Humility of the Life, which did not elevate itself, as the Astringent, Bitter, and Fire's Quality have done in those Creatures the Devils.

88. Therefore, it always seeks the lowest Places of the Earth; which rightly signifies or resembles the *Spirit of Meekness*, in which the Life is generated; as you may read concerning the Creation of Man, as also before, concerning the Species or Condition of Water, Meekness, and such Qualities.

Of Day, and Night.

89. The whole Deity with all its Powers and Operations, together with its innate or instant Being, as also its Rising up, Penetration, Changing, and Alteration, that is to say, the whole Machine, Fabrick and Work, or the whole Generating or Production, is all understood in the Spirit of the Word.

90. For in what Proportion or Harmony soever, or innate or instant Generating or Production of Qualities soever, the Spirit comprehends, conceives, and forms the Word, and goes forth therewith, just such an innate or instant Birth, Penetrating, Rising, Wrestling, and Overcoming, it has also in Nature.

91. For when Man fell into Sin, he was removed out of the innermost Birth or Geniture, and set or put into the other two, which presently embraced him, and mixed, qualified, or united with him and in him, as in their own Propriety, and so Man instantly received the Spirit, and all Generatings or Productions of the astral Birth, and also of the outermost Birth or Geniture.

92. Therefore, now it expresses or speaks forth all Words, according to the innate instant Generating or Production of Nature; for the Spirit of Man, which stands in the astral Birth, and qualifies or unites with the total universal Nature, and is as it were the whole Nature itself, that forms the Word, according to the innate, instant Birth or Geniture.

93. When it sees any Thing, then it gives a Name to it, according to its Qualification or Condition, and if it be to do so, then it must also form or frame, or put itself into such a Form, and generate itself also with its Tone, Sound, or Articulation, just so as the Thing which it will give a Name to, generates or composes itself. And herein lies the Kernel of the whole Understanding of the Deity.

94. I do not write this, and bring it to Light, that others after me should presently fall to writing, and publish the Conceits of their own Spirit herein, and cry them up for Sanctity, or a holy Thing.

95. Hearken, there belongs more than so to this: thy animated or soulish Spirit must first qualify, operate or unite with the innermost Birth or Geniture in God, and stand in the Light, that it may rightly know and understand the astral Birth or Geniture, and that it may have a free and open Gate into all the Births or Genitures, else thou wilt not be able to write a holy and true Philosophy, but as it were full of Lice and Fleas, and so thou wilt be found a Mocker against God.

96. I conceive already, the Devil will get many a one to ride upon his proud prancing Nag: and many will make themselves ready for the Journey before they be well girt; I will not bear the blame.

97. For what I here reveal or manifest, I must do it, for the Time of breaking through is at Hand: He that will now sleep, the stormy Tempest of the Fierceness will rouze him.

98. But now that every one might have a Care of his Affairs and Doings, I would have them faithfully warned, according to the Impulse, Driving, and Will of the Spirit.

Observe,

99. The Writer *Moses* saith, *God separated the Light from the Darkness, and called the Light Day, and the Darkness Night, so out of Evening and Morning the first Day came to be.*

100. But seeing these Words, *Evening and Morning*, are contrary to the Current of Philosophy and Reason, therefore it may be conceived, that *Moses* was not the sole original Author thereof, but it was derived down to him from his Forefathers, who reckoned all the six Days of the Creation in one continued Course, and preserved and kept the Memory of the Creation from *Adam*, in an obscure Word, and so left it to Posterity.

101. For Evening and Morning were not before the Time of the Sun and Stars, which most certainly and really were first created but on the fourth Day, which I shall demonstrate from an assured certain Ground, concerning the Creation of the Sun and Stars.

102. But there was Day and Night, which I will here declare according to my Knowledge: Thou must here once more open the Eyes of thy Spirit wide, if thou intendest to understand it; if not, then thou wilt remain blind.

103. And though this great Work in Man has remained hidden till this very Day, yet God be praised, it will now once be Day, for the Day-spring or Morning-redness breaks forth: The Breaker-through, or Opener of the innermost Birth shows and presents itself with its red, green, and white Flag, in the outermost Birth upon the Rainbow.

Observe,

104. Now thou objectest: How then could there be Day and Night, and not also Morning and Evening?

Answer.

105. Morning and Evening are and reach only up from the Earth to the Moon, and take their Original from the Light of the Sun, and this makes Evening and Morning, as also the outward Day, and the outward dark Night, as every one knows.

106. But there was not a twofold Creation of Evening and Morning at that Time; but when Evening and Morning did once begin, they kept their constant Course all along from that Time to this.

Of the Day. [Tag.]

107. The Word [Tag] conceives itself at the Heart, and goes forth at the Mouth through the Way or Passage of the astringent and bitter Quality, and does not awaken or rouze up the astringent and bitter Quality, but goes directly through their Place, which is at the hinder Gums upon the Tongue, forth very softly or gently, and incomprehensibly as to the astringent and bitter Quality.

108. But when it comes forth upon the Tongue, then the Tongue and the upper Gums close the Mouth; but when the Spirit thrusts at the Teeth, and will go forth, then the Tongue opens the Mouth at the Teeth, and will go forth before the Word, and does as it were leap for Joy forth at the Mouth.

109. But when the Word breaks through, then the Mouth within opens wide, and the Word conceives itself once more with its Sound behind the astringent and bitter Qualities, and rouzes them up, as if they were lazy Sleepers in the Darkness, and goes forth suddenly out at the Mouth.

110. And then the astringent Quality creeps after it as a drowzy Man, which is awakened from Sleep; but the bitter Spirit which goes forth from the Fire Flash lies still, and hears or regards not, neither does it move.

111. Now, that the Spirit first conceives itself at the Heart, and breaks through all Watches and Guards till it comes upon the Tongue, unperceived, or unobserved, it signifies, that the Light broke forth out of the Heart of God, through the corrupted, outermost, fierce, dead, bitter and astringent Birth or Geniture in the Nature of this World, incomprehensibly both as to Death and the

Devil, together with the Wrath of God, as it is written in the Gospel of St. *John*, "The Light shined in the Darkness, and the Darkness comprehended it not."

112. But that the Tongue and the upper Gums close the Mouth, when the Spirit comes upon the Tongue, it signifies, that the seven qualifying or fountain Spirits of Nature in this World, at the Time of the Creation, were not mortified and dead through the Wrath of God, but were lively, active, and vigorous. For the Tongue signifies or denotes the Life of Nature, in which stands the animated soulish and holy Birth or Geniture: For it is a Type of the Soul.

113. But that the Spirit suddenly affects the Tongue, when it comes upon it, whereupon it leaps for Joy, and will go before the Spirit forth at the Mouth, it signifies, that the seven qualifying or fountain Spirits of Nature, which are called the astral Birth, when the Light of God, which is called the Day, rose up in them, they suddenly got the divine Life and Will, and so highly rejoiced, as the Tongue in the Mouth here does.

114. But that the fore Gums widen inward, and give Room for the Spirit to do as it pleases, it signifies, that the whole astral Birth yielded itself very friendly and courteously to the Will of the Light, and did not awaken the Fierceness in it.

115. But that the Spirit, when it goes forth at the Mouth, conceives itself yet once more behind the astringent quality upon the Tongue at the hindermost Gums, and awakens or rouzes up the astringent Quality, being as it were asleep, and then goes suddenly forth at the Mouth, it signifies, I. That the astringent Spirit indeed must hold, preserve, and image or frame all in the whole Nature, but it is after the Spirit of the Light has first formed it, and that then first the Light awakens the astringent Spirit, and gives all into the Hands thereof to hold or preserve it.

116. And that must be, because of the outermost Comprehensibility or Palpability, which must be held and sustained by the astringent Fierceness, otherwise nothing would subsist in its Body, neither could the compressed, compacted Earth and Stones subsist, but would be again a broken, thick, muddy, and dark Salitter, such as at first moved in the whole Deep.

117. It signifies also, II. That this Salitter, at last, when the Spirit has done with its Creation and Work in this World, shall be rouzed up and revived at the last Judgment-Day.

118. But that the Spirit conceives itself behind the astringent Quality, and not in the astringent Quality, and so awakens or rouzes it up, it signifies, that the astringent Nature will not comprehend the Light of God in its own proper Way, but shall rejoice in the Light of the Grace, and be awakened or raised up thereby, and perform the Will of the Light, as the bestial Body of Man effects and performs the Will of the Spirit, and yet these are not two separated Things.

119. But that the bitter Spirit lies still, and neither hears nor comprehends, or apprehends the Work of the Spirit, it signifies, that the bitter Wrath-fire, which exists in the Flash of Fire, at the Time of the Birth or Geniture of the Light, and still also does so, is not awakened by the Light, also does not comprehend it, but lies captive, imprisoned in the outermost Birth or Geniture, and must give Leave to the Spirit of Light to do its Work in Nature, how it pleases, and yet can neither see, hear, nor comprehend the Work of the Light.

120. Therefore, no Man ought to think, that the Devil is able to tear the Works of the Light out of his Heart, for he can neither see nor comprehend them: And though he rages and raves in the outermost Birth in the Flesh as in his Castle of Robbery or Fort of Prey, be not discouraged or dismayed; only take heed thou thyself bring not the Works of Wrath into the Light of thy Heart, and then thy Soul will be safe enough from the deaf and dumb Devil, who is blind in the Light.

121. Thou shouldst not suppose, that which I write here to be as a doubtful Opinion, questionable whither it be so or no: For the Gate of Heaven and Hell stands open to the Spirit, and in the Light it presses through them both, and beholds them; also proves or examines them; for the astral Birth or Geniture lives between them both, and must endure to be squeezed.

122. And though the Devil cannot take the Light from me, yet he hides or eclipses it often with the outward and fleshly Birth or Geniture, so that the astral Birth or Geniture is in Anxiety, and in a Straight, as if it were captivated or imprisoned.

123. And these only are his Blows and Strokes, whereby the Mustard-Seed is overwhelmed, covered, and obscured: Concerning which also the holy Apostle *Paul* saith, *That a great Thorn was given him in his Flesh, and he besought the Lord earnestly to take it from him, whereupon the Lord answered, Let my Grace be sufficient for thee.*

124. For he was also come to this Place, and would fain have had the Light without Obstruction or Hindrance, as his own in the astral Birth or Geniture. But it could not be: for the Wrath rests in the fleshly Birth, and must bear or endure the Corruption or Putrefaction in the Flesh: But if the Fierceness should be wholly taken away from the astral Birth or Geniture, then in that he would be like God, and know all Things as God himself does.

125. Which now at present that Soul only knows, which qualifies, operates, or unites with the Light of God, but cannot perfectly bring it back again into the astral Birth or Geniture; for it is another Person.

126. Just as an Apple on a Tree cannot bring its Smell and Taste back again into the Tree, or into the Earth, though it be indeed the Son of the Tree, so it is also in Nature.

127. The holy Man *Moses* was so high and deep in this Light, that the Light glorified, clarified, or brightened the astral Birth also, whereby the outermost Birth of the Flesh in his Face was clarified, brightened, or glorified; and he also desired to see the Light of God perfectly in the astral Birth or Geniture. But it could not be: for the Bar or Bolt of the Wrath lies before it: For even the whole or universal Nature of the astral Birth in this World cannot comprehend the Light of God, and therefore the Heart of God is hidden and concealed, which however dwells in all Places, and comprehends all.

128. Thus thou seest, that the Day was created before the Time of the Sun and Stars; for when God said, "Let there be Light," there the Light broke through the Darkness, but the Darkness did not comprehend it, but remained sitting in its Seat.

129. Thou seest also, how the Wrath of God in the outermost Birth of Nature lies hid, and rests, and cannot be awakened, unless Men themselves rouze or awaken it, who with their fleshly Birth or Geniture qualify, operate, or unite with the Wrath in the outermost Birth of Nature.

130. Therefore, if any one should be damned into Hell, he ought not to say, that God has done it, or that he wills it to be so: but Man awakens or stirs up the Wrath-fire in himself, which if it grows burning, afterwards qualifies, mixes, or unites with God's Wrath and the hellish Fire, as one Thing.

131. For when thy Light is extinguished, then thou standest in the Darkness, and in the Darkness the Wrath of God is hidden, and so if thou awakenest it,

then it burns in thee.

132. There is Fire even in a Stone, but if you do not strike upon it, the Fire remains hidden, but if you strike it, then the Fire springs forth; and then if any combustible Matter be near it, that will take Fire and burn, and so it comes to be a large Fire; and thus it is also with Man, when he kindles the resting Wrath-fire, which is otherwise at rest.

Of the Night. [Nacht.]

133. The Word (Nacht) conceives itself first at the Heart, and the Spirit makes a grunting Sound with or in the astringent Quality, yet not wholly comprehensible to the astringent Quality; afterwards it conceives itself upon the Tongue: But all the while it grunts at the Heart, the Tongue shuts the Mouth, till the Spirit comes, and conceives itself upon the Tongue, but then it opens the Mouth suddenly, and lets the Spirit go forth.

134. And now that the Word conceives itself first at the Heart, and grunts with or in the astringent Quality, it signifies, that the Holy Ghost conceived itself in the Darkness upon the Heart of God in the astral Birth or Geniture of the seven qualifying or fountain Spirits: But that it grunts within or at the astringent Quality, it signifies, that the Darkness was a contrary or opposite Will against the Holy Ghost, at or against which the Spirit was displeased.

135. But that it goes likewise through the dark Way or Passage, it signifies, that the Spirit goes forth also through the Darkness, which is yet in a quiet Rest, and generates it to be Light, if it holds still, and does not kindle the Fire.

Note.

136. Here is cause for the judging World to see, and consider, who condemn Man in his Mother's Body or Womb, whereas they do not know, whither the Wrath-fire of the Parents be fully kindled in the Fruit, or not, and seeing that the Spirit of God moves also in the Darkness which stands yet in quiet Rest, and can easily generate the Darkness to be Light: And moreover the Hour of Man's Birth or Nativity is very helpful and profitable for it; but in many it is very hurtful and obstructive, but not compulsive.

137. But that the Mouth shuts, when the Spirit conceives itself upon the Heart, and that the astringent Quality grunts against, and with or in it, it signifies, that the whole Court, Extent, or Place of this World was very dark in the astral, and also in the outermost Birth or Geniture, and by the strong going forth of the Spirit became Light.

138. But that the bitter Spirit is not awakened, whilst the Spirit goes through its Place, it signifies, that the dark Night in the outermost Birth or Geniture of this World has never comprehended the Light; also never shall comprehend it in all Eternity.

139. Hence it is, that the Creatures see only the astral Light with their Eyes, else if the Darkness was not yet in the outermost Birth or Geniture, then the astral Spirit could see through Wood and Stones, as also through the whole Earth, and could not be hindered by any Thing, just as it is in Heaven.

140. But now the Darkness is separated from the Light, and abides in the outermost Birth or Geniture, wherein the Wrath of God rests till the last Judgment-Day; but then the Wrath will be kindled, and the Darkness will be the House or Habitation of eternal Perdition, wherein Lord *Lucifer*, together with all wicked Men who have sown into Darkness into the Soil of the Wrath, shall have their eternal Dwelling and Residence.

141. But the astral Birth, in which the natural Light now stands, and wherein the holy Birth is generated, shall be also kindled at the End of this Time, and the Wrath and the holy Birth shall be separated asunder, for the Wrath shall not comprehend the holy Birth or Geniture.

142. But the Wrath in the astral Birth shall be given to the House of Darkness for a Life, and the Wrath shall be called the hellish Fire: And the House of Darkness, which is the outermost Birth, shall be called Death: And King *Lucifer* shall be the God therein, and his Angels and all damned Men shall be his Ministers, Officers, and Servants.

143. In this devouring Gulf or Throat will rise up all Manner of hellish Fruits and Forms, all according to the hellish Quality and Kind; as in Heaven there spring up heavenly Fruits and Forms according to the heavenly Quality and Kind.

144. Thus you may understand what the Creation of Heaven and Earth signifies, and is, also what God made on the first Day. Though indeed the first

three Days were not distinguished or severed asunder by Evening and Morning, but a Time is to be reckoned and accounted as of twenty-four Hours, as there is on high above the Moon such a Time and Day.

145. Secondly, it is also therefore counted for a human Day, because doubtless the Earth instantly begun its Revolution, and turned round about once in such a Period of Time, while God was separating, and so till he had separated the Light from the Darkness, and thus it performed and finished its Course the first Time.

The Twentieth Chapter.

Of the Second Day.

1. 'Tis written thus, concerning the second Day: *And God said, let there be a Firmament in the Midst of the Waters, and let it be a Distinction or Division between the Waters: So there God made the Firmament, and divided the Waters under the Firmament, from the Waters above the Firmament, and it was so done. And God called the Firmament, Heaven; and so out of the Evening and the Morning the second Day came to be.*

2. This Description shows once more, that the dear Man *Moses* was not the original Author thereof; for it is very obscurely, and not fully expressed, though indeed it has a very excellent Understanding and Meaning.

3. And without Doubt the Holy Ghost would not have it revealed, lest the Devil should know all the Mysteries in the Creation. For the Devil does not know the Creation of the Light, *viz.* how Heaven is made out of the Midst or Center of the Water.

4. For he can neither see nor comprehend, or apprehend the Light and holy Generation or Production, which stands in the Water of the Heaven, but the Generation or Production only which stands in the astringent, bitter, sour, and hot Quality, from whence exists the outermost Birth or Geniture, which is his royal Fort or Castle.

5. The Meaning is not, that he has no Power in the elementary Water, to possess it; for the outermost corrupted Birth or Geniture in the elementary

Water belongs also to the Wrath of God, and Death is also therein, as well as in the Earth.

6. But the Spirit in *Moses* means here quite another Sort of Water, which the Devil can neither understand, nor comprehend: But if it should have been declared so long a Time ago, then the Devil would have learned it from Man, and had without Doubt strowed his hellish Chaff also into it.

7. Therefore, the Holy Ghost has kept it hidden almost till the last Hour before the Evening, wherein his thousand Years are accomplished, and then he must be let loose again for a little Season, as is to be read in the *Revelation*. ["After that Summer, comes the last Winter, but the Sun will shine warm yet, before that Time."]

8. But seeing he is now loose from the Chains of Darkness, God causes Lights to be set up every where in this World, whereby Men might learn to know him, and his Feats and Wiles, and beware of him.

9. Whether he be loose or so, I offer it to every one to consider; view but the World in the clear Light, and thou wilt find, that at present the four new Sons which the Devil generated when he was thrust out of Heaven, govern the World, *viz.* 1. *Pride*, 2. *Covetousness*, 3. *Envy*, 4. *Wrath*; these rule the World at present, and are the Devil's Heart, his animated or soulish Spirit.

10. Therefore, view the World very well, and then thou wilt find, that it fully qualifies, unites, and co-works with these four new Sons of the Devil. Therefore, Men have cause to look circumspectly to themselves. For this is the Time, of which all the Prophets have prophesied; and Christ in the Gospel, saying, *Thinkest thou, that the Son of Man will find any Faith, when he shall come again to judge the World?*

11. The World supposes, that it flourishes now, and stands in its Flower, because the clear Light has moved over it. But the Spirit shows to me, that it stands in the Midst or Center of Hell.

12. For it forsakes the Love, and hangs on Covetousness, Extortion and Bribery; there is no Mercy at all therein: Every one cries out, If I had but Money! Those that are in Authority and Power suck the very Marrow from the Bones of Men of low Degree and Rank, and feed upon the Sweat of their Brows. Briefly, there is nothing else but lying, cozening, robbing and

murthering, and so may very justly be called the Devil's Nest and Dwelling-house.

13. The Holy Light is now a-days accounted a mere History and bare Knowledge, and that the Spirit will not work therein; and yet they suppose, that is Faith which they profess with their Mouths.

14. O thou blind and foolish World! full of Devils. It is not Faith, to know that Christ died for thee, and has shed his Blood for thee, that thou mightest be saved: This in thee is but a mere History and Knowledge, the Devil also knows as much, but it profits him nothing; so thou also, thou foolish World, goest no further, but contentest thyself with the bare Knowledge, and therefore this thy Knowledge will judge thee.

15. But if thou wouldst know what the true Faith is, then observe: *Thy Heart must not qualify or co-operate with the four Sons of the Devil, in Pride, Covetousness, Envy, Wrath, Extortion, Oppression, Lying, Deceiving, Murder, and tearing the Bread out of thy Neighbour's Throat, Studying Day and Night to do Mischief, in bringing subtle Devices and Designs to effect, that thou mayest give Satisfaction to the proud, covetous, envious, and wrathful Devils, to court them, and exercise thyself in worldly Pleasures and Voluptuousness.*

16. For thus saith the Spirit in its Zeal, or in the Jealousy of God's Wrath in this World: While thy Spirit and Will qualifies or co-operates with and in the four Abominations of the Devil, thou art not one Spirit with God: And saith the Spirit, Though thou presentest me every Hour with thy Lips, and prayest and bowest thy Knees before me, yet I will accept none of thy Labour: Is not thy Breath however continually before me? What shall thy Incense be to me in my fierce Wrath? Dost thou think, I will receive the Devil into myself, or exalt Hell into Heaven?

17. Convert! Convert! and strive against the Malice and Wickedness of the Devil, and incline thine Heart towards the LORD thy GOD, and walk in his Will. If thy Heart will incline to me, saith the Spirit, then will I also incline to thee: Or dost thou think, that I am false and wicked as thou art?

18. Therefore, I say now, if thy Heart does not qualify, mix, or co-operate with God in thy Knowledge out of a true Purpose of Love, then thou art a Dissembler, Lyar, and Murderer in the Sight of God. For God does not hear any Man's Prayer, unless his Heart be fully directed and bent in Obedience to God.

19. Wouldst thou fight against the Wrath of God? Then thou must put on the Helmet of Obedience, and of Love, otherwise thou wilt not break through and if thou dost not break through, then thou fightest in vain, and remainest to be a Servant or Minister of the Devil, in one Way as well as in the other.

20. What will thy Knowledge do thee good, if thou wilt not strive and fight therein? It is just as if one knew of a great Treasure, and would not go for it, but though he knows he might have it, would rather starve for Hunger in the bare knowing of it.

21. Thus saith the Spirit, Many Heathens, who have not thy Knowledge, and yet strive or fight against the Wrath, will enter into the Kingdom of Heaven before thee.

22. For who shall judge them, if their Hearts qualify, unite, or operate with God? For though they do not know him, and yet work and labour in his Spirit, in Righteousness, and in the Purity of their Heart, in true Love one to another, they testify assuredly, that the Law of God is in their Heart.

23. But seeing thou knowest it, and dost it not, and the other know it not, but yet do it, they with their Doing judge thy Knowledge; and thou art found to be a Hypocrite, Dissembler, and an unprofitable Servant, who wast put into the Vineyard of the Lord, and wilt not work therein.

24. What dost thou suppose the Master of the House will say to thee, when he shall require and demand his Talent which he entrusted thee with, thou having buried it in the Earth? Will he not say, Thou perverse wicked Servant, why didst thou not put my Talent out upon use, and then I could have demanded the Principle and the Interest or Profit?

Note: And so the Sufferings of Christ will be quite taken from thee, and will be given to the Heathens, who had but one Talent, and yet made five good for it to the Master of the House; and thou must howl with the Dogs.

Now observe,

25. If we will rightly consider, how God separated the Water under the Firmament, from the Water above the Firmament, then great Things are to be found therein.

26. For the Water which rests on the Earth, is as a corrupt, perished, and mortal or dead Being, or Thing, as the Earth is, and belongs also to the outermost Birth, which with its Comprehensibility, or as to its Palpability, stands in Death, even as the Earth and Stones do.

27. The Meaning is not, that it is quite reprobated, rejected or thrust out from God; for the Heart therein belongs yet to the astral Birth or Geniture, out of which the holy Birth becomes generated.

28. But Death stands in the outermost Birth, and therefore is the palpable Water separated from the impalpable.

29. Now thou wilt ask, How is that?

Answer.

30. Behold the Water in the Deep above the Earth, which qualifies, mixes, or unites with the elementary Air and Fire, that is the Water of the astral Birth or Geniture, wherein stands the astral Life, and wherein especially the Holy Ghost moves, and through which the third and innermost Birth does generate incomprehensibly as to the Wrath of God therein: And that Water to our Eyes seems like the Air.

31. But that Water, Air, and Fire, are one in another, in the Deep above the Earth, every intelligent Man may see and understand.

32. For thou seest that often the whole Deep is very clear and pure, and in a Quarter of an Hour is covered with watery Clouds, that is, when the Stars from above, and the Water upon the Earth from beneath, kindle themselves, and so Water is suddenly there also generated; which would not be, if the Wrath did not also stand in the astral Birth or Geniture.

33. But seeing all is corrupted, therefore must the upper Water in the Wrath of God come to help the astringent, bitter, and hot Quality of the Earth, and allay, mitigate, and quench its Fire, so that the Life may always be generated, and that the holy Birth between Death and the Wrath of God may be generated also.

34. But that also the Element of Fire is, and rules in the Deep of the Air and Water, thou seest in Tempests of Lightning; also thou perceivest, how the Light

of the Sun kindles the Element of Fire on the Earth with its Reflection, although many times aloft in the upper Region towards the Moon it is very cold.

35. But now God separated the palpable Water from the impalpable, and placed the palpable on the Earth, and the impalpable remained still in the Deep, in its own Seat, as it had been from Eternity.

36. But seeing the Wrath also is in that Water in the Deep above the Earth, therefore constantly through the Kindling of the Stars, and of the Water in the Wrath, such palpable Water generates itself, which with its outermost Birth stands in Death.

37. Which seeing it qualifies or unites with its innermost Birth of the astral Birth or Geniture, it comes to help the Salitter of the corrupted Earth, and quenches its Wrath, whereby in the astral Birth or Geniture all stands in the Life, and so the Earth generates the Life through the Death.

The Gate of the Mystery.

38. But that there is a Firmament between the Waters, which Firmament is called Heaven, it has this Understanding or Meaning.

39. The whole Deeps from the Moon to the Earth, stands all with its Working in the wrathful and comprehensible, or palpable Birth or Geniture; for the Moon is the Goddess of the palpable Birth; and so the House of the Devils, of Death, and of Hell, is in the Circuit, Orb, or Extent between the Moon and the Earth.

40. Where therefore the fierce Wrath of God in the outermost Birth or Geniture, in the Deep, becomes daily kindled, and blown up by the Devils, and all wicked Men, through the great Sins of Man, which still qualify, mix, unite, or co-operate with the astral Birth or Geniture in the Deep.

41. Now therefore God has made the Firmament, which is called Heaven, between the outermost and innermost Birth, and that is a Partition or Division between the outermost and innermost Birth or Geniture. For, the outermost Birth of the Water cannot comprehend the innermost Birth of the Water, which is called Heaven, and which is made out of the Midst or Center of the Water.

42. ["Heaven is the Firmament, *viz.* the Fire-sea, or Sea of Fire, out of the seven Spirits of Nature, out of which the Stars as a Quintessence were concreted, incorporated, or created by the Word FIAT: And it has or contains

both Fire and Water, and hangs in itself inwardly on the first Principle, and shall bring its Wonders, with or as to the Figure of them, into the Eternal: but its Birth or Geniture fades or passes away."]

43. Now the innermost Birth of Heaven reflects strongly upon the Earth, and holds the outermost Water upon the Earth, together with the Earth also, strongly captive.

44. And if that were not, then with the Revolution of the Globe of the Earth the Water would be divided or dissolved again; also then would the Earth crumble, break, and moulder away in the Deep, [and all would be a Chaos again.]

45. But now therefore that Firmament, between the outermost palpable Water and the inward, holds the Earth and the palpable Water captive.

46. But now thou mayest ask, What Kind of Firmament of Heaven then is that, which I can neither see nor apprehend?

Answer.

47. It is the Firmament between the clear Deity and the corrupt Nature, which thou must break through when thou intendest to come to God; and it is that very Firmament which does not quite stand in the Wrath, neither is it altogether or perfectly pure; concerning which it is written, *The very Heavens are not pure in the Sight of God.* And at the last Judgment-Day the Wrath will be purged from them. For it is written, *Heaven and Earth shall pass away, but my Word shall not pass away*, says Christ.

48. Now that Impurity in that Heaven is the Wrath, but the Purity is the Word of God, which he once spoke, saying; *Let the Water under the Firmament be separated from the Water above the Firmament.* And that Word stands, and is comprised in the Firmament of the Water, and holds the outward Water, together with the Earth, captive or fixed.

The Gate of the Deity.

Observe here the hidden Mystery of God.

49. When thou beholdest the Deep above the Earth, thou oughtest not to say, that it is not the Gate of God, where God in his Holiness dwells: No, no, think not so;

50. for the whole holy Trinity, God the Father, Son, and Holy Ghost, dwells in the Center under the Firmament of Heaven, but that very Firmament cannot comprehend him.

51. Indeed, all is as it were one Body, the outermost and innermost Birth, together with the Firmament of Heaven, as also the astral Birth therein, in and with which the Wrath of God also qualifies, mixes, and unites; but yet they are one to another as the Government, Frame, or Constitution in Man.

51. The Flesh signifies, 1. The outward Birth or Geniture, which is the House of Death. 2. The second Birth or Geniture in Man is the astral, in which the Life stands, and wherein Love and Wrath wrestle one with another; and thus far Man himself knows himself; for the astral Birth generates the Life in the outermost, that is, in the dead Flesh. 3. The third Birth is generated between the astral and outermost, and that is called the animated or soulish Birth or Geniture, or the Soul, and is as large as the whole Man.

52. And that Birth or Geniture the outward Man neither knows nor comprehends, neither does the astral comprehend it, but every qualifying or fountain Spirit comprehends only its innate or instant Root, which signifies or resembles the Heaven.

53. And that animated or soulish Man must press through the Firmament of Heaven to God, and live with God, else the whole Man cannot come into Heaven to God.

54. For every Man that desires to be saved, must with his innate instant Births or Genitures be as the whole Deity with all the three Births in this World is.

55. Man cannot be absolutely or wholly pure without Wrath and Sin, for the Births of the Depth in this World are not fully pure before the Heart of God; but always Love and Wrath wrestle one with another, whence God is called an angry zealous God.

56. Now as a Man is in the Government or Order of his Nativity, Birth or Geniture, just so also is the whole Body of God in or of this World; but in the Water stands the meek Life.

57. As, I. First in the outward Body of God, in or of this World, there is the congealed, astringent, bitter, and hot Death, in which the palpable Water is also congealed and dead.

58. And therein now is the Darkness, wherein King Lucifer with his Angels, as also all fleshy or carnal wicked Men, lie captive, even with or in their living Bodies, as also the separated Spirits of damned Men.

59. This Birth can neither see, hear, feel, smell nor comprehend the Heart of God, but is a foolish Virgin, which King Lucifer in his Pride has caused to be so.

60. And II. The second Birth is the astral, which thou must understand to be the Life of the seven qualifying or fountain Spirits, wherein now the Love and the Wrath are against one another; therein stands the upper Water, which is a Spirit of the Life, and therein, or between, is the Firmament of Heaven, which is made out of the Midst or Center of the Water.

61. Now this Birth or Geniture presses through the outward congealed Birth quite through Death, and generates the astral Life in the Death, that is, in the congealed Earth, Water, and Flesh, of the Beasts and of Men, also of the Fowls, Fishes, and Worms, or creeping Things.

62. And the Devil can reach half into this Birth, so far as the Wrath comprehends or reaches, and no deeper, and thus far goes his Dwelling, and no deeper: therefore the Devil cannot know how the other Part in this Birth has a Root; and so far Man is come in his Knowledge from the Beginning of the World to this Time, since his Fall. But the other Root, called the Heaven, the Spirit has kept that hidden and concealed from Man till this time, lest the Devil should have learned it from Man, and should have strewed Poison into it for Man before his Eyes. This other Part of the astral Birth, which stands in the Love in the sweet Water, is the Firmament of Heaven, which holds the kindled Wrath together with all the Devils captive, for they cannot enter thereinto; and in that Heaven dwells the Holy Spirit, which goes forth from the Heart of God, and strives or fights against the Fierceness, and generates to himself a Temple in the Midst, in the Fierceness of the Wrath of God.

63. And in this Heaven dwells the Man that fears God, even with and in the living Body; for that Heaven is as well in Man, as in the Deep above the Earth. And as the Deep above the Earth is, so is Man also both in Love and Wrath, till after the Departure of the Soul: but then when the Soul departs from the Body,

then it abides either only in the Heaven of Love, or only in the Heaven of Wrath.

64. That Part which it here has comprehended in its Departure, that is now its eternal, permanent, incessant Dwelling-house, and from thence it can never get; for there is a great Cliff between them and the other; as Christ speaks of the rich Man.

65. And in this Heaven the holy Angels dwell amongst us, and the Devils in the other Part: And in this Heaven Man lives between Heaven and Hell, and must endure and suffer from the Fierceness many hard Blows, Temptations, Persecutions, and many Times, Torments and Squeezings.

66. The Wrath is called the Cross, and the Love-Heaven is called Patience, and the Spirit that rises up therein is called Hope and Faith, which qualifies, mixes, or unites with God, and wrestles with the Wrath till it overcomes and gets the Victory.

67. And herein lies the whole Christian Doctrine: He that teaches otherwise, does not know what he teaches, for his Doctrine has no Foot, Ground or Foundation, and his Heart always totters, wavers, and doubts, and knows not what it should do.

68. For his Spirit always seeks for Rest, but finds it not, for it is impatient, and always seeks after Novelties, or some new Thing; and when it finds somewhat, it amuses itself therewith, as if it had found some new Treasure, and yet no Steadfastness, Stability or Certainty in him, but he seeks continually for Abstinence or for a Diversion.

69. O ye Theologists, the Spirit here opens a Door and Gate for you: If you will not now see, and feed your Sheep and Lambs on a green Meadow, but on a dry, parched Heath, you must be accountable for it before the severe earnest and wrathful Judgment of God; therefore, look to it.

70. I take Heaven to witness that I perform here what I must do; for the Spirit drives me to it, so that I am wholly captivated therewith, and cannot be freed from it, whatever may befal me hereafter, or ensue upon it.

The Holy Gate.

71. III. The third Birth or Geniture in the Body of God, in or of this World, is under the Firmament of Heaven, hidden or concealed: and the Firmament of Heaven qualifies, mixes, or unites therewith, but yet not fully bodily, but creaturely, as the Angels and the Souls of Men do.

72. And this third Birth or Geniture is the almighty and holy Heart of God, wherein our King Jesus Christ with his natural Body sits at the right Hand of God, as a King and Lord of the whole Body or Place of this World, who encompasses, holds and preserves all with his Heart.

73. And this Firmament of Heaven is his Throne or Footstool, and the qualifying or fountain Spirits of his natural Body rule in the whole Body of this World, and all is tied, bound, or united with them, whatsoever stands in the astral Birth in the Part of Love: The other Part of this World is tied, bound, and united with the Devil.

74. Thou must not think, as *Johannes Calvus* or *Calvinus* thought, which was, that the Body of Christ is not an almighty Being, and that it comprehends or reaches no further then a little circumscribed Place wherein it is.

75. No; thou child of Man, thou errest, and dost not rightly understand the divine Power: Does not every man in his astral, qualifying or fountain Spirits, comprehend the whole Place or Body of this World, and the Place comprehends Man? it is all but Body, only there are distinct Members.

76. Why then should not the qualifying or fountain Spirits in the Natural Body of Christ qualify, mix or unite with the qualifying or fountain Spirits of Nature? Is not his Body also out of the qualifying or fountain Spirits of Nature, and his Heart animated or become soulish from or out of the third Birth or Geniture, which is the Heart of God, which comprehends all Angels and the Heaven of Heavens, even the whole Father?

77. Ye Calvinists, desist from your Opinion, and do not torment yourselves with the comprehensible or palpable Being for God is a Spirit; and in the Comprehensibility or Palpability stands Death.

78. The Body of Christ is no more in the hard Comprehensibility or Palpability, but in the divine Comprehensibility or Palpability of Nature, like the Angels.

79. For our Bodies also at the Resurrection will have no more such hard Flesh and Bones, but be like the Angels; and though indeed all Forms and

Powers shall be therein, and all Faculties and Members even to the privy Parts, and these shall be in another Manner of Form, and so also the Entrails and Guts, and yet we shall not have the hard Comprehensibility or Palpability.

80. For Christ says to Mary Magdalen in Joseph's Garden at the Sepulchre, after his Resurrection, *Touch me not, for I am not yet ascended to my God and to your God*. As if he would say, I have not now the bestial Body any more, although I show myself to thee in my Form or Shape which I had, otherwise, thou in thy bestial couldst not see me.

81. And so during the forty Days after his Resurrection, he did not always walk visibly among the Disciples, but invisibly, according to his heavenly and angelical Property; but when he would speak or talk with his Disciples, then he showed or presented himself in a comprehensible or palpable Manner and Form, that thereby he might speak natural Words with them, for the Corruption cannot comprehend or apprehend the divine [Words or Things.]

82. Also it sufficiently appears that his Body was of an angelical Kind, in that he went to his Disciples through the Doors, being shut.

83. Thus thou must know now, that his Body qualifies, mixes, or unites with all the seven Spirits in Nature in the astral Birth in the Part of Love, and holds Sin, Death, and the Devil captive in its wrath Part.

84. And thus thou now understandest what God made on the second Day, when he separated the Water under the Firmament from the Water above the Firmament. Thou seest also, how thou art in this World every where in Heaven, and also in Hell, and dwellest between Heaven and Hell in great Danger.

85. Thou seest, also, how Heaven is in a holy Man, and that every where, wherefoever thou standest, goest or liest, if thy Spirit does but qualify or co-operate with God, then as to that Part, thou art in Heaven, and thy Soul is in God. Therefore, also says Christ; *My Sheep are in in my Hands, no Man can pull them away from me*.

86. In like manner thou seest, also, how thou art always in Hell among all the Devils, as to the Wrath; if thy Eyes were but open, thou wouldst see wonderful Things, but thou standest between Heaven and Hell, and canst see neither of them, and walkest upon a very narrow Bridge.

87. Some Men have many times, according to or in the syderial or astral Spirit, entered in thither, being ravished in an Ecstasy, as Men term it, and have

presently known the Gates of Heaven and of Hell, and have shown and declared how that many Men dwell in Hell, with, or in their living Bodies, or with their Bodies alive: And such indeed have been scorned, derided or laughed at, but with great Ignorance and Indiscretion, for it is just so as they declare which will describe also more at large in its due Place, and show in what Manner and Condition it is with them.

88. But that the Water has a twofold Birth, I will here prove it also with or by the *Language of Nature*; for that is the Root or Mother of all the Languages, which are in this World; and therein stands the whole perfect Knowledge of all Things.

89. For when Adam spoke at the first, he gave Names to all the Creatures, according to their Qualities and innate instant Operations, Virtues or Faculties. And it is the very Language of the total universal Nature, but is not known to every One. For it is a hidden secret Mystery, which is imparted to me by the Grace of God from the Spirit, which has a Delight and Longing towards me.

Now observe,

90. The word *Wasser* [Water] is thrust forth from the Heart, and closes the Teeth together, and passes over the astringent and bitter Qualities, and touches them not, but goes forth through the Teeth, and the tongue contracts and rouzes up itself together with the Spirit, and helps to hiss, and so qualifies, mixes, or unites with the Spirit, and the Spirit presses very forcibly through the Teeth. But when the Spirit is almost quite gone forth, then the astringent and bitter Spirit contracts and rouzes up itself, and afterwards first qualifies with the Word, but yet sits still in its Seat, and afterwards jars mightily and strongly in the Syllable *-fer*.

91. But now that the Spirit conceives itself at the Heart, and comes forth; and closes the Teeth together, and hisses with the Tongue through the Teeth, it signifies, that the Heart of God has moved itself, and with its Spirit made a Closure round about it; which is the Firmament of Heaven: Also, as the Teeth do shut and close together, and then the Spirit goes through the Teeth, so also the Spirit goes forth from the Heart into the astral Birth or Geniture.

92. And as the Tongue frames itself for the hissing, and qualifies, mixes, or unites with the Spirit, and moves therewith, so the Soul of Man co-images or

frames itself with the Holy Spirit, and qualifies, operates, or unites therewith, and presses jointly together in the Power thereof through Heaven, and rules together also therewith in the Word of God.

93. But that the astringent and bitter Qualities awaken behind afterwards, and co-image afterwards to the Framing of the Word, it signifies, that indeed all is as it were one Body, but the Heaven and the Holy Spirit together with the Heart of God has its proper Seat to itself, and the Devil, together with the Wrath of God, can neither comprehend the Holy Spirit, nor the Heaven; but the Devil, together with the Wrath hangs in the outward Birth in the Word, and the Wrath helps to image all in the outermost Birth in this World, whatsoever stands in the Comprehensibility or Palpability, just as the astringent and bitter Qualities rouze themselves behind afterwards to the Framing of the Word, and qualify, operate, or unite therewith.

94. But that the Spirit first goes over the astringent and bitter Qualities unperceived, it signifies, that the Gate of God is every where in this World all over, wherein the Holy Ghost rules, and that the Heaven stands open every where, even in the Midst or Center of the Earth; and that the Devil no where can either see, comprehend, or apprehend the Heaven, but is a grambling and snarling Hell-Hound, which afterwards first comes out from behind, when the Holy Ghost has built or raised to himself a Church and Temple, and destroys it in the Wrath, and hangs behind at the Word as an Enemy, who will not endure that a Temple of God should be raised or built in his Land or Country, whereby his Kingdom might be lessened or diminished.

The Twenty-first Chapter.

Of the Third Day.

1. ALTHOUGH the Spirit in the Writings of Moses has kept the deepest Mysteries secret, hidden and concealed in the Letter, yet all is so very regularly described, that there is no Defect at all in the Order thereof.

2. For when God through the Word had created Heaven and Earth, and had separated the Light from the Darkness, and had given Place to each of them, then presently each began its Birth or Geniture, and Qualifying or Working.

3. On the First Day, God drove together [or compacted] the corrupt Salitter, which came to be so in the Kindling of his Wrath: I say, God then drove it together or created it through the strong Spirit, for the Word *Schuff* [created] signifies here a Driving together, [or Compaction.]

4. In this Driving together or Compaction of the corrupted Wrath-Salitter, was King Lucifer also, as an impotent Prince, together with his Angels, driven into the Hole of the Wrath-Salitter, into that Place where the outward half dead Comprehensibility is generated, which is the Place or Space between the Nature-Goddess the Moon, and the Lead Earth.

5. Now when this was done, the Deep became clear, and with the hidden or concealed Heaven the Light was separated from the Darkness, and the Globe of the Earth in the great Wheel of Nature was rolled or turned once about; and accordingly there passed the Time of one Revolution, or of one Day, which contains twenty-four Hours.

6. In the Duration of the Second Day began the sharp Separation; and the incomprehensible Cliff between the Wrath and the Love of Light was made, and so King Lucifer was firmly, strongly, or fast bolted up into the House of Darkness, and was reserved to the final Judgment.

7. And so also the Water of Life was separated from the Water of Death, yet in that Manner as that they hang one to another in this Time of the World, as Body and Soul, and yet neither of them comprehend the other; but the Heaven which was made out of the Midst or Center of the Water, is the Cliff between them, so that the comprehensible or palpable Water is a Death, and the incomprehensible or impalpable is the Life.

8. Thus now the incomprehensible Spirit, which is God, rules every where in this World, and replenishes or fills all, and the comprehensible hangs or depends on him, and dwells in the Darkness, and can neither see, hear, smell, nor feel the incomprehensible one, but sees the Works thereof, and is a Destroyer of them.

9. And now when God had bound up the Devil in the Darkness through the Closure of the Heaven, which Heaven is every where in all Places; then he began again his wonderful Birth or Geniture in the Seventh Nature-Spirit, and all generated again as it had done from Eternity.

10. For Moses writes thus: *And God said, let the Earth send forth Grass and Herbs that yield a Seed, and the Fruit-tree yielding or bearing Fruit after its Kind, and which has sown Seed in itself upon the Earth. And it was so done. And the Earth sent forth Grass, and the Herb that yields Seed, each after its Kind, and the Tree yielding Fruit, and which has its Seed in itself, every one according to its Kind; and God saw that it was good. And so out of Evening and Morning the Third Day came to be.*

11. This indeed is very rightly and properly described, but the true Ground sticks hidden or concealed in the Word, and has never been understood by Man. For Man since the Fall could never comprehend or apprehend the inward Birth or Geniture, to perceive how the heavenly Birth or Geniture is; but his Reason lay captivated in the outward Comprehensibility or Palpability, and could not penetrate and press through Heaven, and see the inward Birth or Geniture of God, which also is in the corrupted Earth, and every where, in all Places.

12. Thou must not here think, that God has made some new Thing, which never was before; for if that were so, then there had been another God, which is not possible to be. For without, or besides this one only God, nothing is at all, for the Gates of Hell are not any where without, beyond, or absent from this one only God; only there is a Partition or Distinction between the Love in the Light, and the kindled Wrath in the Darkness, so that the one cannot comprehend the other, and yet hang one to another as one Body.

13. The Salitter, out of which the Earth is come to be, was from Eternity, and stood in the seventh qualifying or fountain Spirit, which is the Nature-Spirit, and the other fix have generated the seventh continually, and are encompassed or surrounded therewith, or lie captivated or inclosed therein, as in their Mother, and are the Power and Life of the seventh, just as the astral Birth is in the Flesh.

14. But when King Lucifer had stirred the Wrath in this Birth or Geniture, and had with his Loftiness brought the Poison and Death into it, then in the wrathful Birth, in the Fierceness, or Sting of Death, such Earth and Stones were generated.

15. And upon this now ensued the Spewing out thereof; for the Deity could not endure such a Birth or Geniture in the Love and Light of God, but the corrupted Salitter must be driven together in a Lump, and Lord Lucifer also with it; so then presently the innate Light in the corrupted Salitter went out or

extinguished, and the Closure of the Heaven between the Wrath and the Love was made, that so such Salitter might be generated no more, and that Heaven might hold the Wrath in the outermost Birth or Geniture in Nature captive in the Darkness, and be an eternal Partition or Separation between them.

16. But this being accomplished in the two Days, then on the Third Day the Light rose up in the Darkness, and the Darkness, together with the Prince thereof, could not comprehend it.

17. For there, out of the Earth, sprung up Grass and Herbs, and Trees, and there now also it stands written thus: *Each according to its Kind*. In these Words lie the Kernel of the eternal Birth or Geniture hidden or concealed, and cannot be comprehended or apprehended by or with Flesh and Blood, but the Holy Ghost through the animated or soulish Birth must kindle the astral Man, otherwise he is blind herein, and understands nothing but concerning Earth and Stones, also Grass, Herbs, and wooden Trees.

18. But now is it written here; *God sprach [said,] Let the Earth bring forth Grass and Herbs, and fruitful Trees.* Observe here,

19. The Word *sprach* [said] is an eternal Word, and was before the Times of the Wrath, from Eternity in this Salitter, when it stood yet in the heavenly Form and Life, and now also it is not quite dead in its Center, but only in the Comprehensibility or Palpability.

20. But now when the Light rose up again in the outward Comprehensibility, or in Death, then the eternal Word stood in its full Birth, and generated the Life through and out of Death, and the corrupted Salitter brought forth Fruit again.

21. But seeing the eternal Word must qualify, mix, or unite with the Corruption in the Wrath, thereupon the Bodies of the Fruits were evil and good. For the outward Birth or Geniture of the Fruits must be out of or from the Earth, which is in Death; and the Spirit of Life must be out of the astral Birth, which stands in Love and Wrath.

22. For thus stood the Birth or Geniture of Nature in the Time of the Kindling, and was thus together incorporated in the Earth, and must also in such a Birth spring up again: For it is written; *That the dead Earth should let the Grass and Herbs, and Trees spring up, each according to its Kind*, that is, according to the Kind and Quality, as it had been from Eternity, and as it had been in the heavenly Quality, Kind and Form. For that is called its *own Kind*,

which is received in the Mother's Body or Womb, and is its own by Right of Nature, as its own peculiar Life.

23. Thus also the Earth brought forth no strange Life, but even that which had been in it from Eternity: And as before the Time of the Wrath it had brought forth heavenly Fruits, which had a holy, pure heavenly Body, and were the Food of Angels, so now it brought forth Fruits, according to its comprehensible, palpable, hard, evil, wrathful, poisonous, venomous, half-dead Kind; for as the Mother was, so were her Children.

24. Not that the Fruits of the Earth are thereupon wholly in the Wrath of God; for the one only incorporated or compacted Word, which is immortal and incorruptible, which was from Eternity in the Salitter of the Earth, sprung up again in the Body of Death, and brought forth Fruit out of the dead Body of the Earth; but the Earth comprehended not the Word, but the Word comprehended the Earth.

25. And now as the whole Earth was, together with the Word, so was the Fruit also, but the Word remained in the Center of the Heaven, which is also in this Place hiddenly; and this Birth or Geniture caused the seven qualifying or fountain Spirits, out of or from the outermost, corrupt, and dead Birth or Geniture, to form the Body; and itself, *viz.* the Word or Heart of God, remained in its heavenly Seat, sitting on the Throne of Majesty, and filled the astral and also the mortal Birth or Geniture, but to them was the holy Life altogether incomprehensible.

26. Thou must not think, that thereupon the outermost dead Birth or Geniture of the Earth has got such a Life through the risen Word that sprung up, so that it is no more a Death: No; that can never be, for that which is once dead in God, that is really dead, and in its own Power can never be living again; but the Word, which qualifies, mixes, or unites with the astral Birth in the Part of the Love, that generates the Life through the astral Birth or Geniture, through the Death.

27. For thou seest plainly, how all the Fruits of the Earth, whatsoever it brings forth, must putrefy and rot; also they are a Death.

28. But that the Fruits get another Body than the Earth is, which is much fuller of Virtue, fairer, or more beautiful, also of a better Taste Relish and Smell; it is, because the astral Birth or Geniture receives Power or Virtue from

the Word, and forms or frames another Body, which stands half in the Death, and half in the Life, and stands hidden between the Wrath of God and the Love.

29. But that the Fruits upon the Body are much pleasanter, more lovely, sweeter and milder, and with a good Taste and Relish, that is even the third Birth out of the Earth, according to which the Earth shall be purged and cleansed at the End of this Time, and shall be set or put again into its first Place, but the Wrath will abide in Death.

30. Behold, thus says the Spirit in the Word, which is the very Heart of the Earth, and which rises or springs up in his Heaven, in the clear Flash of the Life, wherewith my Spirit in its Knowledge qualifies, mixes, or unites, and through which I write these Words.

31. Man is made out of the Seed of the Earth, out of an incorporated or compacted Mass or Lump; ["understand out of the Matrix of the Earth, wherein the Eye is twofold; the one in God, and the other in this World, out of three Principles; and not out of the Wrath, but out of the Birth or Geniture of the Earth; and stood in the astral Birth or Geniture in the Part of the Love, but Wrath hung to him, which he should have put forth from himself, as the Fruit puts forth from it the Bitterness of the Tree; and that he did not, but reached back from the Love into the Wrath, and lusted after his dead or mortal Mother to eat of her, and to suck her Breast, and to stand upon her Stock.

32. Now according to his Wrestling, so also it befell him, and so he brought himself with his outermost Birth or Geniture into the Death or Mortality of his Mother, and with his Life he brought himself out from the Love into the Part of the wrathful, astral Birth or Geniture.

33. And there he stands now between Heaven and Hell in the Face of the Devil in his Kingdom, against whom the Devil wars, fights, and strives continually, that he might either banish him out of his Country into the Earth, or make him a Child of Wrath in Hell. And what is now his Hope?

Answer.

34. Behold! thou blind Heathen; behold! thou Perverter, Obscurer, and Wrester of the Scriptures, open thy eyes wide, and be not ashamed at this simple Plainness; for God lies hid in the Center, and is yet much more simple and plain, but thou seest him not.

35. Behold! thy Spirit or thy Soul is generated from or out of thy astral Birth or Geniture, and is the third Birth in thee, just as an Apple upon a Tree is the third Birth or Geniture of the Earth, and has not its Vegetation in, from, or within the Earth, but from above the Earth; and if it was a Spirit, as thy Soul is, it would not suffer the Earth any more to tie or bind it to Corruption.

36. But thou must know, that the Apple on its Stock or Branch however, with its innermost Birth or Geniture, qualifies, mixes, or unites with the Word of God, through whose Power it is grown out of the Earth.

37. But seeing the Wrath is in its bodily or corporeal Mother, therefore it cannot set or put it out from the comprehensible or palpable Birth, but must remain with its Body in the Palpability or Comprehensibility in Death.

38. But in its Power, in which its Life stands, wherewith it qualifies, mixes, or unites with the Word of God, it will in its Mother, in the Power of the Word at the last Judgment-Day, be set or put again into its heavenly Place, and be separated from the wrathful, and dead or mortal Palpability, and spring up in the Heaven of this World, in a heavenly Form, and be a Fruit for Men in the other Life.

39. ["Here understand, the Power of the Principle, out of which the Apple and All grows, shall in the Renovation of the World spring up again in Paradise with the Wonders."]

40. But seeing thou art made out of the Seed of the Earth, ["red Earth, is Fire and Water, conceived with or by the Word Fiat, out of the Matrix of the Earth; but when Man imagined or set his Desire into the Earth, he became earthly,"] and hast set or put thy Body back again into thy Mother, therefore thy Body also is become a palpable, dead, or mortal Body, such as thy Mother is.

41. And thy Body has the same Hope which thy Mother the Earth has, *viz.* that at the last Judgment-Day, in the Power of the Word, it shall be set or put again into its first Place.

42. But seeing thy astral Birth stands here on Earth in the Wrath, and qualifies, mixes, or unites with the Love in the Word, just as the Fruit on the Tree does; for the Power of the Fruit qualifies, or unites with the Word; therefore, thy Hope stands in God. For the astral Birth or Geniture stands in Love and Wrath, and that in this Time it cannot boast of, in Regard of the outermost Birth or Geniture in the *flesh*, which stands in Death.

43. For the dead or mortal Flesh has encompassed the astral Birth, and Man's Flesh is a dead Carcase, whilst it is yet in the Mother's Body or Womb, and is encompassed with Hell and God's Wrath.

44. But now the astral Birth generates the animated soulish Birth, *viz.* the Third, which stands in the Word, wherein the incorporated or compacted Word lies hidden in its Heaven.

45. ["The Sulphur to the (Production of the) Soul, is the first Principle in the eternal Will-Spirit, and comes to Life in the third Principle, and so lives between Love and Wrath, and hangs to both."]

46. But now seeing thou hast thy Reason, and art not like the Apple on the Tree, but art created an Angel and the Similitude or Image of God, instead of the expulsed Devils, and knewest how thou canst with thy astral Birth, in the Part of Love, qualify or unite with the Word of God, therefore thou canst in the Center in the Word, set or put thy animated or soulish Birth into Heaven, and thou canst, with thy Soul, even with thy living Body in this dead or mortal Palpability, rule with God in Heaven.

47. For the Word is in thy Heart, and qualifies or unites with the Soul, as if it were one Being; and if thy Soul stands in the Love, then it also is one Being. And thou mayest say, that according to thy Soul thou sittest in Heaven, and livest and reignest with God.

48. ["Understand; according to the Spirit of the Soul, with the Image out of the animated or soulish Fire."]

49. For the Soul, which apprehends the Word, has an open Gate in Heaven, and can be prevented by nothing; neither does the Devil see the Soul, because it is not in his Country or Dominions.

50. But seeing thy astral Birth stands with the one Part in the Wrath, and that the Flesh through the Wrath stands in Death, thereupon the Devil, in the Part of the Wrath, sees continually even into thy Heart, and if thou lettest him have any Room or Place there, then he tears that Part of the astral Birth, which stands in the Love, out from the Word.

51. And then thy Heart is a dark Valley: And if thou doest not labour and work quickly again to the Birth of the Light, then he kindles the Wrath-fire therein, and then shall thy Soul be spewed out from the Word, and then it qualifies, or unites with the Wrath of God, and so afterwards thou art a Devil,

and not an Angel, and canst not with thy animated or soulish Birth reach the Gates of Heaven.

52. But if thou fightest and strivest with the Devil, and keepest the Gate of Love in thy astral Birth, and so departest from hence as to the Body, then thy Soul remains in the Word quite hidden from the Devil, and reigns with God, even unto the Day of the Restitution of that which was lost.

53. But if thou standest with thy astral Birth in the Wrath, when thou departest from hence as to the Body, and thy Soul not comprehended in the Word, then thou canst never reach the Gates of Heaven; but into what thou hast sown thy Seed, that is, the Soul, in that very Part shall thy Body also rise.

The Gate of the Power

54. But that Soul and Body shall come together again at the Day of the Resurrection, thou mayest perceive so much here by the Earth. For the Creator said: *Let the Earth bring forth Grass and Herbs, and Trees bearing Fruit, each according to its Kind.* And then each sprung up according to its Kind, and grew; and as before the Time of the Wrath it had a heavenly Body, so it got now an earthly one answerable to its Mother.

55. But it is to be considered, how all was comprised in the Word at the great Tumult and Uproar of the Devil, so that all sprung up in its own Being according to its Power, Virtue and Kind, as if it had never been destroyed, but only altered.

56. Now if it was thus at that Time, when there was such Murdering and Robbing, sure it will be much more so at the last Judgment-Day, when the Earth shall be separated in the kindled Wrath-Fire, and shall be living again or revived, then surely it will be comprehended in the Word of Love, as it has in the same Word here generated its Fruit of Grass, Herbs, and Trees, as also all manner of mineral Oars of Silver and Gold.

57. But seeing the astral Birth of the Earth stands in the Love, and the outward in Death, therefore will each remain in its Seat, and so Life and Death will separate themselves.

58. And where now would the Soul of Man rather be at the Day of Regeneration, than in its Father, that is, in the Body which hath generated it?

59. But seeing the Soul, all the while the Body had been in Death, remained hidden in the Word, and seeing the same Word also holds the Earth in the astral Birth in the Love, therefore it qualifies, mixes, or unites through the Word, all the Time of its Hiddenness and Secrecy, also with its Mother the Body, according or as to the astral Birth or Geniture in the Earth, and so Body and Soul in the Word were never separated one from another, but live jointly and equally together in God.

60. And though indeed the bestial Body must putrefy and rot, yet its Power and Virtue live, and in the mean while there grow out of its Power, in its Mother, fair beautiful Roses, Blossoms and Flowers. And though it were quite burnt up and consumed in the Fire, yet its Power and Virtue stands in the four Elements in the Word, and the Soul qualifies, mixes, or unites therewith; for the Soul is in Heaven, and the same Heaven is every where, even in the Midst or Center of the Earth.

61. O dear Man, view thyself for a while in this Looking-Glass; thou wilt find it more largely to be read of concerning the Creation of Man. This I set down here for this very Cause, that thou mightest the better understand the Power of Creation, and that thou mightest the better conceive, and fit thyself for this Spirit, and so learn to understand its Language.

The open Gate of the Earth

62. Now it might be asked: From or out of what Matter or Power and Virtue then did the Grass, Herbs, and Trees spring forth? What manner of Substance or Condition or Constitution has this Kind of Creature?

Answer.

63. The Simple says, God made all Things out of nothing; but he knows not that God; neither does he know what he is: For when he beholds the Earth, together with the Deep above the Earth, he thinks verily all this is not God; or else he thinks, God is not there. He always imagines with himself, that God dwells only above the azure Heaven of the Stars, and rules, as it were, with some Spirit which goes forth from him into this World, and that his Body is not present here upon the Earth, nor in the Earth.

64. And just such Opinions and Tenets I have read also in the Books and Writings of Doctors, (der Doterer,) and there are also very many Opinions, Disputations, and Controversies risen about this very Thing among the Learned.

65. But seeing God opens to me the Gate of his Being in his great Love, and remembers the Covenants which he has with Man, therefore I will faithfully and earnestly, according to my Gifts, unlock and set wide open all the Gates of God, so far as God will give me Leave.

66. It is not so to be understood, as that I am sufficient enough in these Things, but only so far as I am able to comprehend.

67. For the Being of God is like a Wheel, wherein many Wheels are made one in another, upwards, downwards, cross-ways, and yet continually turn all of them together. Which indeed when a Man beholds the Wheel, he highly marvels at it, and cannot at once in its Turning learn to conceive and apprehend it: But the more he beholds the Wheel, the more he learns its Form or Frame;

68. and the more he learns, the greater Longing he has to the Wheel; for he continually sees something that is more and more wonderful, so that a Man can neither behold it, or learn it enough.

69. Thus I also, what I do not enough describe in one Place concerning this great Mystery, that you will find in another Place; and what I cannot describe in this Book in Regard of the Greatness of the Mystery, and my Incapacity, that you will find in the other following.

70. For this Book is the first Sprouting, or Vegetation of this Twig, which springs or grows green in its Mother, and is as a Child, which is learning to go, and is not able to run apace at the first.

71. For though the Spirit sees the Wheel, and would fain comprehend its Form or Frame in every Place, yet it cannot do it exactly enough, because of the Turning of the Wheel: But when it comes about again, so that the Spirit can see the first apprehended or conceived Form again, then continually it learns more and more, and always delights and loves the Wheel, and longs after it still more and more.

Now observe,

72. The Earth has just such Qualities and qualifying or fountain Spirits, as the Deep above the Earth, or as Heaven has, and all of them together belong to one only Body; and the whole or universal God is that one only Body. But that thou doest not wholly and fully see and know him, Sins are the Cause, with, and by which, thou in this great divine Body liest shut up in the dead or mortal Flesh, and the Power or Virtue of the Deity is hidden from thee, even as the Marrow in the Bones is hidden from the flesh.

73. But if thou in the Spirit breakest through the Death of the Flesh, then thou seest the hidden God. For as the Marrow in the Bones penetrates, presses or breaks through, and gives Virtue, Power and Strength to the Flesh, and yet the Flesh cannot comprehend or apprehend the Marrow, but only the Power and Virtue thereof, no more canst thou see the hidden Deity in thy Flesh, but thou receivest its Power, and understandest therein that God dwells in thee.

74. For the dead or mortal Flesh belongs not to the Birth of *Life*, as that it can receive or conceive the Life of the Light as a Propriety; but the Life of the Light in God rises up in the dead or mortal Flesh, and generates to itself, from or out of the dead or mortal Flesh, another heavenly and living Body, which knows and understands the Light.

75. For this Body is but a Shell, from which the new Body grows, as it is with a Grain of Wheat in the Earth. The Husk or Shell shall not *rise* and be living again, no more than it is in the Wheat, but will remain for ever in Death and in Hell.

76. ["*The new Body grows out of the heavenly Substantiality in the Word, out of the Flesh and Blood of Christ, out of the Mystery of the old Body.*"]

77. Therefore, Man carries about with him here upon Earth, in his Body, the Devil's eternal Dwelling-House. O thou fair excellent Goddess! mayest thou not well prance and trick thyself therein, and in the mean while invite the Devil into the new Birth for a Guest, will it not profit thee very much? Take heed, thou doest not generate a new Devil, who will remain in his own House.

78. Behold the Mystery of the Earth; as that generates or brings forth, so must thou generate or bring forth. The Earth is not that Body, which grows or sprouts forth, but is the Mother of that Body; as also thy Flesh is not the Spirit, but the *Flesh* is the Mother of the Spirit.

79. But now in both of them, *viz.* in the Earth and in thy Flesh, there is the Light of the clear Deity hidden, and it breaks through, and generates to itself a Body according to the Kind of each Body; for Man according to his Body, and for the Earth, according to its Body; for as the Mother is, so also is the Child.

80. Man's Child is the Soul, which is generated out of the astral Birth from or out of the Flesh, and the Earth's Child is the Grass, the Herbs, the Trees, Silver, Gold, and all mineral Oars.

81. Now thou askest: How then shall I do, that I may understand something concerning the Birth or Geniture of the Earth?

Answer.

82. Behold! the Birth of the Earth stands in its Birth or Geniture, as the whole Deity does, and there is no Difference at all, but only as to the Corruption in the Wrath, wherein Comprehensibility or Palpability stands; that only is the Difference or Distinction, and is the Death between God and the Earth.

83. Thou must know, that all the seven Spirits of God are in the Earth, and generate as they do in Heaven: For the Earth is in God, and God never died; but the outermost Birth or Geniture is dead, in which the Wrath rests, and is reserved for King Lucifer, to be a House of Death and of Darkness, and to be an eternal Prison or Dungeon.

Of the seven Spirits of God, and of their Operation in the Earth.

84. The first is the astringent Spirit, and that contracts, or draws together in the astral Birth of the seven qualifying or fountain Spirits a Mass or Lump in the Earth, through the Kindling of the superior Birth or Geniture above the Earth, and dries that up with its sharp Coldness; just as it contracts, or draws the Water together, and makes Ice thereof; so it also contracts or draws together the Water in the Earth, and makes thereof a dry Mass or Lump.

85. Then next the bitter Spirit, which exists in the Fire-flash, is also in the Matter or Mass, and that cannot endure to be captivated or imprisoned in the dried desiccated Matter, but rubs itself against the astringent Spirit in the dried

Mass or Lump, so long till it kindles the Fire; and so when that is done, then the bitter Spirit is terrified, and gets its Life.

Conceive this here right.

86. In the Earth thou canst not perceive, find, or search out any Thing besides the Herbs, Plants or Vegetables and Metals, more than Astringency, Bitterness, and Water: But the Water now therein is sweet, opposite to the other two Qualities: Also it is thin or transparent, and the other two are hard, rough and sour, and always the one is against the other. Thereupon there is a perpetual Struggling, Fighting, and Wrestling, but in the Struggling of these three, the Life does not yet stand; but they are a dark Valley, and they are three Things which can never endure one another, but there is an eternal Struggling among them.

87. And from hence Mobility takes its Original; also God's Wrath, which rests in the hidden Secrecy, takes its Original from hence; and so also the Original of the Devil, of Death and of Hell, arises from hence; as you may read thereof concerning the Fall of the Devil.

The Depth in the Center of the Birth or Geniture.

88. Now when these Three, *viz.* the Astringency, Bitterness, and Sweetness, rub themselves one against another, then the astringent Quality grows predominant, for it is the strongest, and forcibly attracts or draws the Sweetness together, for the Sweetness is meek and extensive in respect of its Suppleness, and must yield to be captivated, or imprisoned.

89. And so when that is done, then the Bitterness is also together captivated or imprisoned in the Body of the sweet Water, and becomes also together dried up, and then the Astringent, Sweet and Bitter are one in another, and struggle so strongly in the dried Mass or Lump, till the Mass be quite dry: For the astringent Quality always contracts it together, and dries it more and more.

90. But when the sweet Water can defend itself no longer, then (Anguish) rises up in it, just as in Man, when he is dying, when the Spirit is departing from the Body, and so the Body yields itself captive as a Prisoner to Death; just so the Water also yields itself captive as a Prisoner.

91. And in this (anxious Rising up) an anguishing Heat is generated, whereby a Sweat presses forth, as it does in a dying Man; and that Sweat qualifies, mixes, or unites with the astringent and bitter Qualities, for it is their Son, which they have generated out of the sweet Water, which they had killed and brought to Death.

92. Now when that is done, then the astringent and bitter Qualities rejoice in their Son, understand in the Sweat, and each of them gives to it their Power, Virtue and Life, and stuff it like a greedy gormandizing Hog, so that it soon comes to grow full and swelled: For the astringent Quality, as also the bitter, always draw the Sap out of the Earth, and stuff it into their young Son.

93. But the Body which was first contracted or drawn together out of the sweet Water, remains dead or mortal, and the Sweat of the Body, which qualifies, mixes or unites, with the astringent and bitter Qualities, has the House therein, where it spreads itself forth, grows gross full, and lusty or wanton.

94. But now the two Qualities, *viz.* the astringent and bitter, cannot leave their Contention and Opposition, or contrary Will, but wrestle continually one with another: The Astringent is strong, and the Bitter is swift.

95. And so now when the Astringent grapples with the Bitter, then the Bitter leaps aside, and takes the Son's Sap along with it; and then the Astringent every where presses hard after it, and would fain captivate it, then the Bitter rushes out from the Body, and extends itself as far as it can.

96. But then when the Body begins to be too straight or narrow for it, that it can extend or stretch it no more, and that the Contention is too great, then the Bitter must yield itself captive. Notwithstanding the Astringent cannot kill the Bitter, but only holds it captive, and so the Strife in them is so great, that the Bitter breaks out of the Body in Strings like Threads, and takes some of the Son's Sap or Body along with it. And this now is the Vegetation or Growing, and Incorporating or Imbodying of a Root in the Earth.

97. Now thou askest, How can God be in that Birth or Geniture?

Answer.

98. Behold! that is the Birth or Geniture of Nature; and so now if in these three Qualities, *viz.* the astringent, bitter and sweet, the Wrath-fire was not kindled, then thou wouldst plainly see where God is.

99. But now the Wrath-fire is in all three; for the Astringent is too very cold, and contracts, or draws the Body too hard together; and the Sweet is too very thick and dark, which the Astringent soon catches and holds it captive, and dries it too much; and then the Bitter is too stinging, murderous, and raging; and so they cannot be reconciled to agree.

100. Else if the Astringent was not so much kindled in the cold Fire, and the Water not so thick, also the Bitter not so swelling, rising, and murderous, then they might kindle the Fire, from whence the Light would exist, and from the Light the Love, and so out of the Fire-flash, the Tone would exist. And then thou shouldst see plainly whether there would not be a heavenly Body there, wherein the Light of God would, and does shine.

101. But seeing the Astringent is too cold, and dries the Water too much, thereupon it captivates the hot Fire in its Coldness, and kills or destroys the Body of the sweet Water, and so the Bitter captivates it, and dries it up.

102. And so in this Exsiccation, or Drying up, the Unctuosity or Fatness in the sweet Water is killed or destroyed, in which the Fire kindles itself, and so out of that Unctuosity or Fatness an astringent and bitter Spirit comes to be. For when the Unctuosity or Fat in the sweet Water dies, then it is turned into an anguishing Sweat, in which the astringent and bitter qualify, mix, or unite.

103. The Meaning is not, that the Water dies quite; no, that cannot be, but the astringent Spirit takes the Sweetness, or the Unctuosity and Fatness of the Water captive in its cold Fire, and qualifies, mixes, or unites therewith, and makes use thereof for its Spirit: Its own Spirit being wholly benumbed, and in Death, therefore it makes use of the Water for its Life, and draws out its Unctuosity or Fatness to itself, and bereaves it of its Power.

104. And then the Water becomes an anguishing Sweat, which stands between Death and Life, and so the Fire of the Heat cannot kindle itself: For the Unctuosity or Fatness is captivated in the cold Fire, and so the whole Body remains a dark Valley, which stands in an anguishing Birth or Geniture, and cannot comprehend or reach the Life. For the Life which stands in the Light cannot elevate itself in the hard, bitter, and astringent Body; for it is captivated in the cold Fire, but not quite dead.

105. And thou must see, that all this is really so. For Example, take a Root which is of a hot Quality, put it in warm Water; or take it into thy Mouth, and make it warm and supple or moist; and then thou wilt soon perceive its Life,

and active or operative Quality: But so long as it is without, or absent from the Heat, it is captivated in Death, and is cold as any other Root or Piece of Wood is.

106. And then thou seest, that the Body upon the Root is dead also; for when the Virtue is gone out of the Root, then the Body is but a dead Carcase, and can operate or effect nothing at all. And that is, because the astringent and bitter Spirits have killed or destroyed the Body of the Water, and attracted the Fatness or Unctuosity thereof to themselves; and thus they have drawn or sucked up the Spirit thereof into the dead Body.

107. Otherwise if the sweet Water could keep its Unctuosity or Fatness in its own Power, and that the astringent and the bitter Spirits did rub themselves one with another very gently in the sweet Water, then they would kindle the Unctuosity or Fatness in the sweet Water, and then the Light would instantly generate itself in the Water, and would enlighten the astringent and the bitter Quality.

108. Whereupon they would get their true Life, and would be satisfied by the Light, and rejoice highly therein, and from that living Joy, Love would arise up, and then the Tone would rise in the Fire-flash, through the Rising up of the bitter Quality in the astringent. And if that was done, there would be a heavenly Fruit, just as it springs up in Heaven.

109. But thou art to know, that the Earth has all the qualifying or fountain Spirits. For through the Devil's Kindling, the Spirits of Life were incorporated or compacted together also in Death, and, as it were, captivated, but not quite murdered.

110. The first Three, *viz.* the astringent, sweet, and bitter, belong to the Imaging or Forming of the Body; and therein stands the Mobility, and the Body or Corporeity. And these now have the Comprehensibility, or Palpability, and are the Birth of the outermost Nature.

111. The other three, *viz.* the Heat, Love, and Tone, stand in the Incomprehensibility, and are generated out of the first three; and this now is the inward Birth, wherewith the Deity qualifies, mixes or unites.

112. And now if the first Three were not congealed or benumbed in Death, so that they could kindle the Heat, then thou wouldst soon see a bright shining heavenly Body, and thou wouldst see plainly where God is.

113. But seeing the first three Qualities of the Earth are congealed, or benumbed in Death, therefore they remain also a Death, and cannot elevate their Life into the Light, but remain a dark Valley, in which there stands God's Wrath, Death, and Hell, as also the eternal Prison, and Source or Torment of the Devils.

114. Not that these three Qualities of the outermost Birth, in which the Wrath-fire stands, are rejected and reprobated even to the innermost no, but only the outward palpable Body, and therein the outward hellish Source, Quality, or Torment.

115. Here thou seest once more, how the Kingdom of God and the Kingdom of Hell hang one to another, as one Body, and yet the one cannot comprehend the other. For the second Birth, *viz.* the Heat, Light, Love, and the Sound or Tone, is hidden in the outermost, and makes the outward moveable, so that the outward gathers itself together, and generates a body.

116. And though the Body stands in the outward Palpability, yet it is formed according to the Kind and Manner of the inward Birth, for in the inward Birth or Geniture stands the Word, and the Word is the Sound or Tone, which rises up in the Light in the Fire-flash through the bitter and the astringent Quality.

117. But seeing the Sound of God's Word must rise up through the astringent bitter Death, and generate a Body in the half dead Water, thereupon that Body is good, and also evil, dead and living for it must instantly attract the Sap of Fierceness, and the Body of Death, and stand in such a Body and Power, as the Earth its Mother does.

118. But that the Life lies hid under and in the Death of the Earth, as also in the Children of the Earth, I will here demonstrate it to you.

119. Behold! Man becomes weak, faint and sick, and if no Remedy be used, then he soon falls into Death. The Sickness is *caused* either by some bitter and astringent Herb which grows out of the Earth, or else caused by an evil, *mortiferous* deadly Water, or by several Mixtures of earthly Herbs, or by some evil stinking and rank Flesh or Meat, and Surfeit from thence to Loathing now if a learned Physician inquires of the sick Person, from what his Disease proceeds, and takes that which is the Cause of the Disease, whether it be Flesh, Water, or Herbs, and distils or burns it to Powder, according as the Matter is, and so burns away the outward Poison thereof which stands in Death then, in that distilled Water, or burnt Powder, the astral Birth remains in its Seat, where

Life and Death wrestle one with another, and are both capable of being raised up; for the dead Body is gone.

120. And so now, if thou minglest with this Water or Powder some good Treacle or the like, which holds captive the Rising up, and the Power of the Wrath in the astral Birth, and givest it to the sick Party or Patient in a little warm Drink, be it Beer or Wine, then the innermost and hidden Birth of the Thing operates, which has caused the *Disease* in Man through its outermost dead Birth.

121. For when it is put into warm Liquor, then the Life in the Thing becomes Rising, and would fain raise itself, and be kindled in the Light, but it cannot because of the Wrath, which is opposite to it in the astral Birth or Geniture.

122. But it can do thus much, *viz.* it can take away the Disease from a Man; for the astral Life rises up through Death, and takes away the Power from the Sting of Death: And so when that has got the Victory, then the Party becomes found again.

123. Thus thou seest, how the Power or Virtue of the Word and eternal Life in the Earth, and in its Children, lies hidden in the Center in Death, and springs up through Death, incomprehensibly as to the Death, and continually travels in Anguish to the Birth of the Light, and yet cannot flourish or bud, till the Death be separated from it.

124. But it has its Life in its Seat, and that cannot be taken from it, but Death hangs to it in the outermost Birth or Geniture, as also the Wrath in Death; for the Wrath is the Life of Death and of the Devil; and in the Wrath stands also the corporeal Being, or the Bodies of the Devils, but the dead Birth or Geniture is their eternal Dwelling-house.

The Depth in the Circle of the Birth Geniture

125. Now one might ask, what Manner of Substance has it, or what is the Condition thereof, that the astral Birth of the Earth did begin its qualifying, operating, and generating one Day sooner than the astral in the Deep above the Earth; seeing the Fire in the Deep above the Earth is much sharper and easier to be kindled, than the Fire in the Earth; and seeing also that the Earth must be kindled by the Fire in the Deep above the Earth, else it can bear no Fruit?

Answer.

126. Behold, thou understanding Spirit: The Spirit speaks to thee, and not to the dead Spirit of the Flesh: Open the Door of thy astral Birth wide, and elevate that one Part of the astral Birth in the Light, and let the other in the Wrath stand still, and take Heed also that thy animated or soulish Spirit do wholly unite with the Light.

127. And so when thou standest in such a Form, then thou art as Heaven and Earth is, or as the whole Deity is with its Births or Genitures in this World.

128. But now if thou art not thus, then thou art blind herein, though thou wast the wittiest and wisest Doctor that ever could be found in the World.

129. But if thou art thus, then raise up thy Spirit, and look through thy Art of Astrology, thy deep Sense, and Measuring of Circles, and see if thou art able to apprehend it? It must be born IN THEE, else thou gettest neither Grace nor Art.

130. If the Eyes of thy Spirit shall stand open, then thou must generate thus, else Comprehensibility is a foolish Virgin, and it befalls thee, as if a Limner should offer to pourtray the Deity on a Table, and tell thee, it is made right, the Deity is just so.

131. Then the Believer and the Limner are both alike, both of them see nothing but only Wood and Colours, and the one blind leads the other: Surely thou art not to fight there with Beasts, but with Gods.

Now observe,

132. When the whole Deity in this World moved itself to the Creation, then not only the one Part did move, and the other rest, but all stood jointly in the Mobility, even the whole Deep, so far as Lord Lucifer was King, and so far as the Place of his Kingdom reached, and so far as the Salitter in the Wrath-fire was kindled.

133. The Motion of the three Births lasted the Length of six Days and Nights, wherein all the seven Spirits of God stood in a full moving Birth or Geniture, as also the Heart of the Spirits; and the Salitter of the Earth turned about in that six Times in the great Wheel; which Wheel is the seven qualifying or fountain Spirits of God. And at each turning about or diurnal Revolution,

there was generated a several special Fabric or Work, according to the innate instant qualifying, or fountain Spirits.

134. For the first qualifying or fountain Spirit is the astringent, cold, sharp and hard Birth, or Geniture, and that belongs to the first Day in the astral Birth or Geniture; the Astrologers call it the Saturnine, which was performed on the first Day. For therein the hard dry sharp Earth and Stones came to be, and were incorporated or compacted together; moreover, then was also generated the strong Firmament of Heaven, and the Heart of the seven Spirits of God stood hidden in the hard Sharpness.

135. Astrologers appropriate, or attribute the Second Day to Sol or the Sun, but it belongs to Jupiter, to speak of it astrologically; for on the Second Day the Light broke forth out of the Heart of the seven qualifying or fountain Spirits, through the hard Quality of Heaven, and caused a Mitigation or Allaying in the hard Water of the Heaven, and the Light became shining in that Meekness and Allaying.

136. And then the Meekness and the hard Water separated themselves asunder, and the Hardness remained in its hard Place, as a hard Death, and the Meekness or Softness penetrated through the Hardness in the Power of the Light.

137. And this now is the Water of Life, which is generated in the Light of God out of the hard Death. And thus the Light of God in the Sweet Water of Heaven broke through the astringent and hard dark Death; and thus the Heaven is made out of the Midst or Center of the Water.

138. The hard Firmament is the astringent Quality, and the gentle, mild or meek Firmament is the Water, in which the Light of Life rises up, which is the Clarity or bright Light of the Son of God. And in this Manner or Form also the Knowledge, and the Light of Life rises up in Man, and the whole Light of God in this World stands in such a Form, Birth and Rising up.

139. The third Day is very rightly attributed to Mars, because it is a bitter, and a furious raging and stirring Spirit. In the third Revolution of the Earth the bitter Quality rubbed itself with the astringent.

Understand this Thing rightly.

140. When the Light in the sweet Water penetrated through the astringent Spirit, then the fire-flash Terror, or Crack of the Light, when it kindled itself in the Water, rose up in the astringent and hard dead Quality, and made all Stirring, from thence existed the Mobility.

141. Now I speak here not only of the Heaven above the Earth, but this Stirring and Birth or Geniture was also in the Earth, and every where.

142. But seeing the heavenly Fruits, before the Time of the Wrath, sprung up only in this Stirring of the seven qualifying or fountain Spirits, and vanished or *passed away* again by their Stirring, and so changed or altered themselves, therefore on the third Day the Earth begun to spring, just as the qualifying or fountain Spirits stood in the Crack of the Word, or Fire-flash.

143. And though indeed the whole Deity is in the Center of the Earth hidden, yet the Earth could not for that Reason, bring forth heavenly Fruit, for the astringent Quality had shut and barred the hard Bolt of Death upon it, and so the Heart of the Deity in all the Births remained hidden in its meek and light Heaven.

144. For the outermost Birth is Nature, and that ought not to reach back into the Heart of God, neither can it, but is the Body, in which the qualifying or fountain Spirits generate themselves, and show forth and manifest their Birth or Geniture by their Fruits.

The Twenty-second Chapter

Of the Birth or Geniture of the Stars, and Creation of the Fourth Day

1. HERE now is begun the Description of the astral Birth, and it ought well to be observed, what the first Title of this Book means, which is thus expressed, *The Day-Spring or Dawning in the East, or Morning-Redness in the Rising.* For here will a very simple Man be able to see and comprehend, or apprehend the Being of God.

2. The Reader should not make himself blind through his Unbelief, and dull Apprehension; for here I bring in the whole or total Nature, with all her Children, for a Witness and Demonstration. And if thou art rational, then look

round about thee, and view thyself; also consider thyself aright, and then thou wilt soon find from, or out of what Spirit I write.

3. For my Part, I will obediently perform the Command of the Spirit, only have thou a Care, and suffer not thyself to be shut up by, or in an open Door; for here the Gates of Knowledge stand open to thee.

4. And though the Spirit will indeed go against the Current of some Astrologers, that is no great Matter to me, for I am bound to obey God rather than Men; they are blind in or concerning the Spirit, and if they will not see, then they may remain blind still.

Now observe,

5. Now when upon the third Day the Fire-flash rose up out of the Light, which was shining in the sweet Water, which Flash is the bitter Quality, which generates itself out of the kindled Terror or Crack of Fire in the Water, then the whole Nature of this World became springing, boiling, and moving in the Earth, as well as above the Earth, and every where, and begun to generate itself again in all Things.

6. Out of the Earth Sprung up Grass, Herbs and Trees and in the Earth, Silver, Gold, and all Manner of Ore came to be; and in the Deep above the Earth sprung up the wonderful Forming of Power and Virtue.

7. But that thou mayest understand what Manner of Substance and Condition all these Things and Births or Genitures have, I will describe all in Order one after another, that thou mayest rightly understand the Ground of this Mystery. And I will treat,

1. Of the Earth.

2. Of the Deep above the Earth.

3. Of the Incorporation or Compacting of the Bodies of the Stars.

4. Of the seven chief Qualities of the Planets, and of their Heart, which is the Sun.

5. Of the four Elements.

6. Of the outward comprehensible or palpable Birth or Geniture, which exists out of this whole Regimen, or Dominion.

7. Of the wonderful Proportion and Fitness, or Dexterity of the whole Wheel of Nature.

8. Before this Looking Glass I will now invite all Lovers of the holy and highly to be esteemed Arts of Philosophy, Astrology, and Theology, wherein I will lay open the Root and Ground of them.

9. And though I have not studied nor learned their Arts, neither do I know how to go about to measure Circles, and *use* their mathematical Instruments and Compasses, I take no great Care about that. However, they will have so much to learn from hence, that many will not comprehend the Ground thereof all the Days of their Lives.

10. For I use not their Tables, Formulas, or Schemes, Rules and Ways, for I have not learned from them, but I have another Teacher, or School-master, which is the whole or total NATURE.

11. From that whole Nature, together with its innate, instant Birth or Geniture, have I studied and learned my Philosophy, Astrology, and Theology, and not from Men, or by Men.

12. But seeing Men are Gods, and have the Knowledge of God the only Father, from whom they are proceeded or descended, and in whom they live, therefore I despise the Canons, Rules, and Formulas of their Philosophy, Astrology, and Theology.

13. For I find, that for the most part they stand upon a right Ground, and I will diligently endeavour to go according to their Rules and Formulas. For I must needs say, that their Formula or Scheme is my Master, and I have my Beginning and first Knowledge from their Formula or Positions: Neither is it my Purpose to go about to amend or cry down theirs, for I cannot do it, neither have I learned them, but leave them standing in their own Place and Worth.

14. But I will not build upon their Grounds, but as a laborious careful Servant, I will dig away the Earth from the Root, that thereby Men may see the whole Tree with its Root, Stock, Branches, Twigs and Fruits; and may see that also my Writing is no new Thing, but that their Philosophy and my Philosophy are one Body, one Tree, bearing one and the same sort of Fruit.

15. Neither have I any Command to bring in Complaints against them, to condemn them for any Thing, but for their Wickedness and Abominations, as Pride, Covetousness, Envy and Wrath, against which the Spirit of Nature

complains very exceedingly, and not I: For what can I do, that am poor Dust and Ashes, also very weak, simple, and altogether unable?

16. Only the Spirit shows thus much, that to them is delivered and intrusted the weighty Talent, and the Key; and they are drowned in the Pleasures of the Flesh, and have buried their weighty Talent in the Earth, and have lost the Key in their proud Drunkenness.

17. The Spirit has a long time waited on them, and importuned them that they would once open the Door, for the clear Day is at Hand, yet they walk up and down in their Drunkenness, seeking for the Key, when they have it about them, though they know it not; and so they go up and down in their proud and covetous Drunkenness, always seeking about like the Country-man for his Horse, who all the while he went seeking for him was riding upon the Back of that very Horse he looked for.

18. Thereupon, faith the Spirit of Nature, seeing they will not awake from Sleep, and open the Door, I will therefore do it myself.

19. What could I simple vulgar Layman teach or write of their high Art, if it was not given to me by the Spirit of Nature, in whom I live and am? I am in the Condition or State of a Vulgar or Layman, and have no Salary, Wages or Pay, for this Writing: And should I then oppose the Spirit, that He should not begin to open where, and in whom he pleases? I am not the Door, but an ordinary wooden Bolt upon it: And now if the Spirit should pluck me out from thence, and fling me into the Fire, could I hinder it?

20. But if I would be an unprofitable Bolt, which stubbornly would resist to be pulled out, and should bolt up and hinder the Spirit in the Opening, would not the Spirit be angry with me, tear me off, and cast me away, and provide a more profitable and fitter Bolt? Then I should lie on the Ground and be trampled under Foot, when as formerly I made so fair a Show upon the Door: What should this wooden Bar then serve for, but to be cast into the Fire and burnt?

21. Behold! I tell thee a Mystery, so soon as the Door is set wide open to its Angle, all useless, fastnailed, sticking Bolts or Bars will be cast away, for the Door will never be shut any more at all, but stands open, and then the four Winds will go in and out at it.

22. But the Sorcerer sits in the Way, and will make many so blind, that they will not see the Door; and then they return Home and say, There is no Door at all, but that it is a mere Fiction, and so they go there no more.

23. Thus men suffer themselves easily to be turned away, and so live in their Drunkenness. AMEN.

24. And now when this is done, then the Spirit is angry, which has opened the Gates, because none will go OUT and IN at its Doors any more, and then it flings the Door-posts into the Abyss, and then there is no more Time at all. Those that are within, remain within and those that are without, remain without.

25. Now it may be asked, What are the Stars?

Answer.

26. *Moses* writes concerning them thus; And God said; Let there be Lights in the Firmament of Heaven, to divide or distinguish the Day from the Night; and let them give Signs and Seasons, Days and Years; and let them be Lights in the Firmament of Heaven to give Light upon the Earth; and it was so done. And God made two great Lights; the greater Light to rule the Day, and the lesser Light to rule the Night; as also the stars. And God set them in the Firmament of the Heaven, to shine or give Light upon the Earth; and to rule Day and Night; also to divide or distinguish the Light from the Darkness; and God saw that it was good, so out of the Evening and Morning the fourth Day come to it.

27. This Description shows sufficiently, that the dear Man *Moses* was not the original Author thereof; for the first Writer did not know either the true God, or the Stars, what they were. And it is very likely, that the Creation, before the Flood, was described in Writing, but was kept as a dark Word in their Memories, and so delivered from one Generation to another, till after the Flood, and till People begun to lead epicurean Lives in all Voluptuousness.

28. And then the holy Patriarchs, when they saw that, they described the Creation, that it should not be quite forgotten, and that the swinish epicurean World might have a Looking-glass in the Creation, wherein they might see that there is a God, and that this Being of the World did not so stand from Eternity; whereby they might have a Glass to look into, and so fear the hidden God.

29. And it was the chiefest Instruction and Doctrine of the Patriarchs, before and after the Flood, that they led Men to the Creation; as the whole Book of *Job*

also drives at that.

30. After these Patriarchs came the wise Heathens, who went somewhat deeper into the Knowledge of Nature. And I must need say, according to the Ground of the Truth, that they in their Philosophy and Knowledge did come even before the Face or Countenance of God, and yet could neither see nor know him.

31. Man was so altogether dead in Death, and so bolted up in the outermost Birth or Geniture in the dead Palpability; or else they could have thought, that in this Palpability, there must needs be a divine Power hidden in the Center, which had so created this Palpability, and moreover preserves, upholds, and rules the same.

32. Indeed, they honoured, prayed to, or worshipped the Sun and Stars for Gods, but knew not how they were created, or came to be, or out of what they came to be: For they might well have thought, that they proceeded from something, and that that which created them, must needs be older and higher, or greater than all the Stars.

33. Besides, they had the Stones and the Earth for an Example, to show that they must proceed from something, as also Men, and all the Creatures upon the Earth. For all give Testimony, that there must needs be in these Things a mightier and greater Power at hand, which had so created all these Things, in that Manner as they are.

34. But indeed, why should I write much of the Blindness of the Heathens. Are not our Doctors, in their crowned Ornaments of Hoods and cornered Caps, as blind as they? They know indeed that there is a God, who has created all this, but they know not where that God is, or how he is.

35. When they would write of God, then they seek for him without, and absent from this World, only above in a Kind of Heaven, as if he was some Image, that may be likened to something. Indeed, they grant, that that God rules all in this World with a Spirit; but his corporeal Propriety or Habitation, they will needs have in a certain Heaven aloft many thousand Miles off.

36. Come on ye Doctors if you are in the Right, then give Answer to the Spirit: I will ask you a few Questions.

1. What do you think stood in the Place of this World, before the Time of the World?

Or, 2. Out of what do you think the Earth and Stars came to be?

Or, 3. What do you think there is in the Deep above the Earth?

Or, 4. From whence did the Deep exist?

Or, 5. How do you think Man is the Image of God, wherein God dwells?

Or, 6. What do you suppose God's Wrath to be?

Or, 7. What is that in Man which displeases God so much, that he torments and afflicts Man so, seeing he has created him?

And 8. That he imputes Sin to Man, and condemns him to future Punishment?

9. Why has he created that, wherein, or wherewith Man commits Sin? Surely that Thing must be far worse.

10. For what Reason, and out of what, is that come to be?

Or, 11. What is the Cause, or Beginning, or the Birth or Geniture of God's fierce Wrath, out of or from which, Hell and the Devil are come to be?

Or, 12. How comes it, that all the Creatures in this World do bite, scratch, strike, beat, and worry one another, and yet Sin is imputed only to Man?

Or, 13. Out of what are poisonous and venomous Beasts and Worms, and all Manner of Vermine come to be?

Or, 14. Out of what are the holy Angels come to be?

And 15. What is the Soul of Man?

And lastly, 16. What is the Great God himself?

37. Give your direct and fundamental Answer to this, and demonstrate what you say, and leave off your verbal Contentions. Now if you can demonstrate out of all your Books and Writings, 1. That you know the true and only God; and, 2. How he is in Love and Wrath: Also, 3. What that God is. And 4. If you can demonstrate, that God is not in the Stars, Elements, Earth, Men, Beasts, Worms, Leaves, Herbs and Grass, nor in Heaven and Earth; also that all this is not God himself, and that my Spirit is false and wicked; then I will be the first that will burn my Book in the Fire, and recall, and recant all whatsoever I have wrote, and will accurse it, and in all Obedience willingly submit myself to be instructed by you.

38. I do not say that I cannot err at all. For there are some Things, which are not sufficiently declared, and are described as if it was from a Glimpse of the great God, when the Wheel of Nature whirled about so swiftly, so that Man with his half dead and dull Capacity, or Apprehension, cannot sufficiently comprehend it; but what thou findest not sufficiently declared in one Place, thou wilt find it done in another; if not in this, yet in the other Books.

39. Now thou wilt say: It does not become me to ask such Questions; for the Deity is a Mystery, which no Man can search into.

Answer.

40. Hearken; if it does not become me to ask, then it does not become thee to judge me. Dost thou boast in the Knowledge of the Light, and art a Leader of the Blind, and yet art blind thyself? How wilt thou show the Way to the Blind? Must you not both fall, in your Blindness?

41. But you will say: We are not blind for we well see the Way of the Light. Why then do you contend, or dispute about the Way of the Light, as if none can see it rightly? You teach others the Way, and you are always seeking after it yourselves, and so you grope in the Dark, and discern it not. Or do you suppose, that it is Sin for any Man to ask after the Way?

42. O you blind Men! leave off your Contentions, and shed not innocent Blood; also do not lay waste Countries and Cities, to fulfil the Devil's Will; but put on the Helmet of Peace, gird yourselves with Love one to another, and practise Meekness: Leave off Pride and Covetousness, grudge not the different Forms of one another, also suffer not the Wrath-fire to kindle in you, but live in Meekness, Chastity, Friendliness and Purity, and then you are and live ALL in God.

43. For thou needest not to ask; Where is God? Hearken, thou blind Man; thou livest in God, and God is in thee; and if thou livest holily, then therein thou thyself art God. For wheresoever thou lookest, there is God.

44. When thou beholdest the Deep betwixt the Stars and the Earth, canst thou say, that is not God, or there God is not? O, thou miserable corrupted Man! be instructed; for in the Deep above the Earth, where thou seest and knowest nothing, and sayest there is nothing, yet even there is the light-holy God in his

Trinity, and is generating there, as well as in the high Heaven aloft above this World.

45. Or dost thou think, that he departed and went away from his Seat where he did sit from Eternity, in or at the Time of the Creation of this World? O no; that cannot be, for though He would himself do so, He cannot do it, for He himself is All: And as little as a Member of the Body can be rent off from itself, so little can God also be divided, rent, or separated from being every where.

46. But that there are so many Formings, Figurings, or Framings in him, is caused by his eternal Birth or Geniture, which first is threefold, and out of or from that Trinity, or Ternary, it generates itself infinitely, or immensely, inconceivably.

47. Of these Births or Genitures, I will here write, and show to the Children of the last World, what God is: not out of any Boasting or Pride, thereby to disgrace or reproach any Body! no, the Spirit will instruct thee meekly and friendly, as a Father does his Children; for the Work is not from my fleshly Reason, but the Holy Ghost's dear Revelation, or breaking through in the Flesh.

48. In my own Faculties or Powers I am as blind a Man as ever was, and am able to do nothing, but in the Spirit of God my innate Spirit sees through ALL, but not always with long Stay or Continuance, only when the Spirit of God's Love breaks through my Spirit, then is the animated or foulish Birth or Geniture and the Deity one Being, one Comprehensibility, and one Light.

49. Am I alone only so? No, but all Men are so, be they Christians, Jews, Turks, or Heathens; in whomsoever Love and Meekness is, in them is also the Light of God. If thou sayest, No, this is not so;

Consider,

50. Do not the Turks, Jews, and Heathens live in the same Body, or Corporeity, wherein thou livest, and make use of that Power and Virtue of the same Body, which thou usest; moreover, they have even the same Body which thou hast, and the same God which is thy God, is their God also?

51. But thou wilt say: They know him not; also they honour him not.

Answer.

52. Yes, dear Man, now boast thyself that thou hast hit it well! thou knowest God indeed above others. Behold, thou blind Man, wherever Love rises up in Meekness, there the Heart of God rises up. For the Heart of God is generated in the meek Water of the kindled Light, be it in Man, or any where else without Man; it is every where generated in the Center, between the outermost and innermost Birth or Geniture.

53. And whatsoever thou dost but look upon, there is God, but the Comprehensibility stands in this World, in the Wrath, which the Devil has kindled; and in the hidden Kernel, in the Midst or Center of the Wrath, the Light or Heart of God is generated, incomprehensibly as to the Wrath, and so each of them remains in its Seat.

54. Yet notwithstanding, I do no Way approve or excuse the Unbelief of the Jews, Turks, and Heathens, and their stiff-necked Stubbornness, and their fierce Wrath, furious Malice, and Hatred against the Christians. No these Things are mere Snares of the Devil, whereby he allures Men to Pride, Covetousness, Envy, and Hatred, that he may kindle in them the hellish Fire: Neither can I say, that these four Sons of the Devil are not domineering in Christendom, nay indeed in every Man.

55. Now thou sayest: What then is the Difference between Christians, Jews, Turks, and Heathens?

Answer.

56. Here the Spirit opens both Doors and Gates; if thou wilt not see, then be blind.

57. 1. The first Difference is, which God has always held and maintained, that all those who know what God is, and how they should serve him, that they should be able by their Knowledge to press through the Wrath into God's Love, and overcome the Devil: But if they do it not, then they are no better than those that know it not.

58. But if he that knows not the Way, presses through the Wrath into the Love, then is he like him who pressed through by his Knowledge. But those that persevere in the Wrath, and wholly kindle it in themselves, they are all alike, one and the other, be they Christians, Jews, Turks, or Heathens.

59. Or what dost thou suppose it is, wherewith Man can serve God?

60. If thou wilt dissemble with Him, and adorn or magnify thy Birth, then I suppose thee to be a very fine Angel indeed: But he that has Love in his Heart, and leads a merciful, meek, and lowly-minded Life, and fights against Malice and Hatred, and presses through the Wrath of God into the Light, he lives with God, and is one Spirit with God.

61. For God needs no other Service, but that his Creature, which is in His Body, does not slide back from Him, but be holy, as He is.

62. Therefore, also God gave the Law to the Jews, that they should diligently study and endeavour after meek Holiness and Love, that thereby all the World might have them for their Looking-glass or Mirror. But when they grew proud, and boasted in their Birth, instead of entering into Love, they turned the Law of Love into Sharpness of Wrath; then God removed their Candlestick, and went to the Heathens.

63. II. Secondly, There is this Difference betwixt the Christians, Jews, Turks, and Heathens, that the Christians know the Tree of Life, which is *CHRISTUS*, CHRIST, who is the Prince of our Heaven and of this World, and rules in all Births or Genitures as a King in God his Father, and Men are his Members.

64. And now Christians know how they may, by the Power of this Tree, press out from their Death through his Death, to him into his Life, and reign and live with him, wherein they also with their pressing through with their new Birth, out from this dead Body, may be, and are with him in Heaven.

65. And though the dead Body is in the Midst or Center of Hell among all the Devils, yet, notwithstanding, the new Man reigns with God in Heaven, and the Tree of Life is to them a strong Gate, through which they enter into Life: But of this thou shalt find more largely in its proper Place.

Now observe,

66. *Moses* writes, that God said; *Let there be Lights in the Firmament of Heaven, which should therein give a Light to the Earth, and divide or distinguish Day and Night, also make Years and Times or Seasons.*

67. This Description shows, that the first Writer did not know what the Stars are, though he was capable of understanding the Right, or Law of God, and has taken hold on the Deity at the Heart, and looked upon or had respect to the Heart, to consider what the Heart and Kernel of this Creation is; and the Spirit

kept the astral and outermost dead Birth or Geniture hid from him, and did only drive him in Faith to the Heart of the Deity.

68. Which is also the principal Point most necessary for Man: For when he lays hold on true Faith, then he presses through the Wrath of God, through Death into Life, and reigns with God.

69. But seeing Men now at the End of this Time do listen and long very much after the Root of the Tree, through which Nature shows, that the Time of the Discovery of the Tree is at Hand, therefore the Spirit will show it to them. And the whole Deity will reveal itself, which is the Day-Spring, Dawning, or Morning-redness, and the Breaking-forth of the great Day of God, in which, whatsoever is generated from Death, to the Regeneration of Life, shall be restored and rise again.

70. Behold, when God said, *Let there be Light*, then the Light in the Powers of Nature, or the seven Spirits of God, rose up, and the Firmament of Heaven, which stands in the Word, in the Heart of the Water, between the astral and outermost Birth or Geniture, was closed or shut up, by or with the Word and Heart of the Water, and the astral Birth is the Place of the Parting-mark or Limit, which stands half in Heaven, and half in the Wrath.

71. For from or out of that half Part of the Wrath, the dead Birth generates itself continually, and out of the other half Part, which reaches with its innermost Degree, even into the innermost Heart and Light of God, the Life generates itself now continually through Death, and yet the astral Birth or Geniture is not two, but one Body.

72. But when in these two Days the Creation of Heaven and of Earth was compleated, and that the Heaven was made in the Heart of the Water, for a Difference or Distinction between the Light of God, and the Wrath of God, then on the third Day, through the Terror or Crack of the Fire-flash, which rose up in the Heart of the Water, and presses through Death, incomprehensibly as to Death, there sprung up all Manner of Ideas, Forms, and Figures, as was done before the Time of the kindled Wrath.

73. But seeing the Water, which is the Spirit of the astral Life, stood in the Midst or Center of Wrath, and also in Death, thereupon also every Body formed itself as the Birth or Geniture to Life and Mobility was.

Of the Earth.

74. But now the Earth was the Salitter, which was cast up out of the innermost Birth, and stood in Death: But when the Fire-flash, through the Word, rose up in the Water, then it was a Terror or Crack, from which existed the Mobility in Death; and that Mobility in all the seven Spirits, is now the astral Birth or Geniture.

The Depth. Understand this right.

75. Now when on the third Day the Fire-flash in the Water of Death had kindled itself, then the Life pressed forth quite through the dead Body of the Water and of the Earth.

76. But yet the dead Water and Earth comprehend no more than the Flash, or Terror, or Crack of the Fire, through which their Mobility exists: But the Light which rises up very softly, gently, or meekly in the Fire-flash, that neither the Earth, nor the dead Water can comprehend.

77. But it retains its Seat in the Kernel, which is the Unctuosity or Fatness, or the Water of Life, or the Heaven; for it is the Body of Life, which the Death cannot comprehend, and yet it rises up in the Death.

78. Neither can the Wrath take hold of it or apprehend it, but the Wrath remains in the Terror or Crack of the Fire-flash, and makes the Mobility in the dead Body of the Earth and the Water.

79. But the Light presses in very gently after, and forms the Birth, which through the Terror or Crack of the Fire flash has got its compacted Body.

Of the Growths or Vegetables of the Earth.

80. When now the wrathful Fire-flash awakened, and rouzed up the Spirits of Nature, which stand in Death in the Earth, and made them moveable by its fierce Terror or Crack, then the Spirits begun, according to their peculiar divine Right, to generate themselves, as they had done from Eternity, and form, figure, or frame a Body together, according to the innate instant Qualities of that Place.

81. Now that Kind of Salitter which in the Time of the Kindling of the Wrath died in Death, as it did qualify or operate at that Time, in the innate instant Life

of the seven Spirits of God, so also it did rise again in the Time of the Regeneration in the Fire-flash, and is not become any new Thing, but only another Form of the Body, which stands in the Comprehensibility or Palpability in Death.

82. But now the Salitter of the Earth and of the Water is no more able to change or alter itself in its dead Being, and show forth itself infinitely, as it did in the heavenly Place or Seat; but when the qualifying or fountain Spirits form the Body, then it rises up in the Power and Virtue of the Light. And the Life of the Light breaks through the Death, and generates to it another Body out of Death, which is not conformable to, or of the Condition of the Water, and the dead Earth also it does not get their Taste and Smell, but the Power of the Light presses through, and tempers or mixes itself with the Power of the Earth, and takes from Death its Sting, and from the Wrath its poisonous venomous Power, and presses forth up together in the Midst or Center of the Body, in the Growth or Vegetation, as a Heart thereof.

83. And herein sticks now the Kernel of the Deity in the Center in its Heaven, which stands hidden in the Water of Life, if thou canst now apprehend or lay hold of it.

Of the Metals in the Earth.

84. The Metals have the same Substance, Condition, and Birth or Geniture, as the Vegetables upon the Earth have. For the Metals or mineral Oars, at the Time of the Kindling of the Wrath in the innate instant Wheel of the seventh Nature-Spirit, stood in the Fabrick, Work or Operation of the Love, wherein the meek Beneficence or Well doing generates itself behind the Fire-flash; wherein the holy Heaven stands, which in this Birth or Geniture, when the Love is predominant, presents or shows forth itself in such a gracious, amiable, and blessed Clarity or Brightness, and in such beauteous Colours, like Gold, Silver, and precious Stones.

85. But Silver and Gold in the dead Palpability or Tangibility are but as a dark Stone, in Comparison of the Root of the heavenly Generating; but I set it down here only, that thou mayest know from whence it has its Original.

86. But seeing it has been the most excellent rising up, and generating, in the holy heavenly Nature, therefore also it is loved by Man above all other in this

World. For Nature has indeed wrote in Man's Heart, that it is better than other Stones and Earth but Nature could not reveal or manifest to him the Ground thereof, from whence it is come or proceeded, whereby now thou mayest observe the Day-spring or Morning-redness.

87. There are many several Sorts of mineral Oars, according as the Salitter in Nature's Heaven was predominant at its Rising up in the Light of Love: For every qualifying or radical Spirit in the heavenly Nature contains the Property or Kind of the qualifying or fountain Spirits, for it is ever infected, or affected with the other, from whence the Life and the unsearchable Birth or Geniture of the Deity exists: But yet it is predominant as to its own Power, and that is its own Body, from whence it has the Name.

88. But now every qualifying or fountain Spirit has the Property of the whole or total Nature, and its Fabrick or Work, at the Time of the Kindling of the Wrath, was together also incorporated in Death; and out of every Spirit's Fabrick or Work, Earth, Stones, mineral Oars, and Water came to be.

89. Therefore, also in the Earth there are found, according to the Quality of each Spirit, mineral Oars, Stones, Water, and Earth; and therefore, it is that the Earth is of so many various Qualities, all as each qualifying or fountain Spirit, with its innate instant Birth or Geniture, was at the Time of the Kindling.

90. Nature has likewise manifested or revealed so much to Man, that he knows how he may melt away the strange or heterogeneous Matter from every qualifying or fountain Spirit's strange infected innate Birth or Geniture; whereby that qualifying or fountain Spirit might remain Chief in its own Primacy.

91. You have an Example of this in Gold, and in Silver, which you cannot make to be pure or fine Gold or Silver, unless it be melted seven Times in the Fire. But when that is done, then it remains in the middle or central Seat in the Heart of Nature, which is the Water, sitting in its own Quality and Colour.

92. I. First, the astringent Quality, which holds the Salitter captive in the hard Death, must be melted away, which is the gross stoney Dross.

93. II. Then secondly, the astringent Death of the Water is to be separated, from which proceeds a poisonous venomous Water of Separation or Aquafortis, which stands in the Rising up of the Fire-flash in Death, which is the evil Malignant, even the very worst Source of all in Death, even the astringent and

bitter Death itself; for this is the Place where the Life, which exists in the sweet Water, died in Death: And that separates itself now in the second Melting.

94. III. Thirdly, the bitter Quality, which exists in the Kindling of the Water in the Fire-flash, is melted away, for that is a Rager, Raver, Tyrant, and Destroyer. Also no Silver nor Gold can subsist, if that be not killed or mortified, for it makes all dry and brittle, and presents or shows forth itself in several Colours for it rides through all Spirits, assuming the Colours of all Spirits.

95. IV. Fourthly, the Fire-Spirit also, which stands in the horrible Anguish and Pangs of Life, must be also melted away, for it is a continued Father of the Wrath, and out of or from that is generated the hellish Woe.

96. Now when the Wrath of these four Spirits is killed, then the mineral oary Salitter stands in the Water like a tough Matter, and looks like that Spirit which is predominant in the mineral Ore; and the Light, which stands in the Fire, colours it or tinctures, according to its own Quality, be it Silver, or Gold.

97. And now this Matter in the fourth Melting looks like Silver or Gold, but it is not yet fixed, nor is it tough or malleable, and pure enough; its Body indeed is subsistent, but not the Spirit.

98. V. Now when it is melted a fifth Time, then the Love-Spirit rises up in the Water through the Light, and makes the dead Body living again, so that the Matter, which remained in the first four Meltings, gets Power or Strength again, which was the proper own of that qualifying or fountain Spirit, which was predominant in this mineral Oar.

99. VI. Now when it is melted the sixth Time, then it grows somewhat harder, and then the Life moves, which is risen up in the Love, and stirs itself. And from this Stirring exists the Tone in the Hardness, and the mineral Ore gets a clear Sound, for the hard and dead Beating, or Noise of the bitter fiery Matter, is gone away.

100. In this sixth Melting, I hold to be the greatest Danger for Chemists about the preparing of their Silver and Gold. For there belongs, and is required, a very subtile Fire for it, and it may soon be burnt and made dead or deaf; and it becomes very dim or blind, if the Fire be too cold.

101. For it must be a middle or mild Fire, to keep the Spirit in the Heart from rising, it must be gently Simpering, then it gets a very sweet and meek ringing

Sound, and continually rejoices, as if it should now be kindled again in the Light of God.

102. But if the Fire be too hot in the fifth and sixth Melting, then the new Life, which has generated itself in the Love in the Rising up of the Light's Power out of the Water, is kindled again in the Fierceness in the Wrath-fire, and the mineral Ore becomes a burnt Scum and Dross, and the Chemist has Dirt instead of Gold.

103. VII. Now when it is melted the seventh Time, then there belongs and is required yet a more subtile Fire, for therein the Life rises up, and rejoices in the Love, and will show forth itself in Infinity, as it had done in Heaven before the Time of the Wrath.

104. And in this Motion it grows unctuous or fat, and luscious or luxuriant; it increases and spreads itself, and the highest Depth generates itself very joyfully out of or from the Heart of the Spirit, just as if it would begin an angelical Triumph, and present or show forth itself infinitely in divine Power and Form, according to the Right of the Deity: And thereby the Body gets its greatest Strength and Power, and the Body colours, or tinctures itself with the highest Degree, and gets its true Beauty, Excellence, and Virtue.

105. And now, when it is almost made, then it has its true Virtue and Colour, and there is only one Thing wanting, that the Spirit cannot elevate itself with its Body into the Light, but must remain to be a dead Stone; and though indeed it be of greater Virtue than other Stones, yet the Body remains in Death.

106. And this now is the earthly God of blind Men, which they love and honour, and leave the living God, who stands hidden in the Center, sitting in his Seat. For the dead Flesh comprehends only a dead God, and longs also only after such a dead God. But it is such a GOD, as has thrown many Men headlong into Hell.

107. Do not take me for a Chemist, for I write only in the Knowledge of the Spirit, and not from Experience. Though indeed I could here show something else, *viz.* in how many Days, and in what Hours these Things must be prepared; for Gold cannot be made in one Day, but a whole Month is requisite for it.

108. But it is not my Purpose to make any Trial at all of it, because I know not how to manage the Fire; neither do I know the Colours or Tinctures of the qualifying or fountain Spirits in their outermost Birth or Geniture, which are

two great Defects; but I know them according to (another,) or the regenerate Man, which stands not in the Palpability.

109. At the Description of the SUN you will find more and deeper Things concerning it: My Intention is only to describe the whole or total Deity, as far as I am capable in my Weakness to apprehend, *viz.* how that is in Love and Wrath, and how it generates itself now at present in this World. You shall find more concerning Gems and precious Stones at the Description of the seven Planets.

The Twenty-third Chapter.

Of the Deep above the Earth.

1. WHEN Man beholds the Deep above the Earth, he sees nothing but Stars and Clouds of Water, and then he thinks, sure there must be another Place, where the Deity presents or shows forth itself, together with the heavenly and angelical Government: He will needs have the Deep together with its Regimen or Dominion separated from the Deity; for there he sees nothing but Stars; and the Regimen or Dominion between, is Fire, Air, and Water.

2. Then presently he thinks God has made this thus, out of or from his predestinate Purpose, out of nothing: How then can God be in this Being? Or, can that be God himself? He continually imagines, that this is only a House, wherein God rules and dwells by his Spirit. God cannot be such a God, whose Being consists in the Power of this Government, or Dominion.

3. Many will dare to say, What Manner of God would that be, whose Body, Being, and Power or Virtue, stands or consists in Fire, Air, Water and Earth?

4. Behold! thou unapprehensive Man, I will show thee the true Ground of the Deity. If this whole or universal Being be not God, then thou art not God's Image. If he be any other, or strange God, then thou hast no Part in him: For thou art created out of this God, and livest in this very God, and this very God continually gives thee Power or Virtue, and Blessing, also Meat and Drink out of himself, also all thy Knowledge stands in this God, and when thou diest, then thou art buried in this God.

5. Now, if there be any other or strange God without, and besides this God, who then shall make thee living again out of this God, in whom thou shalt be

departed and turned to Dust? How shall that strange God, out of whom thou art not created, and in whom thou didst never live, bring thy Body and Spirit together again?

6. Now if thou art of any other Matter than God himself, how canst thou then be his Child? Or how can the Man and King Christ be God's bodily or corporeal Son, whom he has generated or begotten out of his Heart?

7. Now, if his Deity be another Being, Substance, or Thing, than his Body, then there must be a twofold Deity in him; his Body would be of or from the God of this World, and his Heart would be of or from the unknown God.

8. O, thou Child of Man! open the Eyes of thy Spirit, for I will show thee here the right and real proper Gate of the Deity, as indeed that very one only God will have it.

9. Behold! that is the true one only God, out of whom thou art created, and in whom thou livest; and when thou beholdest the Deep and the Stars, and the Earth, then thou beholdest thy God, and in that same thou livest, and also art, or hast thy Being therein, and that same God governs or rules thee also, and out of or from that same God also thou hast thy Senses and thou art a Creature out of or from him and in him; else thou hadst been nothing, or wouldst never have been.

10. Now perhaps thou wilt say; I write in a heathenish Manner. Hearken and behold! observe the distinct Understanding, how all this is so: for I write not heathenishly, or barbarously, but philosophically: neither am I a Heathen, but I have the deep and true Knowledge of the one only great God, who is ALL.

11. When thou beholdest the Deep, the Stars, the Elements, and the Earth, then thou comprehendest not with thy Eyes the bright and clear Deity, though indeed it is there and in them: but thou seest and comprehendest with thy Eyes, first Death, and then the Wrath of God, and the hellish Fire.

12. But if thou raisest thy Thoughts, and considerest where God is, then thou apprehendest the astral Birth or Geniture, where Love and Wrath move one against another. But when thou drawest up the Faith in God, who rules in Holiness in this Government or Dominion, then thou breakest through Heaven, and apprehendest or layest hold on God at his holy Heart.

13. Now when this is done, then thou art as the whole or total God is, who himself is Heaven, Earth, Stars, and the Elements, and hast also such a Regimen

or Dominion in thee, and art also such a Person, as the whole God in the Place of this World is.

14. Now thou sayest: How shall I understand this? For the Kingdom of God and the Kingdom of Hell and of the Devil are distinct one from another, and cannot be one Body. Also the Earth and Stones are not God; nor the Heaven, Stars and Elements; much less can a Man be God; for if so, he could not be rejected by God. Here I will tell thee the Ground of all by Degrees, one Thing after another; therefore, keep the Question in Mind.

Of the astral Birth or Geniture, and of the Birth or Geniture of God.

15. Before the Times of the created Heavens, the Stars and the Elements, and before the Creation of Angels, there was no such Wrath of God, no Death, no Devil, no Earth nor Stones, neither were there any Stars. But the Deity generated itself very meekly and lovingly, and formed, framed, and figured itself in Ideas, Shapes, and Images, which were incorporated according to the qualifying or fountain Spirits in their generating, wrestling, and rising up, and passed away again also through their Wrestling, and figured or framed themselves into another Form or Condition, all according to the Primacy or Predominance of each qualifying or fountain Spirit, as you may read before.

16. But observe here rightly the earnest and severe Birth or Geniture, out of which the Wrath of God, Hell and Death, are come to be, which indeed have been from Eternity in God, but not accensible nor capable of being elevated.

17. For the whole or total God stands in seven Species or Kinds, or in a sevenfold Form or Generating; and if these Births or Genitures were not, then there would be neither God, nor Life, nor Angel, nor any Creature.

18. And these Births or Genitures have no Beginning, but have so generated themselves from Eternity; and as to this Depth, God himself knows not what He is: For He knows no Beginning of Himself, also he knows not any Thing that is like Himself, as likewise He knows no End of Himself.

19. These seven Generatings in all are none of them the first, the second, or the third, or last, but they are all Seven, every one of them, both the first, second, third, fourth, and last. Yet I must set them down one after another, according to a creaturely Way and Manner, otherwise thou couldst not

understand it: For the Deity is as a Wheel with seven Wheels made one in another, wherein a Man sees neither Beginning nor End.

Now observe,

20. I. First, there is the astringent Quality, which is always generated from the other six Spirits, which in itself is hard, cold, sharp like Salt, and yet far sharper. For a Creature cannot sufficiently apprehend its Sharpness, seeing it is not singly and alone in a Creature; but according to the Manner and Kind of the kindled hellish Quality, I know how it is: This astringent sharp Quality attracts or draws together, and in the divine Love holds or retains the Forms and Images, and dries them so, that they subsist or are fixed.

21. II. The second Generating is the sweet Water, which is generated also out of all the six Spirits: for it is the Meekness, which is generated out of the other six, and presses itself forth in the astringent Birth or Geniture, and always kindles the astringent again, and then quenches and mitigates it, that it be not too much astringent, as it might be in its own Sharpness, if it was not for the Water.

22. III. The third Generating is the Bitterness, which exists out of the Fire in the Water; for it rubs and vexes itself in the astringent and sharp Coldness, and makes the Coldness moveable, from whence Mobility exists.

23. IV. The fourth Generating is the Fire, which exists from the Mobility or Rubbing in the astringent Spirit, and that is now sharp Burning, and the Bitter is Stinging and Raging. But when the Fire-Spirit rubs itself thus ragingly in the astringent Coldness, then there is an anxious horrible Quaking, Trembling, and sharp opposite contentious Generating.

Observe here the Depth.

24. *I speak here as to the Kind and Manner of the Devil, as if the Light of God had not yet kindled itself in these four Kinds; and as if the Deity had a Beginning: I can no other or nearer Way offer it to your Judgment, that you may understand it.*

25. In this fourth Rubbing is a very hard, and most horrible sharp and fierce Coldness, like a refined, melted, and very cold Salt-water, which yet is not

Water, but such a hard Kind of Power and Virtue, as is like Stones.

26. There is also therein a Raging, Raving, Stinging, and Burning, and that Water is continually as a dying Man, when Body and Soul are parting asunder, a most horrible Anxiety, a woeful painful Birth or Geniture.

27. O Man! Here consider thyself, here thou seest, from whence the Devil and his fierce wrathful Malice has its Original, as also God's Wrath, and the hellish Fire, also Death and Hell, and eternal Damnation. Ye Philosophers, observe that!

28. Now when these four Generatings rub themselves one upon another, then Heat gets the Primacy and Predominance, and kindles itself in the sweet Water, and then instantly the Light rises up.

Understand this rightly.

29. When the Light kindles itself, then the Fire-Terror or Crack comes forth first, as when you strike upon a Stone, the Fire-Crack is first, and then the Light first conceives itself from the Fire-Crack.

30. Now the Fire-Crack in the Water goes through the astringent Quality, and makes it moveable, but the Light generates itself in the Water, and becomes shining Light, and is an impalpable, meek, and most richly loving Being, which neither I nor any other Creature can sufficiently write or speak of, but I stammer only like a Child, which would fain learn to speak.

31. That same Light is generated in the Midst or Center out of these four Species, out of the Unctuosity or Fatness of the sweet Water, and replenishes the whole Body of this Generating. But it is such a meek, pleasing, well-doing, good-smelling, and well-tasting Relish, that I know no Similitude to liken it to, but where Life is generated in the Midst or Center of Death; or as if a Man did sit in a huge scorching hot flaming Fire, and was suddenly snatched out from thence, and set in such a very exceeding easy Place of Refreshment, where instantly all the smarting scalding Pains, which he felt before by the Burning of the Fire, should suddenly pass away, and he be put into such a pleasing Temper and Soundness. Just so the Generating of the four Kinds or Species are set, or put into such a soft and meek Welldoing, and Refreshment, as soon as the Light rises up in them. *Thou must understand me here right.*

32. I write, and mean it, in a creaturely Kind and Manner, as if a Man had been the Devil's Prisoner, and was suddenly removed out of the hellish Fire into the Light of God.

33. For the Light has had no Beginning in the Generating of God, but has shined or given Light so from Eternity in the Generating, and God himself knows no Beginning therein.

34. Only the Spirit here sets open for thee the Gates of Hell, that thou mayest see what is the Condition of the Devils and of Hell, and what the Condition of Man is, when the divine Light extinguishes in him, so that he sits in the Wrath of God, and then he lives in such a Generating, in such an Anguish, Smarting, Pains, Woe and Misery.

35. Neither can I declare it unto thee in any other Manner; for I must write so, as if the Generating, or Geniture of God had or took a Beginning, when Things came to be thus; but I write here really true, and precious dear Words, which the Spirit alone understands.

Now observe the Gates of God.

36. The Light, which generates itself from the Fire, and becomes shining in the Water, and replenishes or fills the whole Geniture, and enlightens it, and mitigates it, that is the true Heart of God, or Son of God; for he is continually generated out of the Father, and is another Person than the Qualities and Geniture of the Father.

37. For the Generating, or Geniture of the Father cannot catch or comprehend the Light, and use it to its Generating, but the Light stands by itself, and is not comprehended by any Geniture, and it replenishes and enlightens the whole Geniture, *viz.* the only begotten Son of the Father. And this Light I call, in the human Birth or Geniture, the animated or soulish Birth, ["understand the Image, which budded forth out of the Essences of the Soul, according to the Similitude of God;"] or the Soul's Birth or Geniture which qualifies, mixes, or unites with this animated or soulish Birth or Geniture of God; and herein is Man's Soul one Heart with God; but that is when it stands in this Light.

38. V. The fifth Generating in God, is when this Light thus very gently, mildly, and amiably presses through the first four Births or Generatings, and

then it brings along with it the Heart, and most pleasant lovely Power and Virtue of the sweet Water, and so when the sharp Births or Genitures taste of it, then are they very meek, and richly full of Love, and it is as if continually the Life did rise up in and from Death.

39. There each Spirit tastes of the other, and gets more new Strength and Power, for the astringent Quality grows now very pliable and yielding, because it is mitigated by the Power of the Light that springs out of the sweet Water, and in the Fire the meek Love rises up, for it warms the Coldness, and the sweet Water makes the sharp Taste very pleasant, lovely, and mild.

40. And so in the sharp and fiery Births or Generatings, there is nothing but a mere Longing of Love, a Tasting, friendly affecting, gracious, amiable, and blessed Generating; there is nothing but mere Love, and all Wrath and Bitterness in the Center is bolted up as in a strong Hold. This Generating is a very meek beneficial Welldoing, and the bitter Spirit now is the living Mobility.

41. VI. Now the sixth Generating in God, is when the Spirits in their Birth or Geniture thus taste one of another, for then they become very full of Joy: For the Fire-flash, or the Sharpness out of or from the Birth or Geniture, rises up aloft, and moves as the Air in this World does.

42. For when one Power or Virtue touches the other, then they taste one another, and become very full of Joy; for the Light becomes generated out of all the Powers, and presses again through all the Powers; whereby and wherein the *rising* Joy generates itself, from whence the Tone or Tune exists.

43. For from the Touching and Moving, the living Spirit generates itself, and that same Spirit presses through all Births or Generatings, very inconceivably and incomprehensibly to the Birth or Geniture, and is a very richly joyful, pleasant, lovely Sharpness, like melodious sweet Music.

44. And now when the Birth generates, then it conceives, or apprehends the Light, and speaks, or inspires it again into the Birth or Geniture through the moving Spirit. And this moving Spirit is the Third Person in the Birth or Geniture of God, and is called God the Holy Ghost.

45. VII. The seventh Generating is, and keeps its Birth or Geniture, and Forming, in the Holy Ghost, and so when that goes through the sharp Births or Genitures, then it goes forth with the Tone, and so forms and images all manner

of Figures, all according to the Wrestling of the sharp Births, or Genitures one with another.

46. For they wrestle in the Birth or Geniture continually one with another, like a loving Play or Scene, and according as the Birth or Geniture is with the Colours and Taste in the Rising up, so are the Figures also imaged.

47. And this Birth or Geniture now is called GOD the Father, Son, and Holy Ghost: And neither of them is the first, and neither of them is the last; though I make a Distinction, and set the one after the other, yet neither of them is the first or the last, but they have all been from Eternity thus seated in the same Equality of Being.

48. I must write by this Way of Distinction, that the Reader may understand it; for I cannot write mere heavenly Words, but must write human Words. Indeed, all is rightly, truly, and faithfully described: But the Being of God consists only in Power, and the Spirit only comprehends it, and not the dead or mortal Flesh.

49. And thus thou mayest understand what manner of Being the Deity is, and how the three Persons in the Deity are. Thou must not liken the Deity to any Image; for the Deity is the Birth or Geniture of all Things. And if there were not in the first four Species or Kinds the sharp Birth or Generating, then there would be no Mobility, neither could the Light kindle itself, and generate the Life.

50. But now this sharp Birth or Geniture is the Original of Mobility and of Life, as also of the Light, from whence exists the living and rational Spirit, which distinguishes, forms, and images all in this Generating.

51. For the astringent cold Birth or Geniture is the Beginning of all Things, which is astringent, severe, contracting, and retentive, and forms and contracts the Birth together, and makes the Birth thick or solid, so that out of it Nature comes to be and hence Nature and Comprehensibility has its Original in the whole Body of God.

52. Now this Nature is as a dead unintellectual Being, and stands or consists not in the Power of the Birth or Geniture, but is a Body, wherein the Power generates.

53. But it is the Body of God, and has all Power as the whole Geniture has, and the generating Spirits take their Strength and Power out of, or from the

Body of Nature, and continually generate again, and the astringent spirit continually compacts or draws it together, and dries it; and thus the Body subsists, and the generating Spirits also.

54. Now the other Birth or Geniture is the Water, which takes its Original in the Body of Nature.

55. Now when the Light shines through the astringent contracted Body of Nature, and mitigates it, then the mild beneficent Well-doing generates itself in the Body, and then the hard Power grows very mild, and melts as Ice in the Heat of the Sun, and is extenuated or rarefied as Water is in the Air, and yet the Stock of Nature as to the heavenly Comprehensibility remains standing.

56. For the astringent and Fire-spirit holds it fast, and the meek Water, which melts from the Body of Nature in the Kindling of the Light, that goes through the severe and earnest, cold and fiery Birth or Geniture, and is very sweet, pleasant, and lovely.

57. Whereby now the earnest and austere Birth or Geniture is refreshed; and when it tastes thereof, it grows capable to be raised up, and rejoices, and also is a joyful rising up, wherein the Life of Meekness generates itself.

58. For this is the Water of Life, wherein the Love in God, as also in Angels and Men, generates itself: For it is all of one Sort of Power, Virtue, and Birth or Geniture.

59. And now when the Births or Genitures of the Powers taste the Water of Life, then they quake or tremble for very Love-Joy, and that Trembling or Moving, which rises up in the Midst or Center of the Birth or Geniture, is bitter. For it rises up swiftly out of the Birth, when the Water of Life comes into the Birth or Geniture, like a joyful Leaping or Springing up of the Birth.

60. But seeing it rises up so swiftly, that the Birth elevates itself so suddenly before it be fully affected with the Water of Life, thereupon that Terror or Crack keeps its Bitterness which it has out of or from the austere Birth for the Beginning or inceptive Birth or Geniture is very austere, cold, fiery, and astringent.

61. Therefore, also is the Terror or Crack now so swelling and trembling; for it moves the whole Birth, and rubs itself therein, till it kindles the Fire in the hard Fierceness, from whence the Light takes its Original. And then the trembling Crack becomes enlightened with the Meekness of the Light, and goes

in the Birth or Geniture up and down, and cross-ways, both upwards and downwards, like a Wheel made with seven Wheels one in another.

62. In this pressing through and turning about exists the Tone, according to the Quality of each Spirit; and always one Power affects the other, for the Powers are as loving Brethren in one Body; and the Meekness rises up; and the Spirit generates and shows itself infinitely.

63. For that Power, which in the Turning about shows itself the Strongest in the Generating, according to that Power, Manner, and Colour, the Holy Ghost also images, shapes, or frames the Figures in the Body of Nature.

64. Thus thou seest, that none of the Powers is the first, also none the second, third, fourth, or last; but the last generates the first, as well as the first the last, and the middlemost takes its Original from the last, as also from the first, as well as from the second, third, or any of the rest.

65. Thou seest also, that Nature cannot be distinguished from the Powers of God, but is all one Body.

66. The Deity, that is, the holy Power of the Heart of God, is generated in Nature, and so also the Holy Ghost exists or goes forth out of the Heart of the Light continually, through all the Powers of the Father, and figures all, and images or frames all.

67. This Birth or Geniture is now in three distinct Parts, every one being several and total, and yet neither of them is divided asunder from the other.

The Gate of the Holy Trinity.

68. The whole Birth or Geniture, which is the Heaven of all Heavens, as also this World, which is in the Body of the whole, as also the Place of the Earth and of all Creatures, and whatever thou canst think on, all that together is God the Father, who has neither Beginning nor End, and wheresoever and whatsoever thou thinkest upon, even in the smallest Circle that can be imagined, is the whole Birth or Geniture of God, perfectly, incessantly, and irresistibly.

69. But if in a Creature, or in any Place, the Light be extinguished, then is the austere Birth or Geniture there, which lies hid in the Light in the innermost Kernel: And this now is one Part.

70. The Second Part, or the second Person, is the Light, which is continually generated from or out of all Powers, and enlightens again all the Powers of the Father, and has the Fountain of all Powers; but is therein distinguished from the Father as a singular *Person* in that it cannot comprehend the Birth or Geniture of the Father, and yet is the Father's Son, which is always generated from or out of the Father: An Instance whereof you have in all the kindled Fires in this World; do but consider of it.

71. And the Father loves this his only begotten or innate Son therefore so heartily, because he is the Light and the meek beneficent Well-doing in his Body, through whose Power the Father's Joy and Delight rises up.

72. Now these are two Persons, and neither of them can apprehend, retain, or comprehend the other, and the one is as great as the other; and if either of them were not, the other could not be neither.

73. Observe here, ye Jews, Turks, and Heathens, for it concerns you to you here are opened the Gates of God, harden not yourselves, for now is the acceptable Time.

74. You are not forgotten of God at all, but if you convert, then the Light and Heart of God will rise up in you, as the bright Sun at Noon-day.

75. This I write in the Power and perfect Knowledge of the great God, and I understand his Will herein very well. For I live and am in him, and spring up with this Work and Labour out of his Root and Stock, and it must be so: Only take thou Heed, if thou blindest thyself, then there is no Remedy more; neither canst thou say, thou knewest not of it, therefore arise, for the Day breaks!

76. The third Diversity, or the third Person in the Being of God, is the moving Spirit, which exists from the rising up in the Terror or Crack, where Life is generated, which now moves in all Powers, and is the Spirit of Life, and the Powers can no more comprehend him, or apprehend him, but he kindles the Powers, and by his Moving makes Figures and Images, and forms them according to that kind and manner, as the wrestling Birth stands in every Place.

77. And if thou art not wilfully blind, thou mayest know, that the Air is that very Spirit, but in the Place of this World Nature is kindled therein very swelling in the Wrath-fire, which Lord Lucifer effected, and the Holy Ghost, who is the Spirit of Meekness, lies hidden therein in his Heaven.

78. Thou needest not to ask, where that Heaven is. It is in thy Heart, do but open it, the Key is here shown to thee.

79. Thus there is one God and three distinct Persons one in another, and neither of them can comprehend, or withhold, or fathom the Original of the other, but the Father generates the Son, and the Son is the Father's Heart, and his Love and his Light, and is an Original of Joy, and the Beginning of all Life.

80. And the *Holy Ghost* is the Spirit of Life, and a Former, Framer and Creator of all Things, and a Performer of the Will in God, that has formed and created out of or from the Body, and in the Body of the Father, all Angels and Creatures, and holds and forms all still daily, and is the Sharpness and the living Spirit of God. And as the Father speaks or expresses the Word out of or from his Powers, so the Spirit forms or frames them.

Of the great Simplicity of God.

81. Come on, brave Sir, upon thy brown Nag! who ridest from Heaven into Hell, and from Hell into Death, and therein the Sting of Death lies; view thyself here, thou worldly wise Man, that art full of *base* Wit, Cunning, and subtle Policy.

82. Take Notice, ye worldly wise Lawyers, if you will not come before this Looking Glass, even before the bright and clear Face of God, and view yourselves therein, then the Spirit presents to you the Birth or Geniture in the innermost astringent Circle; where Wit, Cunning, and Prudence are generated, where the Sharpness of the anxious Birth or Geniture of God is, for there your Prudence, Cunning, and deep reaching Wit are generated.

83. Now if you will be Gods, and not Devils, then make use of the holy and meek Law of God; if not, then you shall for ever eternally generate in the austere and severe Birth or Geniture of God. This says the Spirit, as the Word of God, and not of my dead or mortal Flesh.

84. Thou must know, that I do not suck it out from the dead or mortal Reason, but my Spirit qualifies, mixes, or unites with God, and proves or searches the Deity, how it is in all its Births or Genitures in its Taste and Smell: And I find, that the Deity is a very simple, pure, meek, loving and quiet Being and that the Birth of the Ternary of God generates itself very meekly, friendly, lovingly, and unanimously, and the Sharpness of the innermost Birth can never

elevate, or swell itself into the Meekness of the Ternary, but remains hidden in the Deep.

85. And the Sharpness in the hidden Secrecy is called God's WRATH; and the Being of Meekness in the Ternary or Trinity is called GOD. Here nothing goes out of, or forth from the Sharpness which perishes, or which kindles the Wrath, but the Spirits play very gently one with another, like little Children, when they rejoice one with another, where every one has his Work, and so they play one with another, and lovingly kiss and court one another.

86. Such a Work also the holy Angels exercise themselves in; and in the Ternary of God there is a very meek, pleasant, and sweet Being, where the Spirit always elevates itself in the Tone, and the one Power touches the other, as if there were pleasant melodious Hymns or Songs, and Consorts of musical Instruments plaid upon.

87. And as the rising up of the Spirits in every Place is, so the Tone also forms itself, but very meekly, and incomprehensibly to the Bodies of the Angels, but very comprehensibly to the animated or soulish Birth or Geniture of Angels: And as the Deity presents itself in each Place, so the Angels also present themselves: For the Angels were created out of this Being, and have among them their Princes of the qualifying or fountain Spirits of God, as they are in the Birth or Geniture of God.

88. Therefore as the Being of God presents or shows forth itself in the Birth or Geniture, so do the Angels also, and that Power, which at any Time has the Primacy in the Birth or Geniture of God, and rejoices out of the Heart of God in the Holy Ghost, that Power's Prince of the Angels begins also his Hymn, and jubilates with his Host or Army, now one, then suddenly another; for the Birth or Geniture of God is like a Wheel.

89. But when the Heart of God shows forth itself with its Clarity or Brightness, then there rises up the whole Host or Army of all the three Kingdoms of the Angels, and in this Rising up of the Heart of God the Man JESUS CHRIST is King and Chief. He leads the royal Chorus or Quire with all the holy Souls of Men until the last Judgment-Day. And then the holy Men are perfect Angels, and the wicked perfect Devils, and that in its Eternity.

90. Here view thyself, thou witty subtle World, and consider from whence thy Prudence, Subtilty, and Wit proceeds.

Now thou wilt say to me:

91. Dost not thou seek after deeper Subtilty than we? Thou wilt needs climb into the most hidden Secrets of God, which is not fit for any Man to undertake. We seek only after human Prudence and Subtilty, but thou wouldst be equal with God, and know all; how God is in every Thing, both in Heaven, and in Hell, in Devils, Angels and Men. Therefore, surely it is not unlawful to seek for a cunning sharp Wit, and after crafty Designs, which bring Honour, Power or Authority, and Riches.

A Reply.

92. If thou climbest up this Ladder on which I climb up into the Deep of God, as I have done, then thou hast climbed well: I am not come to this Meaning, or to this Work and Knowledge through my own Reason, or through my own Will and Purpose; neither have I sought this Knowledge, nor so much as knew any Thing concerning it. I sought only for the Heart of God, therein to hide myself from the tempestuous Storms of the Devil.

93. But when I got in there, then this great, weighty, and hard Labour was laid upon me, which is to manifest and reveal to the World, and to make known the great Day of the LORD; and seeing they seek and long so eagerly after the Root of the Tree, to reveal to them what the whole Tree is, thereby to intimate, that it is the Dawning, or Morning-Redness of the Day, which God has long ago decreed in his Council. AMEN.

94. Thus thou seest, what God is, and how his Love and Wrath have been from Eternity, also how his Birth or Geniture is: And now thou canst not say, that thou art not in God, or dost not live in God, or that God is any strange Thing which thou canst not come at, but must confess, that where thou art, there is the Gate of God.

95. Now if thou art holy, then as to thy Soul thou art with God in Heaven; but if thou art wicked, then as to thy Soul thou art in Hell-fire.

Now observe further.

96. When God created the Angels, all of them were created wholly out of this Birth or Geniture of God; their Body was compared or incorporated out of Nature, therein their Spirit and Light generated themselves, as the Deity generated itself. And as the qualifying or fountain Spirits of God always took their Power and Strength out of or from the Body of Nature, so the Angels also, they took their Power and Strength always out of, or from the Nature of God.

97. And as the Holy Ghost in Nature forms and images, or frames all, so the Spirit of the Angels also qualified or united with the Holy Ghost, and helped to form, frame, and image all, that all might be one Heart and Will, and a mere Delight and Joy: For the Angels are the Children of the great God, which he has generated in his Body of Nature for the multiplying of the divine Joy.

98. But here thou must know, that the Bodies of Angels cannot apprehend the Birth or Geniture of God, neither does their Body understand it, their Spirit only understands it, but the Body holds still, as the Nature in God does, and lets the Spirit co-work and labour with God, and play lovingly.

99. For the Angels play before and in God, as little children play before their Parents, whereby the divine Joy is increased.

100. But when the mighty potent Prince and King Lucifer was created, he would not do so, but elevated and swelled himself, and would be God alone, and kindled the Wrath-fire in himself, and so did all his Angels also.

101. But when that was done, he roared with his kindled Fire-spirit abroad into the Nature of God, and then the whole Body in the Nature of God, as far as his Kingdom and Dominion reached, was kindled. But seeing his Light was instantly extinguished, he could no more qualify or unite with his Spirit in the two Births or Genitures, *viz.* of the Son of God, and of the Holy Spirit of God, but remained standing in the sharp Birth or Geniture of God.

102. For the Light of God, and the Spirit of God, cannot comprehend the sharp Birth or Geniture, and therefore they are two distinct Persons; and so Lord Lucifer could no more touch, see, feel, or taste the Heart of God and the Holy Spirit of God, with his austere, cold, and hard Fire-birth, but was spewed out with his Fire-spirit into the outermost Nature, wherein he had kindled the Wrath-fire.

103. And that Nature is indeed the Body of God, wherein the Deity generates itself, but the Devils cannot apprehend the meek Birth of God, which rises up in

the Light. For their Body is dead to the Light, and lives in the outermost and austere Birth or Geniture of God, wherein the Light never kindles itself again any more.

104. For their Unctuosity or Fatness in the sweet Water is burnt up, and that Water is turned into a sour Stink, wherein the Light of God can no more kindle itself, and the Light of God can no more enter into it.

105. For the qualifying or fountain Spirits of the Devils are shut up in the hard Wrath, their Bodies are a hard Death, and their Spirits are a fierce Sting of the Wrath of God, and their qualifying or fountain Spirits generate themselves continually in the innermost Sharpness, according to the sharp Law of the Deity.

106. For otherwise they cannot generate themselves, neither can they die or pass away, vanish, and be no more, but they stand in the most anguishing Birth or Geniture, and there is nothing in them but mere Fierceness, Wrath and Malice the kindled Fire-source rises from Eternity to Eternity, and they can never touch, nor see, nor apprehend the sweet and light Birth or Geniture of God any more.

Of the kindled Nature.

107. But God has therefore kindled Nature so much and so hard, and did so kindle the Burning in his Wrath therein, that he might thereby build a Dwelling-House for the Devils, and keep them Prisoners therein, in that they were the Children of Wrath, in whom he rules with his fierce Zeal or Jealousy, and they also in the Wrath of God.

The Twenty-fourth Chapter.

Of the Incorporation of the Stars.

1. NOW when the whole Body of Nature in the Extent, Space, or Circumference of this World, was benumbed or deadened, as in the hard Death, and yet that the Life was bid therein, thereupon God moved the whole Body of the Nature of this World on the fourth Day, and generated the Stars from or out

of Nature, out of the risen Light. For the Wheel of God's Birth or Geniture moved itself again, as it had done from Eternity.

2. Indeed, it had moved on the first Day, and begun the Birth or Geniture in the Body of the corrupt Nature: for on the first Day the Life separated itself from the Death, and on the second Day a Firmament was created between, and on the third Day the Life broke forth through Death. For there the Light broke forth through the Darkness, and made the dead Body of Nature to spring, flourish, and to be stirring and agile.

3. For on the third Day the Body of Nature travelled so hard in Anxiety, till the Life-Fire had kindled itself in the Death, and till the Light of Life was broke forth through the congealed Body of Death, and sprung up out of Death; but on the third Day it stood only in the fire-crack, from whence Mobility existed.

4. On the fourth Day the Light rose up, and made its Seat in the House of Death, and yet Death could not, nor cannot comprehend it. As little as the austere Birth of God, which stands in the innermost Kernel from whence Life exists, can apprehend the Meekness, and the Light of the Meekness together with the Spirit in the Meekness, so little also can the dead Darkness of this World comprehend the Light of Nature no more can the Devils neither.

5. But the Light shines through Death, and has made its royal Seat in the Midst or Center in the House of Death, and of God's Wrath, and generates to itself a Body of God out of the House of Wrath, which subsists eternally in the Love of God, incomprehensibly to the old kindled Body in the outermost Birth or Geniture.

6. Now thou wilt ask: How shall I understand this?

Answer.

7. I cannot at all write it in thy Heart, for it is not for every Man's Capacity, Understanding and Apprehension, especially where the Spirit stands in the House of Wrath, and does not qualify, operate, or unite with the Light of God. But I will show it to thee in an earthly Similitude, that thou mightest if possible get a little into a deep Sense.

8. Behold and consider a Tree; on the Outside it has a hard gross Rind or Bark, which is dead, benumbed, and without Vegetation, yet it is not quite dead, but in a Faintness or Imbecility, and there is a great Difference between it and

the Body, which grows next under the Rind or Bark. But the Body has its living Power, and breaks forth through the withered Rind, and generates many fair young Bodies or Twigs, all which stand in the old Body.

9. But the Rind is as it were dead, and cannot comprehend the Life of the Tree, but only hangs to it, and is a Cover to the Tree in which Worms harbour, which in the end destroy the Tree.

10. And thus also is the whole House of this World; the outward Darkness is the House of God's Wrath, wherein the Devils dwell, and it is rightly the House of Death, for the holy Light of God has died therein.

11. [" Understand, it stepped into its Principle, and is the outward Substantiality in "God, as it were dead in our Esteem, whereas it lives in God, but in another Source " or Quality."]

12. But the Body of this great House, which lies hid under the Shell or Rind of Darkness, incomprehensibly to Darkness, that is the House of Life, wherein Love and Wrath wrestle one with another.

13. Now the Love always breaks through the House of Death, and generates holy heavenly Twigs in the great Tree; which Twigs stand in the Light. For they spring up through the Shell or Skin of Darkness, as the Twigs do through the Shell or Bark of the Tree, and are one Life with God.

14. And the Wrath springs up also in the House of Darkness, and holds many a noble Twig captive in Death through its Infection in the House of Fierceness.

15. And this now is the Sum, or the Contents of the astral Birth or Geniture, of which I here intend to write.

16. And now it may be asked: What are the Stars? or out of what are they come to be?

17. They are the Power of the seven Spirits of God; for when the Wrath of God was kindled by the Devil in this World, then the whole House of this World in Nature, or the outermost Birth or Geniture, was as it were benumbed or chilled in Death, from whence the Earth and Stones are come to be. But when this hard Dross or Scum was driven together into a Lump or Heap, then the Deep was cleared, but was very dark, for the Light therein was dead in the Wrath.

18. But now the Body of God, as to this World, could not remain in Death, but God moved himself with his seven qualifying or fountain Spirits to the Birth or Geniture.

But thou must understand this high Thing rightly.

19. The Light of God, which is the Son of God, as also the Holy Ghost, died not, but the Light, which is gone forth from or out of the Heart of God from Eternity, and has enlightened Nature, which is generated out of the seven Spirits, that is departed or gone away from the hard corrupted Nature; from whence it is, that the Nature of this World with its Comprehensibility or Palpability has remained in Death, and cannot apprehend the Light of God, but is a dark House of Devils.

20. Upon this, on the fourth Day of the Creation, God regenerated anew the whole House of this World, with the Qualities thereof, and has placed or set the qualifying or fountain Spirits in the House of Darkness, that he might generate to himself again out of that a new Body, to his Praise, Honour, and Glory.

21. For his Purpose was, to create another angelical Host or Army out of this House, which was thus to be done. He would create an Angel, which was *Adam*, who should generate out of himself Creatures like himself, which should possess the House of the new Birth, and in the Middle of Time, their King should be generated or born out of a human Body, and possess the new-born Kingdom as a King of these Creatures, instead of the corrupted and expelled Lucifer.

22. And at the Fulness or Accomplishment of this Time, God would adorn and trim this House with its Qualities, as a royal Government, and let those very qualifying or fountain Spirits possess the whole House, that they might, in that House of Darkness and of Death, bring forth Creatures and Images again, as they had done from Eternity, till the Accomplishment or Fulfilling of the whole Host or Army of the new created Angels, which were Men. And then God would bolt and bar up the Devil in the House of Darkness in an eternal Hole, and then kindle the whole House in its own Light again, all but the very Hole, Hell, or Dungeon of the Devils.

23. Now it may be asked, Why did not God bolt him up instantly, and then he had not done so much mischief?

Answer.

24. Behold! this was God's Purpose, and that must stand, which is, he would re-edify out of the corrupted Nature of the Earth, or build again to himself an angelical Host or Army: Understand a new Body, which should subsist eternally in God.

25. It was not God's Intention at all to let the Devil have the whole Earth for an eternal Dwelling-house, but only the Death and Fierceness of the Earth, which the Devil had brought into it.

26. For what Sin had the Salitter committed against God, that it should stand totally in eternal Shame? None: It was only a Body, which must remain still, when the Devil elevated or swelled himself therein.

27. Now if he should have instantly left it to the Devil for an eternal Dwelling-house, then out of that Place a new Body could not have been built. Now what Sin had that Space, Place, or Room committed against God, that it should stand in eternal Shame? None; and therefore, that were unequal to be so.

28. Now the Purpose of God was, to make a curious excellent angelical Host or Army out of the Earth, and all Manner of Ideas, Forms, or Images. For in and upon that all should spring, and generate themselves anew, as we see in mineral Ores, Stones, Trees, Herbs and Grass, and all manner of Beasts, after a heavenly Image or Form.

29. And though those Imagings were transitory, seeing they were not pure before God, yet God would at the End of this Time extract and draw forth the Heart and the Kernel out of the new Birth or Geniture, and separate it from Death and Wrath, and the new Birth should eternally spring up in God, without, distinct from this Place, and bear heavenly Fruits again.

30. But the Death of the Earth and the Wrath therein should be Lord Lucifer's eternal House, after the Accomplishing of the new Birth or Geniture. In the mean while Lord Lucifer should lie captive in the Darkness in the Deep above the Earth; and there he is now, and may very shortly expect his Portion.

31. And that this new Birth or Geniture might be accomplished, whether the Devil will or no, the Creator has therefore in the Body of this World generated himself, as it were creaturely, in his qualifying or fountain Spirits, and all the

Stars are nothing else but God's Powers, and the whole Body of this World consists in the seven qualifying or fountain Spirits.

32. But that there are so many Stars of so manifold different Effects and Operations, it is from the Infinity, which is in the Efficiency of the seven Spirits of God, in one another, which generate themselves infinitely.

33. But that the Birth or the Bodies of the Stars do not change or alter in their Form, but do as they did from Eternity, it signifies that there shall be a constant continued Birth or Geniture, whereby the benumbed Body of the Earth should continually and constantly, in one uniform Operation, which yet stands in the Infinity, be kindled again, and generate itself anew, and so also should the House of Darkness of the Deep above the Earth; whereby the new Body might continually and constantly be generated out of Death, till Time should be accomplished, and the whole newborn Body.

34. Now thou wilt object and say: Then sure the Stars are God, and they must be honoured and worshipped as God.

35. The wise Heathen also came to this, who indeed in their sharp or acute Understandings far excelled our Philosophers; but the right Door of Knowledge has remained yet hidden to them.

36. Behold! the Stars are plainly incorporated or compacted out of or from God; but thou must understand the Difference between them, for they are not the Heart, and the meek pure Deity, which Man is to honour and worship as God; but they are the innermost and sharpest Birth or Geniture, wherein all Things stand in Wrestling and Fighting, wherein the Heart of God always generates itself, and the Holy Ghost continually rises up from the Rising of the Life.

37. But the sharp Birth or Geniture of the Stars cannot apprehend the Heart of God again, nor the Holy Ghost; but the Light of God, which rises up in the Anxiety, together with the Moving of the Holy Ghost, remains free to itself as the Heart, and rules in the Midst or Center of the Closure of the hidden Heaven, which is from or of the Water of Life.

38. For from the Heaven the Stars have their first Kindling, and are only as an Instrument, which God useth to the Birth or Geniture.

39. It is just such a Birth as is in Man; the Body is even the Father of the Soul, for the Soul is generated out of the Power of the Body, and when the

Body stands in the anguishing Birth or Geniture of God, as the Stars do, and not in the fierce hellish Birth, then the Soul of Man qualifies, mixes, or unites with the pure Deity, as a Member in or of his Body.

40. Thus also is the Heart or Light of God always generated in the Body of this World, and that generated Heart is one Heart with the eternal Unbeginning infinite Heart of God, which is in and above all Heavens.

41. It is not only generated in and from the Stars, but in the whole Body of this World; but the Stars always kindle the Body of this World, that the Birth or Geniture may subsist every where.

But here thou must well observe this.

42. The Light or the Heart of God takes not its Original barely from the wild rough Stars, where indeed Love and Wrath are in one another, but out of or from the Seat where the meek Water of Life is continually generated.

43. For that Water, at or in the Kindling of the Wrath, was not apprehended by Death, but subsists from Eternity to Eternity, and reaches to all the Ends and Parts in this World, and is the Water of Life, which breaks through Death, out of which the new Body of God in this World is built.

44. But it is in the Stars, as well as in all Ends, Corners, and Places, but not in any Place comprehensible or palpable, but fills or replenishes all alike at once. It is also in the Body of Man, and he that thirsteth after this Water, and drinks thereof, in him the Light of Life kindles itself, which is the Heart of God, and there presently springs forth the Holy Ghost.

45. Now thou askest: How then do the Stars subsist in Love and Wrath?

Answer.

46. Behold! the Stars are risen or proceeded out of the kindled House of God's ward Stirring of Life in the Wrath, as the Mobility or Stirring of a Child in the Mother's Body or Womb in three Months. But now they have attained their Kindling from the eternal benumbed, quite dead, Water of Life, for that Water in Nature was never dead.

47. But when God moved himself in the Body of this World, then on the third Day the Anxiety, in the Birth of this World, rubbed itself, from whence the Fire-flash exists, and the Light of the Stars kindled itself in the Water of Life.

48. For till the third Day from the Time of the Kindling of God's Wrath in this World, Nature in the Anxiety was a dark Valley, and stood in Death, but on the third Day the Life broke through Death, and the new Birth begun.

49. For so long, and not an Hour longer, the new born King and grand Prince of this World, JESUS CHRIST, rested in Death, and has born or generated the first three Days of the Creation of Nature, and that very Time, in Death to Light again, that this Time might again be one Time with the eternal Time, and that no Day of Death might be between; and that the eternal Love, and the new-born or regenerated Love out of the new Body of Nature, might be one eternal Love; and that there might be no Difference between the Love, and the new-born or regenerated Love, but that the new-born Love might reach into the Being or Substance which was from Eternity, and itself also be in Eternity.

50. Thus the new-born Love, which rose out of the Water of Life in the Light in the Stars, and in the whole Body of this World, is wholly bound and united with the eternal unbeginning infinite Love, so that they are one Heart and one Spirit, which supports and preserves all.

51. In this Kindling of the Light, in the Stars and Elements, the Birth of Nature did not thereupon wholly transmute or change itself into the holy Meekness, as it was before the Time of the Wrath, so that the Birth of Nature is now altogether holy and pure: No, but it stands in its sharpest, austerest, and most anxious Birth, wherein the Wrath of God incessantly springs up like hellish Fire.

52. For if Nature had fully changed itself with its sharp Birth into Love, according to the heavenly Right, Law, or Manner, then were the Devils again in the Seat of God.

53. And this thou mayest very well perceive and understand in extreme Heat and Cold, as also by the Poison, Bitterness, and Sourness in this World; all which stand in the Birth or Geniture of the Stars, wherein the Devil lies captive.

54. The Stars are only the Kindling of the great House; for the whole House is benumbed in Death, as the Earth is for the outermost Birth or Geniture is

dead and benumbed, as the Rind, Shell, or Bark of a Tree. But the astral Birth is the Body in which the Life rises up.

55. But it is in its Body very sharp; yet the new Birth, which rises up in the Water of Life, and presses through Death, mitigates it. But it cannot alter the Kernel of the sharp Birth, but is generated out of it, and keeps its holy new Life to itself, and presses through the angry Death, and the angry Death comprehends it not.

56. Now this Love and Wrath is indeed one Body, but the Water of Life is the Heaven of Partition between them, so that the Love does not receive or comprehend the Wrath, nor the Wrath the Love, but the Love rises up in the Water of Life, and receives into itself from the first and austere Birth the Power, which is in the Light, which is generated out of the Wrath; so that the new Body is born out of the old.

57. For the old Body, which stands in the austere Birth, belongs to the Devil for a House, and the new belongs to the Kingdom of Christ.

58. Now it may be asked: Are not all the three Persons of the Deity in the Birth or Geniture of Meekness in this World?

Answer.

59. Yes, they are all three in this World in the full Birth or Geniture of Love, Meekness, Holiness, and Purity, and they are always generated in such a Substance and Being, as was done from Eternity.

60. Behold! God the Father spoke to the People of Israel on Mount Sinai, when he gave the Law to them, saying *I am an angry, zealous, or jealous God to those that hate me.*

61. Now thou canst not make of this one only Father, who is both angry and also full of Love, two Persons, but he is one only Father, which continually generates his heartily beloved Son, and from both these the Holy Ghost goes forth continually.

Observe the Depth in the Center.

62. The Father is the one only Being, who himself is ALL; who continually generates his heartily beloved Son from Eternity, and in both of them the Holy Ghost is continually standing in the Flash, wherein the Life is generated.

63. But now from the austere and earnest Birth or Geniture of the qualifying or fountain Spirits of the Father, wherein the Zeal or Jealousy and the Wrath stands, the Body of Nature always comes to be, wherein the Light of the Son, *viz.* of the Father's Heart, stands incomprehensibly as to Nature.

64. For the Light is in the Midst or Center of the Birth or Geniture, and is the Place of Life, wherein the meek Life of God is generated from or out of all the Powers of the Father, and in the same Place the Holy Ghost goes forth from the Father and the Son.

65. Now those Powers of the Father, which stand in the Kindling of the Light, are the holy Father, and the meek Father, and the pure Birth or Geniture of God, and the Spirit, which rises therein, is the holy Spirit. But the sharp Birth or Geniture is the Body, wherein this holy Life is continually generated.

66. But when the Light of God shines through this sharp Birth or Geniture, then it becomes very meek, and is as it were like a Man that is asleep, in whom the Life still moves, and the Body is in a sweet quiet Rest.

67. And in this Body of Nature now was the Kindling made, for out of this Body the Angels also were created; and if they had not elevated and kindled themselves in their Highmindedness, then their Body might have stood eternally in a Stillness, and in an incomprehensible Meekness, as it is in the other Principalities of Angels that are without, distinct from this World, and their Spirit had generated itself eternally in their Body of Meekness, as the holy Trinity does in the Body or Corporeity of God, and their inborn or innate Spirit had been one Heart, one Will, and one Love with or in the holy Trinity: For to that End also they were created in the Body of God, to be a Joy to the Deity.

68. But Lord Lucifer would himself be the mighty God, and kindled his Body, and excited or stirred up therein the sharp Birth of God, and opposed the Light or bright Heart of God, intending to rule therein with his Sharpness, which was a Thing impossible to be done.

69. But seeing he elevated and kindled himself against the Right of the Deity, thereupon the sharp Birth in the Body of the Father rose up against him,

and took him as an angry Son Prisoner or Captive in the sharpest Birth, and therein now is his eternal Dominion.

70. But now when the Father kindled himself in the Body of the Sharpness, he did not by that means kindle the holy Source, wherein his most loving Heart generates itself, and so thereupon his Heart should sit in the Source of Wrath. No! that is impossible that it should be, for the sharp Birth cannot apprehend the holy and pure Birth, but the holy and pure presses quite through the sharp, and generates to itself a new Body, which stands again in Meekness.

71. And that new Body is the Water of Life, which is generated when the Light presses through the Wrath, and the Holy Ghost is the Former or Framer therein. But Heaven is the Partition between Love and Wrath, and is the Seat wherein the Wrath is transmuted or changed into Love.

72. Now when thou beholdest the Sun and Stars, thou must not think that they are the holy and pure God, and thou must not offer to pray to them, or ask any Thing of them, for they are not the holy God, but are the kindled, austere Birth or Geniture of his Body, wherein Love and Wrath wrestle one with another.

73. But the holy God is hidden in the Center of all these Things in his Heaven, and thou canst neither see nor comprehend him; but the Soul comprehends him, and the astral Birth but half, for the Heaven is the Partition between Love and Wrath. That Heaven is every where, even in thyself.

74. And now when thou worshippest or prayest to the holy God in his Heaven, then thou worshippest or prayest to him in that Heaven which is in thee, and that same God with his Light; and therein the Holy Ghost breaks through in thy Heart, and generates thy Soul to be a new Body of God, which rules and reigns with God in his Heaven.

75. For the earthly Body, which thou bearest, is one Body with the whole kindled divine Body of this World, and thy Body qualifies, mixes, or unites with the whole Body of this World; and there is no Difference between the Stars and the Deep, as also the Earth and thy Body; it is all one Body. This is the only Difference, thy Body is a Son of the Whole, and is in itself as the whole Being itself is.

76. And now as the new Body of this World generates itself in its Heaven, so the new Man also generates himself in his Heaven, for it is all but one Heaven,

wherein God dwells, and therein thy new Man dwells, and they cannot be divided asunder.

77. But if thou art wicked, then thy Birth or Geniture is not capable of Heaven, but of the Wrath, and remains in the other Part of the astral Birth or Geniture, wherein the earnest and austere Fire-source rises up, and bolts it up into Death, so long, till thou breakest through Heaven, and livest with God.

78. For instead of thy Heaven, thou hast the Wrath-Devil sitting there: but if thou breakest through, then he must get him gone, and the Holy Ghost rules and reigns in that Seat, and in the other Part, *viz.* the Fierceness, the Devil tempts thee, for it is his Nest; and the Holy Ghost opposes him, and the new Man lies in his own Heaven hidden under the Protection of the Holy Ghost, and the Devil knows not the new Man, for he is not in his House, but in Heaven, the Firmament of God.

79. This I write as a Word, which is generated in its Heaven, where the holy Deity always generates itself, and where the moving Spirit rises up in the Flash of Life; even there this Word and this Knowledge is generated, and risen up in the Love-fire through the zealous Spirit of God.

80. I know very well what the Devil intends; for that Part of the earnest and austere Birth or Geniture, wherein Love and Wrath are set opposite one to another, sees into his very Heart. For when he comes with his fierce and hellish Temptation, like a fawning Dog, then he sets upon us with his Wrath in that Part, wherein the austere Birth and Geniture stands, and therein the Heaven is set in Opposition to him, and there the fair Bride is known.

81. For he stings through the old Man, with an Intent to spoil or destroy the new; but when the new rises against him, then the Hell-hound retires, and then the new Man feels very well what Device the Hell-hound has darted or spit into the astral Birth, and then is it Time to purge and scour it out.

82. But I find, that the most cunning Devil is set against me; he will raise Scorners and Mockers, who will say, that I intend by mine own Conceit to grope, dig deep, and search out the Deity. Yes, Mr. Scorner, thou art an obedient Son to the Devil, thou hast great Cause to mock God's Children, as if I was able in mine own Power to Fathom the Depth of the Deity: No! but the Deity searches the Ground in me: Or, dost thou think, that I am strong enough to stand against it?

83. Indeed, thou proud Man, the Deity is a very meek, simple, and quiet still Being, and gropes not in the Bottom of Hell and Death, but in his Heaven, where there is nothing but an unanimous Meekness; therefore, it is not meet for me to do so.

84. But behold! it is not I that have made Way for this, but thy Desire and highly raised lofty Lust has moved the Deity to reveal to thee the Desire of thy Heart, in the highest Simplicity in the greatest Depth, that it may be a Witness against thee, and Denunciation of the earnest severe Day of God.

85. This I speak to thee as a Word of the earnest Severity of God, which is generated or born in the Flash of Life.

The Twenty-fifth Chapter.

Of the whole Body of the Stars Birth or Geniture, that is, the whole Astrology, or the whole Body of this World.

1. THE learned and highly experienced Masters of Astrology, or the starry Art, are come so high and deep in their Understanding, that they know the Course and Effects of the Stars, what their Conjunction, Influence, and Breaking through of their Powers and Virtues denotes, and produces; and how thereby Wind, Rain, Snow, and Heat is caused, also Good and Evil, Prosperity and Adversity, Life and Death, and all the Drivings and Agitations in this World.

2. And indeed it has a true Foundation, which I know in the Spirit to be so, but their Knowledge stands only in the House of Death, in the outward Comprehensibility or Palpability, and in the beholding with the Eyes of the Body; but the Root of this Tree has hitherto remained hidden to them.

3. Neither is it my Purpose to write of the Branches of the Tree, and to invert or disprove their Knowledge, neither do I build upon their Ground, but I leave their Knowledge to sit in its own Seat, seeing I have not studied it. But I write in the Spirit of my Knowledge concerning the Root, Stock, Branches, and Fruits of the Tree, as an industrious and laborious Servant to his Master, in discovering the whole Tree of this World.

4. Not with an Intent to set any new Thing on Foot, for I have no Command to do so, but my Knowledge stands in this Birth or Geniture of the Stars, in the Midst or Center, where the Life is generated, and breaks through Death, and where the moving Spirit exists and breaks through, and in the Impulse or Moving thereof I also write.

5. Also I know very well, that the Children of the Flesh will scorn and mock at me, and say, I should look to my own Calling, and not trouble my head about these Things, but rather be diligent to bring in Food for me and my Family, and let those meddle with Philosophy that have studied it, and are called and appointed to it.

6. With such an Attempt the Devil has given me so many Assaults, and has so wearied me, that I have often resolved to let it alone, but my former Purpose was too hard for me. For when I took care for the Belly, and to get my Living, and resolved to give over this Business in hand, then the Gate of Heaven in my Knowledge was bolted up.

7. And then my Soul was so afflicted in Anxiety, as if it was captivated by the Devil, whereby Reason got so many Checks and Assaults, as if the Body were presently to fall to the Ground, and the Spirit would not give over, till it broke through again, through the dead or mortal Reason, and so has broke open to Pieces the Door of Darkness, and has got its Seat again in the Stead thereof, whereby I got new Life and Power again.

8. Whereby I understand, that the Spirit must be tried through the Cross and Affliction, and I have not failed of bodily Temptation, but was fain always to stand ready for an Encounter, so much has the Devil set himself against this.

9. But when I perceived that my eternal Salvation was concerned therein, and that through my Negligence the Gates of the Light would be shut against me, which yet was the very Firmament and Fort of my Heaven, wherein my Soul did hide itself from the Storms of the Devil, which I took in, and gained with great Toil and many hard Assaults, and Stormings, through the Love of God, by the breaking through of my Redeemer and King JESUS CHRIST, therefore I leave my Care to God, and will take my fleshly Reason captive.

10. And I have chose the Gate of Knowledge of the Light, and will follow after the Impulse and Knowledge of the Spirit, though my bestial Body should be brought to beggary, or quite fall to the Ground. I regard none of these Things, but will say with the royal Prophet David, *Though my Body and Soul*

should faint and fail, yet thou O God art my Salvation, my Comfort, and the Refuge of my Heart.

11. In thy Name I will venture it, and will not strive against thy Spirit; though the Flesh be troubled, and must endure Misery, yet Faith in the Knowledge of the Light must move and soar above Reason.

12. And I know also very well, that it is not fit for the Disciple to fight against his Master, and I know that the high experienced Masters of Astrology do far exceed me in their Way. But I labour in my Calling, and they in theirs, lest I should be found a lazy idle Servant to my Lord, at his Coming, when he shall demand the Talent he hath entrusted me withal; but that I may present it to him with Usury, or Profit and Gain.

13. Therefore I will not bury his Talent in the Earth, but lend it out upon Usury or Interest, lest he should say to me at that Time of his requiring it of me, *Thou wicked slothful Servant, why hast thou hid my Talent in the Darkness, and didst not put it out upon Use, and so now I might have received it with Usury, Gain, and Profit?* And so then he will take it quite away from me, and give it to another, who hath gained many Talents with his one. Therefore, I will sow, let him water it, I leave the Care to him.

Now observe,

14. The whole House of this World, which stands in a visible and comprehensible or palpable Being, is the old House of God, or the old Body, which stood before the Time of Wrath in a heavenly Clarity and Brightness. But when the Devil stirred up the Wrath therein, then it became a House of Darkness and of Death.

15. Therefore, then also the holy Birth or Geniture of God, as a special Body of itself, separated itself from the Wrath, and made the Firmament of Heaven, between the Love and the Wrath, so that the Birth or Geniture of the Stars stands in the Middle. Understand it thus; *viz.* with its outward Comprehensibility and Visibility it stands in the Wrath of Death, and with the new Birth rising up therein, which stands in the middle or central Seat, where the Closure of Heaven is, it stands in the Meekness of the Life.

16. For Meekness moves against the Wrath, and the Wrath against the Meekness, and so both are distinct Kingdoms in the one only Body of this

World.

17. But seeing the Love and Meekness of God would not leave the Body or Place of this kindled wrath World sticking in eternal Wrath and Ignominy, therefore he generated the whole old Body of this World again into a rectified reformed Body, wherein Life ruled in a divine Manner and Way; though in the kindled Wrath, yet it must subsist according to the Right of the Deity, that out of it a new Body might be generated, which should subsist in Holiness and Purity in Eternity.

18. For which Cause there is appointed in God a Day of Separation, on which Life and Wrath shall be separated asunder.

19. Now when thou beholdest the Stars, and the Deep, together with the Earth, then thou seest with thy bodily Eyes nothing else but the old Body in the wrathful Death; thou canst not see Heaven with thy bodily Eyes, for the blue or azure Sphere which thou seest above is not the Heaven, but is only the old Body, which may be justly called the corrupted Nature.

20. But that there seemeth to be a blue or azure Sphere above the Stars, whereby the Place of this World is closed and shut out from the holy Heaven, as Men have thought hitherto; yet it is not so, but it is the superior Water of Nature, which is much brighter than the Water below the Moon. And now when the Sun shines through the Deep, then it is as it were of a light-blue or azure Colour.

21. But how deep or how large the Place of this World is, no Man knows, though some natural Philosophers, Mathematicians, Astronomers, or Astrologers have undertaken to measure the Deep with their Measures of Circles; their Measuring is but conjectural, or a Measuring of something that is comprehensible or palpable; as if a Man would grasp the Wind in his Fist.

22. But the true Heaven is every where all over, to this very Time, and till the last Judgment-Day; and the Wrath-House of Hell and of Death is also in this World every where, even to the last Judgment-Day.

23. But the Dwelling of the Devils is now from the Moon to the Earth, and in the deep Caves and Holes thereof; especially in Wildernesses and desert Places, and where the Earth is full of Stones and Bitterness.

24. But their kingly Regimen or Government is in the Deep, in the four Coasts or Quarters of the equinoctial Line or Circle, of which I will write in

another Place.

25. But here I will show thee; 1. How the Body of this World came to be; and 2. How it is at present; and then, 3. How the Regimen or Government therein is.

26. The whole Body of this World is as a Man's Body, for it is surrounded in its utmost Circle with the Stars and risen Powers of Nature; and in that Body the Seven Spirits of Nature govern, and the Heart of Nature stands in the Midst or Center.

27. But the Stars in general are, and signify the wonderful Proportion, or changing Variety of God. For when God created the Stars, he created them out of the Rising up of the Infinity, out of the old Body of God then further kindled.

28. For as the seven Spirits of God had, before the Time of the Wrath, generated themselves infinitely by their Rising up and Efficiencies, whence rose up so many several Varieties of Figures and heavenly Ideas or Vegetations; so also the holy God formed his old Body of this corrupted Nature, into as many and various Powers, as ever stood in the Birth or Geniture in the Holiness.

Understand this high Thing rightly.

29. Every Star has a several peculiar Property, which thou mayest perceive by the curious Ornament of the budding blossoming Earth. And the Creator has therefore rebuilt and revived again the old kindled Body into so many and various Powers, that through this old Life, in the Wrath, such a new Life might generate itself therein, through the Closure of Heaven, that that new Life might have all the Powers and Operations that ever the old had before the Times of Wrath, that it might qualify, mix, or unite with the pure Deity distinct from this World, and that it might be one holy God, together with the Deity without, distinct from this World.

30. Also the new Birth blossomed in the Time of the Creation, when Man had not spoiled or corrupted it; but by him Nature was still more corrupted, and so God cursed the Ground. But seeing Man took hold of the Fruit of the old Body, thereupon the Fruit of the new Body was hidden in its Heaven, and Man must now behold it with the new Body, and cannot partake of it with the natural Body.

31. Of which I have a great Longing to eat, but I cannot reach to it, for Heaven is the Closure or Firmament between the old and new Body. And therefore, I must let it alone till I come into the other Life, and must give my bestial Body Mother *Eve's* Wrath-Apples to eat.

Concerning the Kindling of the Heart, or Life of this World.

32. When God had brought the Body of this World in two Days into a right Form, and had made the Heaven for a Partition between the Love and the Wrath, then on the third Day the Love pressed through the Heaven and through the Wrath, and then instantly the old Body in Death stirred and moved itself to the Birth or Geniture.

33. For the Love is hot, and that kindled the Fire-source or Quality, and that rubbed itself in the astringent and cold Quality of benumbed Death, till the astringent Quality was heated on the third Day, whereby the Mobility or astringent Earth became moveable.

34. For all stood in the Fire-crack till the fourth Day, and then the Light of the Sun kindled itself; for the whole Body stood in Anguish or Pain in the Birth, as a Woman in Travail.

35. The astringent Quality was the Encompasser or Inclosure of the Life in it now; the Heat was anxious, which was kindled through the Love of God, and did thrust forth the astringent Quality as a dead Body, but the Heat retained its Seat in the Midst or Center of the Body, and so pressed through.

36. But when the Light of the Sun kindled itself, then the next Circle or Orb above the Sun stood in the Fire-crack, for the Sun or the Light was shining in the Water, and the Bitterness ascended also in the Fire-crack out of the Water. But the Light made very great Haste after it, and laid hold on the Fire-crack, and there it remained standing as a Captive, and became corporeal.

37. In this Revolution the Planet MARS came to be, whose Power stands in the bitter Fire-crack, for it is a Tyrant, Rager, Raver, and Stormer, like a Fire-crack; moreover it is hot, and a poisonous venomous Enemy of Nature, through whose Rising up and Birth or Geniture in the Earth, all Manner of poisonous, venomous, evil Worms and Vermine are come to be.

38. But seeing the Heat in the middle Point or Center of the Body was so mighty great, thereupon it extended itself so very largely, and opened the Chamber of Death so wide before its Kindling of the Light, that it, the SUN, is the greatest Star.

39. But as soon as the Light kindled itself in the Heat, so instantly was that hot Place caught in the Light, and then the Body of the Sun could grow no bigger. For the Light mitigated the Heat, and so the Body of the Sun remained there standing in the Midst or Center as a Heart, for the Light is the Heart of Nature, as the Heat.

But here thou must observe exactly,

40. As far as the middle Point or Center has kindled itself, so big is the Sun; for the Sun is nothing else but a kindled Point in the Body of Nature.

41. Thou must not think, that there is any other Power or Virtue in it or belonging to it, than there is in the whole Deep of the Body every where, all over.

42. For should the Love of God, through its Heaven, kindle the whole Body of this World through the Heat, it would be every where all over as Light as it is now in the Sun.

43. And now if the great Heat was taken away from the Sun, then it would be one Light with God; but seeing that cannot be in this Time, therefore it remains a King and Regent in the old corrupted and kindled Body of Nature; and the clear Deity remains hidden in the meek Heaven.

The highest Ground of the SUN, and of aLL the PLANETS.

44. But the Light of the Meekness of the Sun qualifies, mixes, or unites with the pure Deity; but the Heat cannot comprehend the Light, and therefore also the Place of the Sun remains in the Body of God's Wrath, and thou must not worship, pray to or honour the Sun as God, for its Place or Body cannot apprehend the Water of Life, because of its Fierceness.

The highest Ground of the SUN, and of ALL the PLANETS.

45. And here I shall have Adversaries enough who shall be ready to censure me, for they will not have regard to consider the Spirit, but will mind their old Rules, and say; Astrologers understand it better, who have wrote of such Matters; and they will look on the great open Gate, as a Cow looks on a new Barn-Door.

46. Dear Reader, I understand the Astrologers Meanings and Sayings full well, and I have perused their Writings also, and taken Notice how they describe the Course of the Sun and Stars, neither do I despise it, but hold that for the most Part to be good and right.

47. But that I write otherwise than they in some Things, I do it not out of Self-will or Conceit, and Supposition, doubting whether it be so or no. I dare not make any Doubt herein, neither can any Man instruct me herein.

48. I have not my Knowledge by Study; indeed I have read the Order and Position of the seven Planets in the Books of Astrologers, and find them to be very right; but the Root, how they came to be, and from what they are proceeded, I cannot learn it from any Man; for they know it not, neither was I present when God created them.

49. But seeing the Doors of the Deep, and the Gates of Wrath, and the Chambers of Death also, are set open in my Spirit through the Love of God, the Spirit therefore must needs look through them.

50. And accordingly I find, that the Birth or Geniture of Nature stands to this Day, and generates itself just so as it first took its Beginning: and whatsoever rises up in this World, whether Men, Beasts, Trees, Herbs, Grass, mineral Oars, or be they what they will, all rises up in such a Quality, Manner, and Form; also every Life, be it good or bad, takes its Original thus.

51. For this is the Right or Law of the Deity, that every Life in the Body of God should generate itself in one Manner or uniform Way; though it be done through many various Imagings, yet the Life has one uniform Way, and Original in all.

52. I see not this Knowledge with my fleshly Eyes, but with those Eyes wherein Life generates itself in me; in that Seat the Gates of Heaven and Hell stand open to me, and the new Man speculates into the Midst or Center of the astral Birth or Geniture, and to him the inner and outermost Gate stands open.

53. While he yet sticks in the old Man of Wrath and Death, and sits also in his Heaven, he sees through both; in such a Manner also he sees the Stars and Elements. For in God there is no Place of Hinderance; for the Eye of the LORD beholds all.

54. Now if my Spirit did not see through his Spirit, then I were but a blind Stock; but seeing I see the Gates of God in my Spirit, and have the Impulse to do it, I will therefore write directly according as I have seen it, and will not regard any Man's Authority.

55. Thou must not conceive it so, as if my old Man were a living Saint or Angel. No, Friend, he sits with all Men in the House of Wrath and of Death, and is a constant Enemy to God, and sticks in his Sins, Wickedness, and Malice, as all Men do, and is full of Faults, Defects, and Infirmities.

56. But thou must know this, that he sticks in a continual anxious Birth or Geniture, and would fain be rid of the Wrath and Wickedness, and yet cannot. For he is as the whole House of this World, wherein always Love and Wrath wrestle one with another, and the new Body always generates itself in the Midst or Center of the Anguish. For so it must be, if thou wilt be born anew, otherwise no Man can reach the Regeneration.

57. Man is always seeking here for soft Days of Ease for the Flesh, and after Riches, Beauty, and Bravery, and knows not, that he sits therewith in the Chamber of Death, where the Sting of Wrath darts into him.

58. Behold! I tell this to thee, as a Word of Life, which I receive in the Knowledge of the Spirit, in the Midst or Center in the Birth or Geniture of the new Body of this World, over which the Man JESUS CHRIST is Ruler and King, together with his Eternal Father.

59. Also I receive it from before the Seat of his Throne, where all holy Souls of Men stand before him, and rejoice before him; that the Desire of the Flesh in soft Pleasingness, to be rich, to be handsome, beautiful and fair, or to be mighty or potent, is a very Bath or Lake of hellish Wrath, into which thou croudest and runnest, as if thou wast drawn in with Cart-ropes; for there is very great Danger therein.

60. But if thou wouldst know how it is, behold, I will tell thee in a Parable or Similitude. When thou art pressed, according to the Desire of thy Heart, into Riches and Power, then is it with thee, as if thou stoodst in a deep Water, where

the Water always stands up to thy very Mouth, and thou feelest no Ground under thy Feet, but thou swimmest with thy Hands, and struggling with thyself art floating, suddenly thou art deep in Water, suddenly above Water again, yet always in a great Terror and Danger, expecting to sink down to the Bottom the Water coming often into thy Mouth, always expecting Death by being drowned.

61. Just in this manner thou sittest, and no other, when thou art in the Pleasures of the Flesh; if thou wilt not fight, thou canst not look for any Victory, but thou wilt be murdered in thy soft Bed of Down. For Man has a continual Host or Army before him, which fights with him continually; if he will not defend himself, then he is taken captive and slain.

62. But how can he defend himself, that swims in a deep Water? He has enough to do, to keep himself up struggling and floating in the Water; and yet nevertheless he is there also assaulted and stormed by the Devils.

63. O Danger upon Danger! as our King Christ also saith; *It is very hard for a rich Man to enter into the Kingdom of Heaven. A Camel will easier go through the Eye of a Needle, than a rich Man enter into the Kingdom of Heaven.*

64. But if any will be new born again, he must not yield himself to be a Servant to Covetousness, Pride, State and Self-power, to take delight in the Will or Desires of his Flesh, but he must struggle and fight against himself, against the Devil, and against all the Lusts of the Flesh, and he must think and consider that he is but a Servant and Pilgrim on Earth, who must wander through many miserable Seas of Danger into another world, and there he will be a LORD, and his Dominion will consist in Power, and perfect Delight, Beauty, and Brightness; this I tell as the Word of the Spirit.

Now observe,

65. The SUN has its own royal Place to itself, and does not go away from that Place, where it came to be at the first; as some suppose, that it runs round about the Globe of the Earth in a Day and a Night and some of the Astrologers also write so, and some have undertaken to measure, how far its Orb and Circumference of its supposed Motion is.

66. This Opinion or Supposition is not right, but the Earth rolls itself about; and runs with the other Planets, as in a Wheel, round about the Sun. The Earth

does not remain staying in one Place, but runs round in a Year once about the Sun, as the other Planets next the Sun, but Saturn and Jupiter, as also Mars, by reason of their great Orb, Circumference, and great Height, cannot do it, because they stand so high above, and far distant from the SUN.

67. Now it may be asked, what is the SUN, and what are the other PLANETS? Or how are they come to be?

68. Behold the other Planets are peculiar Bodies of their own, which have a corporeal Propriety of themselves, and are not bound to any settled or fixed Place, but only to their Circle, Orb, or Sphere wherein they run their Course. But the SUN is not such a Body, but is only a Place or Locality kindled by the Light of God.

Understand it right.

69. The Place, where the SUN is, is such a Place as you may choose or suppose any where above the Earth; and if God should kindle the Light by the Heat, then the whole World would be such a mere SUN; for that same Power, wherein the Sun stands, is every where all over; and before the Time of Wrath, it was every where all over in the Place of this World, as Light as the Sun is now, but not so intolerable.

70. For that Heat was not so great as in the Sun, and therefore the Light also was very meek, and thus in respect of the horrible Fierceness of the Sun, the Sun is differenced or distinguished from the Meekness of God. So that Man should not dare to say, that the Sun is an open Gate of the Light of God; but is as the Light in a Man's Eye, whereas also the Place of the Eye belongs to the Body, but the Light is different or distinct from the Body.

71. And though indeed it exists by the Heat in the Water of the Body, yet it has a peculiar, distinct Thing, which the Body cannot comprehend; and such a distinct Difference there is also between God the Father and the Son.

72. Thus on the fourth Day, in the anxious Birth or Geniture of this World, in the middle Point or Center of this World, the SUN is sprung up and stands still in its eternal corporeal Place, for it cannot rise up in one Place, and set in another.

73. For it is the only and sole natural Light of this World, and besides it, there is no more any true Light in the House of Death and though it seems as if

the other Stars did shine bright and give Light also, yet it is not so, but they take all their Luster and shining Light from the Sun; as hereafter presently follows.

The true Birth, or Geniture and Descent of the Sun and of the other Planets, is just thus as follows.

74. Now when the Heaven was made for a Distinction, or Partition between the Light of God and the kindled Corruption of the Body of this World, then was the Body of this World a dark Valley, and had no Light that could have shone forth in the outward Body, besides the Heaven; there stood all Powers as it were captivated in Death, and were in great Anguish, till they had heated themselves in the Midst or Center of the Body.

75. But when this was done, so that the anxious Birth or Geniture stood so severely in the Heat, then the Love in the Light of God broke through the Heaven of the Partition, and kindled the Heat.

76. And there rose up the shining Light in the Heat, in the Water, or in the Fat or Oiliness of the Water, and the Heart of the Water kindled itself, and this was done in the Twinkling of an Eye.

77. For as soon as the Light had rightly laid hold on the Body, the Body was captivated in the Light and the Heat was captivated, and was changed into a competent Meekness, and could stand or extend no further in such Anguish.

78. But seeing the Heat was so terrified by the Light, thereupon its horrible Fire-source was allayed, and so could kindle itself no further, and so also the Breaking through of the Love in the Light of God through the Heaven at this Time, with its Breaking through, extended or stretched itself no further out of, or from God's predestinated Purpose therefore also the SUN came to be no bigger.

Of the Planet Mars.

79. But when the Sun was kindled, then the horrible Fire crack went forth upwards from the Place of the Sun, distant from the Place of the Sun, as a horrible tempestuous Flash, and in its corporeal Being took along with it the Fierceness of the Fire, whereby the Water became very bitter, and the Water is the Kernel or Stock of the Crack.

80. Now the Astrologers write of the Distance the Planet Mars stands aloft off from the Sun; which I contradict not, because I meddle not with the measuring of Circles. And so far that Fire-crack went on a sudden from its own Place till the Light also laid hold on it, and then it also was captivated by the Light, and staid, and took Possession of that Place.

81. But that the Light could lay no sooner hold of it, was caused by the earnest Fierceness and sudden Flash, for it was not taken hold of by the Light, before the Light had wholly or thoroughly affected or possessed it.

82. And there it is now as a Tyrant, Rager, and Stirrer of the whole Body of this World; for that is its very Office, that with its Revolution in the Wheel of Nature it moves and stirs all, from whence every Life takes its Original.

Of the Planet Jupiter.

83. Now when the bitter Fire-crack was captivated by the Light, then the Light in its own Power pressed yet higher in the Deep, till it reached into the hard and cold Seat of Nature. And there the Power of the first going forth, or rising up from the Sun, could not get higher, but sitting, stayed there corporeally, and took Possession of that Place for a Habitation.

But thou must understand this Thing right.

84. It was the Power of the Light, which stayed in this Place, which is a very meek, friendly, gracious, amiable, blessed and sweet Being. The Astrologers write of the Distance this Planet is above Mars. But it is the Mitigator of the destroying, furious, raging, raving Mars, and an Original of the Meekness in every Life, an Original also of the Water, from which the Life generates itself, as I shall mention hereafter.

85. Thus far the Power of the Life reached forth from the Sun, and not higher but the Luster or Shining thereof, which has its Power also, reaches even to the Stars, and through the whole Body of this World.

But thou must understand this exactly, from whence these two Planets are come to be.

86. When the Power of the Heart of God pressed forth out of the eternal inexhaustible Fountain of the Water of Life through the Heaven of the Partition, and kindled the Water in the Place of the Sun, then the Flash, understand the Fire-flash, did shoot forth or went forth out of the Water, which was very terrible and bitter, out of which Mars came to be.

87. After this Flash the Power of the Light shot nimbly after it, like a meek elevated Life, and overtook the Fire-crack, and mitigated it, so that it became somewhat weaker, and could break no farther through the Deep, but stayed trembling.

88. But the Power that was gone forth in the Light had more Strength than the Fire-crack, and so it rose up higher than the Fire-crack, Mars, till it came very deep into Nature's Austereness, and there it became feeble also, and stayed there.

89. From or out of this Power the Planet Jupiter came to be, and not out of or from that Place where he is, but it always kindles that very Place with its Power; it is as one of the household Servants in that Place, who must always walk about in the Place of its Office and Service. But the Sun has a House of its own but no other Planet has any House of its own.

90. If we will rightly search into the Original of the Stars Birth and Geniture, or their Beginning, then we must exactly know the Birth or Geniture of the Life, *viz.*, how the Life generates itself in a Body;

91. For these all are one Kind of Birth or Geniture: He that does not know nor understand this, he does not at all know the Birth of the Stars, for all concreted together is one Body. Every Creature, when Life is once generated in it, then afterwards its Life stands or subsists in its Body, as the Birth or Geniture of the Natural Body of this World does, for every Life must be generated according to the Right, Law, or Ordinance of the Deity, as the Deity generates itself continually.

92. If this be rightly considered, which indeed cannot be done, without a special Illumination of the holy God, then first of all a Man finds the astringent, cold and austere Birth or Geniture, which is the Cause of the corporeal Nature, or of the Imaging, Fashioning, or Framing of a thing.

93. Now if it was not for this severe, and cold sharp contracting, compacting Power, there would be no natural or corporeal Being, neither could the Birth or

Geniture of God subsist, and all would be unsearchable.

94. But in this hard, severe, and cold Power, stands the corporeal Being, or the Body wherein the Spirit of Life is generated; and out of that same Spirit the Light and Understanding is generated, whereby then the Senses, and Trial or Probation of Powers, exist.

95. For when the Light is generated, it is generated in the Midst or Center of the Body, as a Heart or Spirit out of all Powers, and there it stands and remains in the Place where it had its Beginning, and goes forth through all the Powers.

96. For as it is generated out of all Powers, and has the Fountain of all Powers, so with its shining Luster also, it brings the Fountain of all Powers into each Power, from whence then exists the Taste and Smell, also Seeing, Feeling, and Hearing; also Reason and Understanding.

97. Now as the Original and Beginning of the Life in a Creature is, so is the first Regeneration of the Nature of the new Life in the corrupted Body of this World. And he that denies it, he has not the true Understanding, nor any Knowledge of Nature, and so his Knowledge is not generated in God, but he is a Mocker of God.

98. For, I. Behold! thou canst not deny it, that the Life in a Creature exists in the Heat of the Heart, and in that Life also stands the Light of the animated or soulish Birth or Geniture.

99. Now the Heart signifies the Sun, which is the Beginning of Life in this outward Body of this World. And now thou canst not say, that the animated or soulish Birth goes away or departs from the Heart, whilst the Body stands in the Mobility or Life.

100. No more does the Sun go away or depart from its Seat, but retains and keeps its own Place, as a Heart, to itself, and shines forth as a Light, or as a Spirit of the whole Body of this World, in all Powers of the Body.

101. For its Birth also has a Beginning out of all Powers, and therefore with its Light and Heat it is again one Spirit and Heart in the whole Body of this World.

102. And II. Thou canst not deny neither, but that the Gall in a Creature is not existed from the Heart, and yet is the Mobility or Stirring of the Heart, by a Vein that goes from the Gall to the Heart, from whence the Heat exists. But it

has its first Original from the Flash of Life, and so when the Life generates itself in the Heart, and the Light rises up in the Water, then the Fire-crack goes before, which rises up out of the Anxiety of the Water in the Heat.

103. For when Heat is so anxious in the cold in the astringent Quality, that the Light kindles itself through the hidden Heaven of the Heart in the Corporeity, then the anxious Death in the Wrath of God is terrified, and departs as a Crack or Flash from the Light, and climbs upwards very terribly, trembling, and timorously, and the Light of the Heart hastens after it, and affects or possesses it, and then it remains sitting still.

104. And this is, and signifies the Planet Mars, for thus it is become a Being, and its own Quality is nothing else but a poisonous, venomous, bitter Fire-crack, which is risen up from the Place of the Sun.

105. But now it is always a Kindler of the Sun, just as the Gall of the Heart, whence the Heat both in the Sun and in the Heart exists, and whence the Life takes its Original in all Things.

106. III. Thou canst not deny, but that the Brain in the Head in a Creature is the Power of the Heart, for from the Heart all Powers rise up into the Brain, from whence, in the Brain, the *Senses* of the Heart exist. The Brain in the Head takes its Original from the Power of the Heart.

Now observe,

107. After the Fire-crack of the Gall, or Mars, was departed from the Light of Life, then the Power pressed out of the Heart through the Light of Life after it, even into the Head into the austere Quality, and when the Power can rise up no higher, then it is stayed or captivated by the austere Birth, and is dried up by the cold.

108. Now here it stays, and qualifies, mixes, or unites with the Spirit of Life in the Heart, and is a royal Seat of the Spirit of the Heart, for thus far the Spirit of the Heart's Power presses forth, and there is it approved.

109. For the Brain sits in the severe Birth or Geniture, and in its own Body it is the meek Power of the Heart, and signifies the new Birth which is new regenerated in the Midst or Center of the Austereness of Death and Wrath, in its Heaven, and presses forth through Death into Life.

110. For there the Spirit or the Thoughts become a whole creaturely Person again, through the affecting or proving of all Powers, which in Man I call the animated or Soulish Birth.

111. For when the new Spirit in the Brain is well settled, then it goes to its Mother again, into the Heart, and then it stands as a perfect Spirit or Will, or as a new born Person, which in Man is called the Soul.

112. Now behold! as the Brain in Man is a Being and Product, so is the Planet Jupiter also a Being and Product; for it has his Original from the Rising up of Life, from the Power which is risen up out of the Water of Life, out of the Place of the Sun, through the Light.

113. And that Power is risen up so high, that it is caught or captivated again in or by the austere, hard, and cold Power, and there it remains at a Stand, and by the first Revolution, or Going forth, is become corporeal, and became exsiccated or dried by the austere and cold Power.

114. And it is rightly the Brain in the corporeal Government of this World, from whence the Senses and Reason are generated, also all Meekness and Wisdom in natural Things; but the right and holy Spirit in Man, is generated in the hidden Heaven in the Water of Life.

115. The outward Jupiter is only the Meekness and Understanding in the outward Comprehensibility or palpable Things; but the holy Fountain or Well-spring is incomprehensible and unsearchable or unfathomable to outward Reason. For the astral Birth or Geniture stands with the Root in the holy Heaven, and with the Corporeity in the Wrath.

The Twenty-sixth Chapter.

Of the Planet Saturn.

1. SATURN, that cold, sharp, austere, and astringent Regent, takes its Beginning and Original not from the Sun; for it has in its Power the Chamber of Death, and is a Drier up of all Powers, from whence Corporeity exists.

2. For as the Sun is the Heart of the Life, and an Original of all Spirits in the Body of this World, so Saturn is a Beginner of all Corporeity and Comprehensibility, or Palpability, and in the Power of these two Planets stands

the whole Body of this World and there cannot be any Creature or Imaging, nor any Mobility, without the Power of these two, in the natural Body of this World.

3. But Saturn's Original is the earnest, astringent, and austere Anxiety of the whole Body of this World; for as in the Time of the kindling of the Wrath, the Light in the outermost Birth or Geniture of this World was extinct, which Birth or Geniture is the Nature or Comprehensibility, or the Rising up of the Birth of all qualifying or fountain Spirits, so also the astringent Quality stood in its Sharpness and severest Birth or Geniture, and attracted, or contracted most strongly and eagerly the whole Work or Effect of the qualifying or fountain Spirits.

4. From whence then the Earth and Stones came to be, and were very rightly the House of Death; or the enclosing or shutting up of the Life, wherein King Lucifer was captivated.

5. But when, on the first Day, the Light somewhat broke forth again, through the Word or Heart of God in the Root of the Nature or Body of this World, as a choosing or appropriating of the Day, or Beginning of the Mobility of Life, then the severe and astringent Birth or Geniture obtained again a Glimpse, or Rising up of the Life in the Birth or Geniture.

6. And from that Time it stood as it were in an anxious Death, till after the third Day, when the Love of God pressed through the Heaven of the Partition, and kindled the Light of the Sun.

7. But seeing the Heart or Power of the Sun could not open the anxious Birth or Quality of Fierceness and Wrath, and temper the same, especially aloft in that Height above Jupiter, thereupon that whole Circumference or Sphere stood in a horrible Anxiety, just as a Woman in Travail, and yet could not awaken or raise the Heat, because of the horrible Coldness and Astringency.

8. But seeing the Mobility nevertheless was risen up through the Power of the hidden Heaven, therefore Nature could not rest, but was in Anguish to the Birth, and generated out of or from the Spirit of Sharpness, an astringent, cold, and austere Sun or Star, which is *Saturn*.

9. For the Spirit of Heat could not kindle itself, from whence the Light exists, and out of or from the Light through the Water the Love and Meekness exist, but it was a Birth or Geniture of an austere, cold, and severe Fierceness,

which is a Drier, Spoiler, and Enemy of Meekness, which in the Creatures generates the hard Bones.

10. But *Saturn* was not bound to its Place, as the Sun is, for it is not a corporeal Place or Space in the Room of the Deep, but *Saturn* is a Son which is born or generated out of the Chamber of Death, out of the kindled, hard, and cold Anxiety, and is only one of the Household or Family in that Space or Room, in which it has its Course and Revolution. For it has its corporeal Property to itself, as a Child, when it is born or generated from the Mother.

11. ["*Saturn* indeed was created together with the Wheel, when the FIAT created the Wheel, but it does not go forth or proceed from *Sol*."]

12. But why it did rise up thus from God out of the austere Birth, and what its Office is, I will mention hereafter, concerning the Driving about, or Revolution of the Planets.

13. But its Height or Distance cannot be exactly known. But I am fully persuaded that it is in the Midst, in the Deep between *Jupiter* and the general Sphere of the fixed Stars or Constellations, for it is the Heart of the Corporeity in Nature.

14. For as the Sun is the Heart of Life, and a Cause of the Spirits of Nature; so *Saturn* is the Heart and the Cause of all Bodies, and Imagings, Formings and Framings in the Earth, and upon the Earth, as also in the whole Body of this World.

15. And as in Man the Skull is a Container or Encloser of the Brain, wherein the Thoughts are generated, so the *Saturnine* Power is an Environer, Drier, and Container of all Corporeity, and Comprehensibility, or Palpability.

16. And as the Planet *Jupiter*, which is an Opener and Generator of Meekness, is between the Fierce *Mars* and the austere *Saturn*, and generates the Meekness and Wisdom in the Creatures, so the Life and the Senses of all Creatures are generated between these two Qualities, especially the new Body of this World, as also the new Man, of which thou wilt find more concerning the Description of Man.

Of the Planet Venus.

17. *Venus*, that gracious, amiable, and blessed Planet, or the Kindler of Love in Nature, has its Original and Descent, or Proceeding from the Springing up of the Sun also; but its Condition, Quality, Being, and Proceeding, or Descent is thus.

Here observe this rightly and exactly.

18. When the Love of God kindled the Place of the Sun, or the SUN, then there sprung up first out of the Anxiety, out of the Place of the Sun, out of the seven qualifying or fountain Spirits of Nature, the terrible fierce, bitter Fire-crack, whose Birth and Principal, or first Original, is the kindled bitter Wrath of God, in the astringent Quality, through the Water.

19. And that sprung up first, in the Kindling of the Sun out of the Chamber of Death, and was an Awakener or Rouser of Death, and a Beginner of Life, and climbed up aloft very fiercely, and trembling, till the Light of the Sun laid hold on it, and affected or possessed it, and there it was caught or captivated by the Meekness of the Light, and stayed; from which the Planet *Mars* came to be.

20. After that Fire-crack, the Power of the Light, which at the Beginning had generated itself out of the Unctuosity or Fatness of the Water behind the Fire-crack, instantly shot forth after it, like a mighty Potency, and took the fierce Fire-crack captive, and highly elevated itself aloft beyond it, as a Prince and Subduer of the Fierceness, from whence now existed the Sensibility of Nature, or the Planet *Jupiter*.

The Gate of Love.

21. But when the two Spirits, of the Mobility, and of the Life, were risen up out of the Place of the Sun through the Kindling of the Water, then the Meekness, as a Seed of the Water, pressed downward in the Chamber of Death, with the Power of Light, with a very gentle and friendly Affection or Influence, from whence existed the Love of Life, or the Planet *Venus*.

But thou must here understand this high Thing.

22. The Birth, or the Rising, or Springing up of the seven Planets, and of all the Stars, is no otherwise than as the Life, and wonderful Proportion, Variety

and Harmony of the Deity has generated itself from Eternity.

23. For when King Lucifer had caused this Place of the World to be appointed as a House of Wrath for him, and supposed thus fiercely and powerfully to rule therein, then presently the Light in Nature went out, wherein he supposed to be Lord; and the whole Nature was benumbed and congealed as a Body of Death, wherein was no Mobility, and he must remain there in Darkness, as an eternal captive Prisoner.

24. But now the holy God would not let this Place of his Body, understand the Space or Room of this World, stand in eternal Darkness and Ignominy, and leave it to the Devils for their proper own, but generated a new Regimen or Dominion of Light, and of all the seven qualifying or fountain Spirits of the Deity, which the Devil could neither apprehend, nor lay hold on or touch; neither was it useful or profitable to him at all.

25. For he can no more see in the Light of the Sun, but in the Darkness; for he is not become a Creature in this Light, and therefore it is not profitable or useful to him.

26. But seeing there must be a new Government or Dominion, it must needs be such a one as the Devil could lay no hold on or touch, or that he could make no use of as his corporeal proper own.

Now that is thus constituted.

27. The Love, or Word, or Heart, that is, the innate or only begotten Son of the Father, who is the Light and Meekness, and the Love and Joy of the Deity; as he himself said, when he had assumed the Humanity, *I am the Light of the World;* he took the Place of this World by the Heart, and sate in the Midst or Center of this Space or Room, in that Place where the mighty Prince and King Lucifer did sit before his Fall, and there he was new born to be a Creature.

28. And so out of this kindled Place of the Sun, there existed and were chiefly generated six Sorts of Qualities, all according to the Right, Law, or Order of the divine Birth or Geniture.

29. I. There arose the Fire-crack, or the Mobility in the Heat, and that is the Beginning of Life in the Chamber of Death. II. After this, the Light in the Unctuosity or Fatness of the Water became shining in the Heat, and that is now the Sun. III. And when now the Light of the Sun had affected or possessed the

whole Body of the Sun, then the Power of Life, which rose up out of the first Affecting or Possessing, ascended, as when Wood is kindled, or when Fire is struck out of a Stone.

30. Then first is discerned the Glance or Splendor, and out of the Splendor the Fire-crack, and after the Fire-crack the Power of the kindled Body; and the Light with the Power of the Body elevates itself instantly above the Crack, and rules or reigns much higher, deeper, and more powerfully than the Fire-crack.

31. Also the Power of the kindled Body, in the Power proceeded forth without and beyond the Fire, qualifies, mixes, or unites gently, pleasantly, and very sensibly; and herein rightly is understood the Divine Being.

32. In the same Manner also is the Existence of the Sun, and of the two Planets, *Mars* and *Jupiter*.

33. But seeing the Place of the Sun, that is, the SUN itself, contained all Qualities according to the Right of the Deity, as also what all other Places had, thereupon instantly in the first Kindling, all the Qualities went upwards and downwards, and generated themselves according to the eternal, unbeginning, infinite Law and Right.

34. For the Power of the Light, which mitigated the astringent and bitter Quality in the Place of the Sun, and made it thin like Water, or the Love of Life, that went downwards, according to the Nature of Humility.

35. Out of this the Planet *Venus* existed; for in the House of Death it is an Opener of Meekness, or a Kindler of the Water, and a soft Penetrator into the Hardness, a Kindler of the Love, in which the upper Regimen or Dominion, as the bitter Heat, is desirous or longing after *Mars*, and the hearty Sensibility is desirous or longing after *Jupiter*.

36. From whence the Affections or Insinuations exist; for the Power of *Venus* makes fierce *Mars* or the Fire-crack mild, and mitigates it, and makes *Jupiter* humble, else the Power of *Jupiter* would break through the hard Chamber *Saturn*, and in Men and Beasts, through the Skull or Brain-pan; and so the Sensibility would transmute itself into High-mindedness above the Birth-right, or right Law or Order of the Geniture of the Deity, in the Manner and Way of the proud Devil.

Of the Planet Mercurius.

37. If we would exactly and fundamentally know how the Birth or Beginning is of the Planets and Stars, and of the Being of all Beings, in the Deep of this World, we must accurately consider the instant or innate Birth, or Beginning of Life in Man.

38. For that takes such a Beginning and Rising, and stands also in such an Order, as the Birth or Geniture of the Being of all Beings in the Body of this World does.

39. For the instant or innate Wheel of the Stars and Planets is no otherwise than as the Birth of the seventh Spirit of Nature, before the Time of the World rose up, wherein were formed Images and Figures, Forms, Shapes, or Ideas, as also heavenly Fruits, according to the eternal Right, Law, or Order of the Deity.

40. And in that, Man is created, according to the Qualifying of God, and also out of the divine Being, therefore Man's Life has such a Beginning and Rising up as that of the Planets and Stars was.

41. For the Beginning, instant, or innate State and Being of the Planets and Stars, is no other than the Beginning and Impulse, or Government and Dominion in Man.

42. And now as the human Life rises up, so has also the Birth of the seven Planets and Stars risen and sprung up, and therein there is no Difference at all.

The Center or Circle of the Birth of Life. The great Depth.

43. The Spirit cites the Physicians to come before this Looking-glass, especially Anatomists and Dissectors of Men, who by their Anatomy would learn the Birth and Rising or Springing up of Man's Life, and have murdered many innocent Men, against the Right and Law of God and of Nature, hoping thereby to find out the wonderful Proportion, Harmony, and Form of Nature, that they might thereby be useful in restoring the Health of others.

44. But seeing they are found in Nature to be Murderers, and Malefactors against the Law and Right of God and Nature, therefore the Spirit, which qualifies, mixes, or unites with God, does not justify them in their murderous Way.

45. They might have had a nearer and surer Way to learn the wonderful Birth or Geniture of Nature, if their lofty High-mindedness, and devilish murderous Lust, would have given them leave, which have perverted their true divine Senses or Understandings.

46. Their Intent was only to fight with Men, and not with Gods, therefore it is just they should receive such a Reward of their Error.

47. Come on you crowned Ornaments of Caps and Hoods, &c. Let us see whether a simple Layman may be able to search into the Birth or Geniture of Man's Life, in the Knowledge of God? If it be amiss, then reject it; if it be right, let it stand.

48. I here set down this Description of the Birth or Geniture of Man's Life, to the End that the Original of the Stars and Planets may be the better conceived. At the Description of the Creation of Man, thou wilt find all, more fundamentally and deeply, what the Beginning of Man is.

Now observe,

49. The Seed of Man is generated in such a Manner, as the wonderful Proportion, Harmony, or Form of Nature in its Wrestling and Rising up, is generated from Eternity.

50. For the human Flesh is, and resembles Nature in the Body of God, which is generated from the other six qualifying or fountain Spirits, wherein the qualifying or fountain Spirits generate themselves again, and show forth themselves infinitely, wherein Forms and Images rise up, and wherein the Heart of God, or the holy clear Deity in the middle or central Seat, generates itself above Nature in that Center, wherein the Light of Life rises up.

51. But now in Man's Body, in the Government or Dominion of the Birth or Geniture, there are three several Things, each of them being distinct, and yet are not divided asunder one from another; but all three together are one only Man, after the Kind and Manner of the Ternary or Trinity in the divine Being.

52. The Flesh is not the Life, but is a dead inanimate Being, which when the Government or Dominion of the Spirit ceases to qualify or operate therein, soon becomes a dead Carcase, and putrefies and turns to Dust or Ashes.

53. But now no Spirit can subsist in its Perfection without the Body, for as soon as it departs from the Body, it loses its Government or Dominion. For the Body is the Mother of the Spirit, in which the Spirit is generated, and in which it receives its Strength and Power; it is and remains a Spirit, when it is separated and departed from the Body, but it loses its Rule, Dominion, or Government.

54. These three Dominions or Regimens are the whole Man together with Flesh and Spirit, and they have severally for their Beginning, and Dominion or Government, a sevenfold Form after the Kind and Manner of the seven Spirits of God, or of the seven Planets.

55. Now as the Dominion or Government of God's eternal, unbeginning, infinite Birth or Geniture is, so also is the Beginning and Rising, or Springing up of the seven Planets and the Stars; and just so also is the Rising or Springing up of Man's Life.

Now observe,

56. When thou mindest, thinkest, and considerest what there is in this World, and what there is without, besides, or distinct from this World, or what the Being of all Beings is, then thou speculatest, contemplatest, meditatest in the whole Body of God, which is the Being of all Beings, and that is an unbeginning infinite Being.

57. But in its own Seat there is no Mobility, Rationality, or Comprehensibility, but it is a dark Deep which has neither Beginning nor End. Therein is neither thick nor thin, opake nor transparent, but it is a dark Chamber of Death, where nothing is perceived, neither Cold nor Warmth, but it is the End of all Things.

58. And this now is the Body of the Deep, or the very real Chamber of Death.

59. But now in this dark Valley there are the Seven Spirits of God, which have neither Beginning nor End, and the one is neither the first, second, third, or last.

60. In these Seven Dominions or Regimens, the Regimen divides itself into three distinct Beings, where the one is not without the other, nor can they be

divided the one from the other. But those seven Spirits do each of them generate one another, from Eternity to Eternity.

61. The first Dominion or Regimen stands or consists in the Body of all Things, that is, in the whole Deep, or Being of all Beings, which hath in all Corners and Places thereof in itself the seven Spirits in Possession, or in Propriety indivisibly, or irresistibly, for its proper own.

62. Now if these seven Spirits in any one Place wrestle not triumphingly, then in that Place there is no Mobility, but a deep Darkness; and although the Spirits are perfect in that Place, yet that Place is a dark House, as you may perceive and understand by a dark Cave or Room close shut up, in which the kindled Spirits of the Planets and Stars cannot kindle the Elements.

63. But now the Root of the seven Spirits is every where all over, but when there is no Wrestling, then it stands still and quiet, and no Mobility is perceived.

64. And such a House is the whole Deep without, within, and above all Heavens; which House is called the Eternity. And such a House also is the House of Flesh in Man, and in all Creatures.

65. And this Being together comprehends the Eternity, which is not called God, but the Body of Nature which is not Almighty, wherein indeed the Deity is immortal or not dead, but standing hidden in the Kernel of the seven Spirits, and yet not comprehended or understood.

66. And such a House also the whole Space or Extent of this World came to be, when the Deity in the seven Spirits had hid itself from the horrible Devils, and had so continued, if the seven Planets and Stars had not risen or sprung up from God's Spirits, which opened again and kindled the Chambers of Death in the dark House of this World, in all Places every where, from whence exists the Regimen or Dominion of the Elements.

67. Moreover, thou art to know also, that the Regimen or Dominion of the seven Spirits of God in the House of this World, is not thereupon exsiccated or dried up in Death, that all must needs receive its Life and Beginning from the Planets and Stars.

68. No! for the clear Deity stands every where hidden in the Circle in the Heart of the whole Deep, and the seven Spirits stand in the Body of the Deep in Anxiety and great Longing, and are still kindled by the Planets and Stars, from whence exists the Mobility, and the Birth or Geniture in the whole Deep.

69. But seeing the Heart of the Deity hides itself in the Body of this World in the outermost Birth or Geniture, which is the Corporeity, thereupon the Corporeity is a dark House, and all stands in great Anguish, and needs a Light to shine in the Chamber of the Darkness, which is the Sun, and that so long till the Heart of God will move itself again in the seven Spirits of God in the House of this World, and kindle the seven Spirits.

70. And then the Sun and Stars will return again to their first Place, and will pass away in such a Form or Manner, for the Heart and Light of God shall give Light and shine again in the Corporeity, that is, in the Body of this World, and replenish or fill all.

71. And then the Anxiety ceases; for when the Anxiety in the Dominion of the Geniture, or Birth Regimen tastes of the Sweetness of the Light of God, so that the Heart of God triumphs together in the Birth Regimen, then all is richly full of Joy, and the whole Body triumphs.

72. Which at present in this Time, in the House of this World, cannot be, because of the fierce captive Devil, which keeps House in the outermost Birth or Geniture in the Body of this World, till the Judgment of God.

73. Now here thou mayest understand, how the Heart of God has the Fan or Casting-Shovel in its Hand, and will one Day cleanse his Floor, which I herewith earnestly declare to you as in the Knowledge in the Light of Life, where the Heart, in the Light of Life, breaks through, and proclaims the bright clear Day.

Of Man and the Stars.

74. Now as the Deep, or the House of this World, is a dark House, where the whole Corporeity generates itself, and so is very thick, dark, anxious, and half dead, and takes its moving from the Planets and Stars which kindle the Body in the outermost Birth or Geniture, from whence exists the Mobility of the Elements, as also the figured and creaturely Being, so also the human House of Flesh is a dark Valley, wherein is indeed the Anxiety to the Birth of Life, and it always highly endeavours, intending to elevate itself into the Light, from whence the Life might kindle itself.

75. But seeing the Heart of God did hide itself in the Center or Kernel, therefore it cannot be; and thereupon the Anxiety generates no more but ONE

Seed. The House of the Flesh generates a Seed of its Likeness to the Propagating of a Man again, and the House of the Spirit in the Instant or innate State of the seven Spirits, generates in the Seed another Spirit after its Likeness, to the Propagating of the Spirit of Man again.

76. And the House of the hidden Heart generates also such a Spirit as stands hidden, in the Body, to the Spirit of the House of Flesh, as also to the Spirit of the astral Birth or Geniture ; just as the Heart of God in the seven Spirits of God stands hidden in the Spirits in the Deep of this World, and does not kindle them, till after this Enumeration, or Account of Time is out.

77. This third Spirit is the Soul in Man, and qualifies, mixes, or unites with the Heart of God, as a Son or little God in the great immense or immeasurable God.

78. Now these three distinct Dominions or Regimens are generated in the Seed, which takes its Original in the Flesh, as I have mentioned a little before.

Now observe this hidden Secret hidden Mystery. Ye Naturalists, observe. The Gate of the great Mystery.

79. Out of the anguishing Chamber in the Body of this World, out of the seven Spirits of God, are risen or sprung forth the Stars, which kindle the Body of this World, and out of or from the Body the Fruit or Seed generates itself, which is the Water, Fire, Air, and Earth.

80. The Earth is the Fruit of the seventh Spirit of God, which is Nature or Corporeity, wherein the other six Spirits generate themselves again, and figure or frame the Salitter of the seventh Spirit into infinite Sorts of Forms or Shapes ; so that the Earth also generates its Seed, which is the Fruit of Vegetation, as is apparent to the Eye.

81. Now Man's House of Flesh is also such a House as the dark Deep of this World is, wherein the seven Spirits of God generate themselves.

82. But seeing Man's Body is its proper own, and is a Son of the whole Body of God, therefore it generates also a proper Seed of its own, according to the Government or Dominion of his corporeal, qualifying, or fountain Spirits.

83. The Body takes its Food from the Seed of the seven Spirits of God, in the Body of the great Deep, which is Fire, Air, Water, and Earth.

84. Of or from the Earth it takes the Birth of the Earth or the Fruit, for it is much more noble than the Earth. It is an extracted Mass out of the Salitter out of the seventh Nature Spirit.

85. For when the Body of Nature was kindled by the Devil, then the Word or the Heart of God drew the Mass together, before the corrupted Salitter was pressed together, which now is called the Earth, because of the hard Fierceness or Corruption.

86. But when the Earth was pressed together, then the Mass stood in the dark Deep in the created Heaven between the anxious Birth or Geniture, and the Love of the Heart of God, till the sixth Day ; and then the Heart of God breathed the Light of Life out of or from his Heart into the innermost, or third Birth or Geniture in the Mass.

87. Now when this was done, then in the Mass, the seven Spirits of the Qualities began to qualify or operate, and in the Mass the Seed of the seven qualifying or fountain Spirits generated itself, as Fire, Air, and Water, as in the Body of the Deep.

88. Thus MAN became a living Soul, in that Kind and Manner, as the Sun is risen or sprung forth, and out of that the rest of the seven Planets.

89. The Light in Man, which the Heart of God had breathed in, signifies or resembles the Sun which shines in the whole Deep ; concerning which you will find more clearly about the Creation of Man.

90. Now behold! As in the Deep of this World, through the kindling of the Stars, a Seed is generated out of the Body of the dark Deep, like the creaturely Body, so also in like manner, in Man's House of Flesh, there is generated a Seed, according to the eternal Birth-right of the seven qualifying or fountain Spirits.

91. And in the Seeds there are three distinct Things, whereof the one cannot fathom the other, and yet are in that one only Seed, and qualify, mix, or unite one with another, as one Being, and is also one Being, and yet also three distinct Things, according to the Kind and Manner of the Ternary or Trinity in the Deity.

92. First there is the whole Body of Man, which is a dark House, and has no Mobility besides, or without, distinct from the Qualifying or Operation of the seven Spirits, but is a dark Valley, as the Body of the Deep of this World is.

93. Now in the dark Body of Man there is such a Regimen or Dominion also as to the seven Spirits, as is in the Body of the Deep. And when the seven Spirits qualify or operate according to the Birth-right of the Deity, then out of the wrestling of the seven Spirits a Seed generates itself according to their Likeness.

94. Now that Seed has first a Mother, which is the dark Chamber of the House of Flesh. Secondly, it has a Mother, which is the Wheel of the seven Spirits, according to the Kind and Manner of the seven Planets. Thirdly, it has a Mother which is generated in the Circle of the seven Spirits in the Center, and is the Heart of the seven Spirits.

95. And this now is the Mother of the Soul, which shines through the seven Spirits, and makes them living, and in their Stead the Seed qualifies, mixes, or unites with the Heart of God : But it is that Seed only, in which the Light is kindled but in that, in which the Wrath-fire burns, there this third Mother remains Captive in the Dark Chamber.

96. And though indeed it is the third Mother, yet it remains to be but a foolish Virgin, if the Light be not kindled in it just as the Deep of this World is a foolish Virgin before the Heart of God, in which the Wheel of the seven Spirits stands in such Anxiety, in so much Corruption and Redemption, in Heat and Cold, as is apparent to the Eye.

97. But when the third Mother is kindled in the Light, then it stands in the created Heaven of the holy Life, and shines through the second Mother, the seven Spirits, whereby the seven Spirits get a friendly courteous Will, which is the Love of the Life, as you may read in the eighth Chapter of this Book, concerning the Love-birth or Geniture of God.

98. But the third Mother they cannot constantly or permanently shine through, for it stands in the House of Darkness, but they often cast a Glimpse upon it, even as if it lightened, whereby the third Mother many Times becomes very longing, and rejoices highly, but is soon bolted up again by the Fierceness of God’s Wrath.

99. The Devil also dances at this Gate, for it is the Prison, wherein the new Man lies hid, and wherein the Devil lies captive. But I mean in the House of the Deep of this World ; though indeed the House of Flesh and the Deep altogether qualify, mix, or unite one with another, as one Body, and are one Body, only they have distinct Parts or Members.

The Deep in the Center

100. Now behold! When the Seed is generated, it stands in the Center or Midst of the Body in the Heart ; for there the Mother catches the Ternary or Trinity.

101. First, the astringent Spirit catches hold, and that draws together a Mass or Lump out of the frozen Water, that is out of or from the Unctuosity or Fatness of the Blood of the Heart, or from the Sap of the Heart.

102. Now that *Oil* has clearly the Root of the Ternary or Trinity in it, *viz.* the whole Man, for it is just as when kindled Tinder is cast into Straw.

103. Now it may be asked, How comes this to pass?

104. Here now is the true Ground of Man observe it exactly, for it is the Looking-Glass of the great Mystery, the deep Secret of the Humanity, about which all the Learned since the Beginning of the World have danced, and have sought after this Door, but have not found it.

105. But I must once mention, that it is the Dawning or Morning Redness of the Day, as the Door-keeper will have me do.

Now observe,

106. Just as the first Mass was, out of which Adam became a living Man, so also in like Manner is every Mass or Seed of the Ternary or Trinity in every Man.

Observe,

107. When the Salitter or Fabrick of the six qualifying or fountain Spirits, which is the seventh Nature-Spirit in the Space or Room of this World, was kindled, then the Word or Heart of God stood every where in the Center or Midst of the Circle of the seven Spirits, as a Heart, which replenished all at once, *viz.* the whole Space or Room of this World.

108. But seeing the Deep, that is, the whole Space of this World, was the Body of the Father, (understand the Father of the Heart of God,) understand the Father’s Body ; and the Heart in the whole Body did shine forth, *viz.* the

Father's Luster or Brightness, then the corrupted Salitter was affected or possessed every where with the Light, and the Heart of God could not fly out from it, but hid its Luster and shining Light in the Body of the whole Deep, from the horrid kindled Spirits of Devils.

109. And when this was done, then the qualifying or fountain Spirits became very fierce and vehemently struggling, and the astringent Spirit, as the strongest, in the seventh Nature-Spirit, drew very terribly together the Fabrick and Effects of the other six, from whence the bitter Earth and Stones came to be, but were not yet driven together, but moved in the whole Deep.

110. In this Hour the Mass was drawn together ; for when the Heart of God did hide itself in the Salitter, then it cast a Glance again on the whole Space or Body, and thought how it might be remedied again, whereby another angelical Kingdom might be in the Deep of this World.

111. But the Glance was the Love-Spirit in the Heart of God, which in that Place of the Glance affected or possessed the Oil of the Water, where before the Light was risen up.

112. Here consider Saint Peter's Glance, that was cast upon him in the House of Caiphas, it is the very same.

113. As the Man casts a Glance on the Woman, and the Woman on the Man, and so the Spirit of the Man, understand the root of the Love, which in the Rising up of Life out of the Water, rises up through the Fire, as also the Woman's Spirit does ; and so one Spirit catches the other in that Oil of the Heart, whereby presently a Mass, Seed, or driving Will, or Desire to the propagating of a Man again, arises in the Mass.

114. Just in such a Way and Manner the first Mass also came to be, for the Love-Spirit in the Heart of God cast a Glance in the Body of the kindled wrathful Father on the Water of Life, whereby, and out of which, the Love in the Fire-flash arose or sprung up before the Time of the Wrath.

115. In this casting of the Glance, the one Spirit caught the other, the unctuous Oil or Water in the Wrath conceived from the Love-Spirit in the Heart of God, and qualified, mixed, or united, with the same, and the astringent Spirit drew the *Mass* together and there was clearly a Birth, or a Will, or Desire to the producing of a whole Creature, just as the Seed in Man is.

116. But now the Firmament of Heaven, that is between the Heart of God and the kindled, hard Chamber of Death, was closed or shut up ; otherwise the Life in the Mass had suddenly kindled itself.

117. For the Firmament was within in the Mass, as well as without distinct from the Mass, which is the parting Mark, or Limit of Separation between the Heart of God and the fierce Devils.

118. Therefore, the Word or Heart of God must blow up the moving Spirit in the Mass, which was first done but on the sixth Day, for very assured Causes.

119. For if Heaven had not as a Firmament been shut up in the Mass, between the Heart of God and the corporeal qualifying or fountain Spirits of the Mass, then the Mass might have kindled the Soul from or by its own Power, as it was with the holy Angels.

120. But it was to be feared, that it would come to pass as it did with that fair little Son Lucifer, seeing the corporeal qualifying or fountain Spirits in the Mass were kindled in the Wrath-fire.

121. Therefore Heaven must be a Firmament between the Sparkle which had conceived from the Heart of God in the first Glance, that though the Body might happen to perish, yet the holy Seed might remain, which is the Soul, which qualifies, mixes, or unites with the Heart of God, out of which a new Body might come to be ; when the whole God should kindle again the Deep of this World in the Light of the Heart of God ; and just so it is come to be with the Body. The Love of God have Mercy, and take Pity on it.

122. The dear Man Moses writes, That God made Man out of a Clod of Earth, as the Learned have rendered it.

123. But Moses was not present when it was done. But this I must needs say, that Moses has wrote very right, but the true Understanding or Meaning, out of what the Earth proceeded, remained hidden to Moses and them that have come after him in the Letter, and the Spirit has kept it hidden to this very Time.

124. It was also hidden from Adam, while he was yet in Paradise; but now it will fully be revealed. For the Heart of God has set upon or assaulted the Chamber of Death, and will shortly break quite through.

125. And therefore, in these our present times, some Beams of the Day will more and more break through in the Hearts of some Men, and make known the

Day.

126. But when the Dawning or Morning Redness shall shine from the East to the West, or from the *Rising* to the Setting, then assuredly Time will be no more; but the SUN of the Heart of God rises or springs forth, and, RA. RA. R. P. will be pressed in the Wine-press without the City.

127. These are hidden mystical Words, and are understood only in the Language of Nature.

128. Moses writes very right, that Man was created out of the Earth ; but at that Time, when the Mass was held by the Word, then the Mass was not Earth. But if it had not been held or kept by the Word, then at that very Hour it had become Black Earth, but the cold Wrath-fire was in it already.

129. For at the very Hour when Lucifer elevated himself, the Father was moved to Wrath in the qualifying or fountain Spirits against the Legions of Lucifer, and the Heart of God hid itself in the Firmament of Heaven, where the Salitter, Effect, Product or Fabrick of the Corporeity, was burning already, for without or distinct from the Light, is the dark Chamber of Death.

130. But the *Mass* was held or kept in the Firmament of Heaven, that it might not be congealed ; for when the Heart of God glanced on the *Mass* with its hot Love, then the Unctuosity or Oil in the Mass, which rose up out of the Water through the Fire, out of which the Light rises up, and out of which the Love-Spirit rises up, caught hold of the Heart of God, and was impregnated with a young Son.

131. And that was the Seed of Love; for one Love embraced the other, the Love of the Mass embraced and conceived from the Love out of the Glance of the Heart of God, and was thereby impregnated, and this is the Birth or Geniture of the Soul; and as to this Son, Man is the Image of God.

132. But the qualifying or fountain Spirits in the Mass, could not presently be kindled thereby from the Soul ; for the Soul stood only in the Seed in the *Mass*, hidden with the Heart of God in its Heaven, till the Creator blew upon the *Mass* and then the qualifying or fountain Spirits kindled the Soul also, and then both Body and Soul lived equally together.

133. Indeed, the Soul had its Life before the Body, but it stood in the Heart of God, hidden in the *Mass* in Heaven, and was a Kind of holy Seed, qualifying,

mixing, or writing with God, which is eternal, incorruptible, and indestructible, for it was a new and pure Seed for an Angel and Image of God.

134. But the Fabrick, Effect, or Product of the whole Mass, was an Extract, or Attraction of the Word of God, out of the Fabrick or Effect of the qualifying or fountain Spirits, or of the Salitter, out of which the Earth came to be.

135. This Extract was not yet become Earth, though it was the Salitter of the Earth, but was held or kept by the Word.

136. For when the Love-Spirit out of the Heart of God glanced on the Salitter of the Mass, then the Salitter catched hold of it and conceived from it, and was impregnated in the Center of the Soul, and the Word stood in the *Mass* in the Sound ; but the Light abode in the Center of the *Mass* in the Firmament of Heaven, standing hidden in the unctuous Oil of the Heart, and did not move itself forth out of the Firmament of Heaven, in the Birth of the qualifying or fountain Spirits.

137. Else if the Light had kindled itself in the Birth or Geniture of the Soul, then all the seven qualifying or fountain Spirits, according to the eternal Birth-right of the Deity, had triumphed and qualified, mixed, or united in and with the Light, and had been a living Angel ; but seeing the Wrath had plainly already infected the Salitter, therefore that Danger was to be feared which befell Lucifer.

Now it may be asked,

138. Why were not many Masses created at this Time, out of which, instantly at once, there might have been a whole angelical Host or Army, instead of fallen Lucifer?

139. Why should there be so long a Time of staying in the Wrath?

140. And why should the whole Host or Army be generated out of that one Mass, in so very long a Time?

141. Or did not the Creator at this Time see and know of the Fall of Man?

Answer.

142. This now is the very Door of the hidden secret Mystery of the Deity. Concerning which the Reader is to conceive, that it is not in the Power or Capacity of any Man to discern or to know it, if the Dawning or Morning-Redness did not break forth in the Center in the Soul.

143. For they are divine Mysteries, which no Man can search into by his own Reason, and I also esteem myself most unworthy of such a Gift, and besides I shall have many Scorners and Mockers against me ; for the corrupted Nature is horribly ashamed before the Light.

144. But notwithstanding that, I cannot forbear; for when the divine Light breaks forth in the Circle or Birth of Life, then the qualifying or fountain Spirits rejoice, and in the Circle of the Life reflect or look back into their Mother, into the Eternity, and they also look forwards into the Eternity.

145. But it is not a constant and lasting Thing or Being, Clarifying or Brightening of the qualifying or fountain Spirits, much *less* of the bestial Body, but it is the Ray of the breaking through of the Light of God with a fiery Impulse, which rises up through the meek Water of Life in the Love, and remains standing in its Heaven.

146. Therefore I can bring it no further than from the Heart into the Brain before the princely Throne of the Senses, and there it is shut up in the Firmament of Heaven ; and it goes not back again through the qualifying or fountain Spirits into the Mother of the Heart, that it might come on to the Tongue, for if that was done, I would tell it with my Mouth, and make it known to the World.

147. But for that Cause I will let it stand in its Heaven, and write according to my Gifts, and with Wonder and Admiration expect what will become of it. For in the qualifying or fountain Spirits I cannot sufficiently comprehend or apprehend it, because they stand in the anxious Chamber.

148. As to the Sand, I see it very well, but the Firmament of the Heaven is between, in which the Soul hides itself, and there receives its Rays from the Light of God ; and in that Respect it goes through the Firmament of Heaven as a Tempest of Lightening, but very gently, in a most amiable and pleasant Delight and Joy.

149. So that I cannot in the Comprehensibility, in my innate instant or present qualifying or fountain Spirits, or in the Circle of Life, discern or know it

otherwise, for the Day breaks forth apace.

150. For that Cause I will write according to this Knowledge, though the Devil should offer to assault and storm the World, which however he cannot do. Yet his Hour-Glass is shown to him, and set before him.

151. Now come on, you Electionists, and Contenders about the Election of Grace, you that suppose you only are in the right, and esteem a simple Faith to be but a foolish Thing, you have danced long enough before this Door, and have made your Boast of the Scriptures, that they maintain that God has of Grace chosen some Men in their Mother's Womb to the Kingdom of Heaven, and reprobated or rejected others.

152. Here make to yourselves many Masses, out of which there may proceed other Manner of Men of other Qualities, and then you may be in the right. But out of the one only *Mass* you can make no more than one only Love of God, which presses forth through the first Man, and so presses through and upon all. If God should have permitted Peter or Paul to have wrote otherwise; however, look you to the Ground of the Heart.

153. If you lay hold on the Heart of God, then you have Ground enough.

154. If God gives me Life a little While longer, I will show you Saint Paul's Election of Grace.

The Twenty-seventh Chapter.

Note.

"I advertise the Reader, who loves God, that this Book, the *Aurora* or *Morning Redness*, was not finished. For the Devil intended to put a Stop to it, and suppress it, when he perceived that the Day would break forth therein. And the Day has clearly made haste after the *Morning Redness*, so that it is become very Light. There wants about Thirty Sheets to the End of it. But seeing the Storm has broken them off, therefore it was not finished; and in the mean while it is come to be Day, so that the *Morning Redness* is passed away, and since that Time, the Work has gone on by Day. And it shall so stand, for an eternal Remembrance, seeing the Defect herein is supplied in the other Books."

Jacob Behmen, 1620.

Note.

The *Dawning* or *Morning-Redness* rises up from the Infancy and Childhood, and shows or demonstrates the Creation of all Beings, but very *Mystically*, and not sufficiently clear, but full of magical Understanding, for there are some Mysteries therein which are yet to come to pass.

Note.

This is the deep hidden magical Book, which the Author at that Time might not make clearer, but may now do it through the Grace of God.

Note.

This Book is wrote in a magical Sense or Understanding, for the Author himself only, who knew of no other Readers; he supposed he made this Work only for himself, but God has disposed it otherwise.

Note.

The Author expressed the first Syllable MER, in the Word MERCURIUS, with the first Vowel A, as MAR MARCURIUS, not without a special mystical Cause. But because the self-conceited Wise in Reason dislike it, accounting it but a country, vulgar Expression, therefore it is wrote according to the common received Word, MERCURIUS.

The Corn grows against the Will of the Enemy. For that which is sown by God, no Man can prevent or hinder the Growing of it.

THE END OF THE AURORA.

THE THREE PRINCIPLES OF THE DIVINE ESSENCE.

OF THE Eternal Dark, Light, and Temporary World.

SHOWING

What the Soul, the IMAGE and the SPIRIT of the Soul are: As also what ANGELS, HEAVEN, and PARADISE are.

How ADAM was before the Fall, in the Fall, and after the Fall.

AND

What the WRATH OF GOD, SIN, DEATH, the DEVILS, and HELL are: How all Things have been, now are, and how they shall be at the last.

By JACOB BEHMEN, the Teutonic Theosopher.

VOL. I.

THE AUTHOR'S PREFACE.

1. MAN can undertake nothing from the Beginning of his Youth, nor in the whole Course of his Time in this World, that is more profitable and necessary for him, than to learn to know himself, what he is, out of what, from whence, and for what he is created, and what his Office is. In such a serious Consideration he will presently find, that he, and all the Creatures that exist, come all from God; he will also find, among all the Creatures, that he is the most noble Creature of them all; from whence he will very well perceive how God's Intention is towards him, in that he has made him Lord over all the Creatures of this World, and has endued him with Mind, Reason, and Understanding, above all the rest of the Creatures, especially with Speech or Language, so that he can distinguish every Thing that sounds, stirs, moves, or grows, and judge of every Thing's Virtue, Effect, and Original, and that all is put under his Hand, so that he can bend them, use, and manage them, according to his Will, as pleases him.

2. Moreover, God has given him higher and greater Knowledge than this, in that he can penetrate into the Heart of every Thing, and discern what Essence,

Virtue, and Property it has, both in the Creatures, in Earth, Stones, Trees, Herbs, in all moveable and immoveable Things; also in the Stars and Elements, so that he knows what Substance and Virtue they have, and that in their Virtue, all natural Sensibility, Vegetation, Multiplication, and Life, consist.

3. Above all this, God has given him the Understanding and Perception to know God his Creator; what and whence Man is, how he is, and where he is, and out of what he proceeded, or was created; and how he is the Image, Substance, Propriety, and Child of the eternal, uncreated, and infinite God, in which God has his own Substance and Propriety, in whom he lives and governs with his Spirit, by which God manages his own Work, and loves him dearly as his own Heart and Substance; for whose Sake he created this World, with all the Creatures that are therein, which for the most Part, without the Reason and Government of Man, could not live in such a Condition as they do.

4. The divine Wisdom itself stands in such a high Consideration, and has neither Number nor End; and therein is the Love of God towards Man known, in that Man knows what his Creator is, and what he would have him do, and leave undone. And it is the most profitable Thing for Man in this World that he can search for, and seek after; for herein he learns to know himself, what Matter and Substance he is of; also from whence his Understanding [Cogitation, Perceptibility, and Sensibility] is stirred, and how he is created out of the Substance of God. And as a Mother brings forth a Child out of her own Substance, and nourishes it therewith, and leaves all her Goods to it for its own, and makes it the Possessor of them, so does God also with Man, his Child; he has created him, and preserved him, and made him Heir to all his eternal Goods. In and by this consideration the divine Knowledge buds and grows in Man, and the Love towards God, as of a Child to its Parents, so that Man loves God his Father, for that he knows that he is his Father, in whom he lives, and has his being, who nourishes him, preserves him, and provides for him; for thus saith Christ our Brother, (who is begotten of the Father, to be a Saviour, and sent into this World,) *This is the eternal Life, that they know thee to be the only true God, and whom thou has sent, Jesus Christ.*

5. Now seeing we ourselves know that we are created out of God's own Substance, and made his Image, Substance, and peculiar Inheritance, it is therefore right that we should live in obedience to him, and follow him, seeing he leads us as a Father does his Children. And we have also his Promise, that if we follow him, we shall obtain the Light of the eternal Life. Without such a

Consideration as this, we are altogether blind, and have no Knowledge of God; but we run on as dumb Beasts, and we look upon ourselves and upon God's Creation as Heifers look upon a new Door made to their Stalls, and set ourselves against God and his Will, and so live in Opposition and Enmity, to the Perdition of Body and Soul, and of God's noble Creatures. We fall into this terrible and abominable Darkness, because we will not learn to know ourselves, what we are, of what Substance, what we shall be, whether we are eternal, or whether we are wholly transitory, as the Body is; or whether also we must give an Account of our Matters and Doings, seeing we are made Lords of all Creatures, and of the whole Creation, and have all this in our Power to manage.

6. Even as we see, know, and find undeniably, that God will require an Account of all our Doings, how we have kept House with his Works, and that when we fall from him and his Commandments, he will punish us terribly, of which we have fearful Examples, from the Beginning of the World, and among the Jews, Heathens, and Christians, especially the Example of the Flood, and in Sodom and Gomorrah; also in Pharaoh, and the Children of Israel in the Wilderness, and ever since till this very Time. Therefore, it is indeed most necessary, that we learn Wisdom, and learn to know ourselves, what great Vice and Wickedness we carry about us, how horrible Wolves are among us, which strive against God and his Will.

7. For there is none that can excuse himself, and plead Ignorance, because the Will of God is put into, and written in our Minds, so that we very well know what we should do; and all the Creatures bear Witness against us. Moreover, we have God's Law and Commandments, so that there is no Excuse, but only our drowsy, lazy Negligence and Carelessness, and so we are found to be slothful, unprofitable Servants in the Lord's Vineyard.

8. Lastly, it is in the highest Measure most needful for us to learn to know ourselves, because the Devil dwells with us in this World, who is both God's Enemy and ours, and daily misleads us, and ensnares us, as he has done from the Beginning, that we might fall away from our God and Father, that so he might enlarge his Kingdom, and bereave us of our eternal Salvation; as it is written, *he goes about as a roaring Lion, and seeketh whom he may devour.*

9. Seeing therefore we are in such horrible Danger in this World, that we are environed with Enemies on every Side, and have a very unsafe Pilgrimage or Journey to walk; and above all, we carry our worst Enemy within us, which we

ourselves hide, and desire not to learn to know it, though it be the most horrible Guest of all, which casts us headlong into the Anger of God; yea itself is the very Anger of God, which throws us into the eternal Fire of Wrath, into the eternal, unquenchable Torment; therefore it is most needful for us to learn to know this Enemy, what he is, who he is, and whence he is; how he comes into us, and what in us is his proper own; also what Right the Devil has to us, and what Access of Entrance into us; how he is allied with our own Enemy that dwells in us, how they favour and help one another, how both of them are God's Enemies, and continually lay wait for us to murder us, and bring us to Perdition.

10. Further, we must consider the great Reasons why it is very necessary to learn to know ourselves, because we fee and know that we must die and perish for our Enemy's Sake, which is God's Enemy and ours, which dwells in us, and is the very Half of Man. And if he grows so strong in us, that he gets the upperhand, and is predominant, then he throws us into the Abyss to all Devils, to dwell there with them eternally, in an eternal, unquenchable Pain and Torment, into an eternal Darkness, into a loathsome House, and into an eternal Forgetting of all Good, yea into God's contending Will, where our God and all the Creatures are our Enemies for ever.

11. We have yet greater Reasons to learn to know ourselves, because we are in Good and Evil, and have the Promise of eternal Life, that (if we overcome our own Enemy and the Devil) we shall be the Children of God, and live in his Kingdom, with and in him, among his holy Angels, in eternal Joy, Brightness, Glory, and Welfare, in Meekness, and Favour with him, without any Touch of Evil, and without any Knowledge of it, in God eternally. Besides, we have the Promise, that if we overcome and bury our Enemy in the Earth, we shall rise again at the Last Day in a new Body, which shall be without Evil and Pain, and live with God in perfect Joy, Loveliness, and Bliss.

12. Also we know and apprehend, that we have in us a Reasonable Soul, which is in God's Love, and is immortal; and that if it be not vanquished by its Adversary, but fights as a spiritual Champion against its Enemy, God will assist it with his Holy Spirit, and will enlighten and make it powerful, and able to overcome all its Enemies; he will fight for it, and at the Overcoming of the Evil, will glorify it as a faithful Champion, and crown it with the brightest Crown of Heaven.

13. Now seeing Man knows that he is such a twofold Man, in the Capacity of Good and Evil, and that they are both his own, and that he himself is that only Man which is both good and evil, and that he shall have the Reward of either of them, and to which of them he inclines in this Life, to that his Soul goes when he dies; and that he shall arise at the Last Day in Power, in his Labour [and Works] which he exercised here, and live therein eternally, and also be glorified therein, and that shall be his eternal Food and Subsistence; therefore it is very necessary for him to learn to know himself, how it is with him, and whence the Impulsion to Good and Evil comes, and what indeed the Good and Evil merely are in himself, and whence they are stirred, what properly is the Original of all the Good, and of all the Evil, from whence, and by what [Means] Evil is come to be in the Devils, and in Men, and in all Creatures; seeing the Devil was a holy Angel, and Man also created good, and that also such Untowardness is found to be in all Creatures, biting, tearing, worrying, and hurting one another, and such Enmity, Strife, and Hatred, in all Creatures; and that every Thing is so at odds with itself, as we see it to be not only in the living Creatures, but also in the Stars, Elements, Earth, Stones, Metals, in Wood, Leaves, and Grass, there is a Poison and Malignity in all Things; and it is found that it must be so, or else there would be no Life, nor Mobility, nor would there be any Colour nor Virtue, neither Thickness nor Thinness, nor any Perceptibility or Sensibility, but all would be as Nothing.

14. In this high Consideration it is found that all is through and from God Himself, and that it is his own Substance, which is himself, and he has created it out of himself; and that the Evil belongs to the Forming and Mobility; and the Good to the Love; and the austere, severe, or contrary Will belongs to the Joy; so far as the Creature is in the Light of God, so far the wrathful and contrary Will makes the rising, eternal Joy; but if the Light of God be extinguished, it makes the rising, painful Torment, and the Hellish Fire.

15. That it may be understood how all this is, I will describe the *Three Divine Principles*, that therein all may be declared, what God is, what Nature is, what the Creatures are, what the Love and Meekness of God, what God's Desiring or Will is, what the Wrath of God; and the Devil is, and in Conclusion, what Joy and Sorrow are; how all took a Beginning, and endures eternally, with the true Difference between the eternal and transitory Creatures; especially of Man, and of his Soul, what it is, and how it is an eternal Creature: And what Heaven is, wherein God and the holy Angels and holy Men dwell, and what

Hell is, wherein the Devils dwell; and how all Things originally were created, and had their Being. In Sum, what the Essence of all Essences is.

16. Seeing the Love of God has favoured me with this Knowledge, I will set it down in Writing for a Memorial or Remembrance to myself, because we live in this World in great Danger between Heaven and Hell, and must continually wrestle with the Devil, perhaps through Weakness I might fall into the Anger of God, and thereby the Light of God's Love Knowledge might be withdrawn from me, that it may serve me to recall it to Memory, and raise it up again; for God wills that all Men should be helped, and wills not the Death of a Sinner, but that he return, come to him, and live in him eternally; for whose Sake, he has suffered his own Heart, that is, his Son, to become Man, that we might adhere to him, and rise again in him, and [departing from our Sins and Enmity, or contrary Will] be new-born in him.

17. Therefore there is nothing more profitable to Man in this World, while he dwells in this miserable, corrupted House of Flesh, than to learn to know himself: Now when he knows himself aright, he knows also his Creator, and all the Creatures too: Also he knows how God intends towards him, and this Knowledge is the most acceptable and pleasant to me, that ever I found.

18. But if it should happen, that these Writings should come to be read; and perhaps the Sodomitish World, and the fatted Swine of it, may light upon them, and root in this Garden of Pleasure, who cannot know or understand any Thing, but to scorn, scandalize, reproach, and cavil in a proud haughty Way, and so know neither themselves, nor God, much less his Children; I intend not my Writing for them, but I shut and lock up my Book with a strong Bolt or Bar, from such Idiots and wild Heifers of the Devil, who lie over Head and Ears in the Devil's murdering Den, and know not themselves. They do the same which their Teacher the Devil does, and remain Children of the severe Anger of God. But I will here write plainly and clearly enough for the Children of God. The World and the Devil may roar and rage till they come into the Abyss; for their Hour-Glass is set up, when every one shall reap what he has sown: And the Hellish Fire will sting many a one sufficiently for his proud, spiteful, and despising Haughtiness, which he had no Belief of while he was here in this Life.

19. Besides, I cannot well neglect to set this down in Writing, because God will require an Account of every One's Gifts, how they have employed them;

for he will demand the Talent which he has bestowed, with the Increase or Use, and give it to him that has gained much: But seeing I can do no more in it, I commit it to his Will, and so go on to write according to my Knowledge.

20. As to the Children of God, they shall perceive and comprehend this my Writing, what it is, for it is a very convincing Testimony, it may be proved by all the Creatures, yea in all Things, especially in Man, who is an Image and Similitude of God: But it continues hidden and obscure to the Children of Malignity or Iniquity, and there is a strong Seal before it; and though the Devil disrelish the Smell and Savour, and raise a Storm from the East to the North, yet there will then, in the wrathful or crabbed sour Tree, grow a Lily with a Root as broad as the Tree spreads with its Branches, and bring its Scent and Smell even into Paradise.

21. There is a wonderful Time coming. But because it begins in the Night, there are many that shall not see it, by Reason of their Sleep and great Drunkenness; yet the Sun will shine to the Children at Midnight. Thus I commit the Reader to the meek Love of God. Amen.

THE THREE PRINCIPLES OF THE DIVINE ESSENCE.

The First Chapter.

Of the first Principle of the Divine Essence.

1. SEEING we are now to speak of God, what he is, and where he is, we must say, that God himself is the Essence of all Essences; for all is generated or born, created and proceeded from him, and all Things take their first Beginning out of God; as the Scripture witnesseth, saying, *Through him, and in him are all Things.* Also, *The Heaven and the Heaven of Heavens are not able to contain him:* Also, *Heaven is my Throne, and the Earth is my Footstool:* And in *Our Father* is mentioned, *thine is the Kingdom and the Power*; understand all Power.

2. But there is yet this Difference [to be observed,] that Evil neither is, nor is called God; this is understood in the first Principle, where it is the earnest Fountain of the Wrathfulness, according to which, God calls himself an angry,

wrathful, and zealous God. For the Original of Life, and of all Mobility, consists in the Wrathfulness; yet if the [tartness] be kindled with the Light of God, it is then no more Tartness, but the severe Wrathfulness is changed into great Joy.

3. Now when God was to create the World, and all Things therein, he had no other Matter to make it of, but his own Being, out of himself. But now, God is a Spirit that is incomprehensible, which has neither Beginning nor End, and his Greatness and Depth is all. Yet a Spirit does nothing but ascend, flow, move, and continually generate itself, and in itself has chiefly a threefold Manner of Form in its Generating or Birth, *viz.* Bitterness, Harshness, and Heat, and these three Manner of Forms are neither of them the first, second, nor third; for all these three are but one, and each of them generates the second and third. For between Harshness and Bitterness, Fire is generated; and the Wrath of the Fire is the Bitterness or Sting itself, and the Harshness is the Stock or Father of both these, and yet is generated of them both; for a Spirit is like a Will, Sense, [or Thought,] which rises up, and in its Rising beholds, perfects, and generates itself.

4. Now this cannot be expressed or described, nor brought to the Understanding by the Tongue of Man; for God hath no Beginning. But I will set it down so as if he had a Beginning, that it might be understood what is in the first Principle, whereby the difference between the first and second Principle may be understood, and what God or Spirit is. Indeed, there is no difference in God, only when it is enquired from whence Evil and Good proceed, it is to be known, what is the first and original Fountain of Anger, and also of Love, since they both proceed from one and the same Original, out of one Mother, and are one Thing. Thus we must speak after a creaturely Manner, as if it took a Beginning, that it might be brought to be understood.

5. For it cannot be said that Fire, Bitterness, or Harshness, is in God, much less that Air, Water, and Earth are in him, only it is plain that all Things have proceeded out of that [Original.] Neither can it be said, that Death, Hell-fire, or Sorrowfulness is in God, but it is known that these Things have come out of that [Original.] For God has made no Devil out of himself, but Angels to live in Joy, to their Comfort and Rejoicing; yet it is seen that Devils came to be, and that they became God's Enemies. Therefore the Source or Fountain of the Cause must be sought, what is the *Prima Materia*, or first Matter of Evil, and that in the Originality of God as well as in the Creatures; for it is all but one only

Thing in the Origin: All is out of God, made out of his Essence, according to the Trinity, as he is one in Essence and threefold in Persons.

6. Behold, there are especially three Things in the Originality, out of which all Things are, both Spirit and Life, Motion and Comprehensibility, *viz. Sulphur, Mercurius, and Sal.* But you will say that these are in Nature, and not in God; which indeed is so, but Nature has its ground in God, according to the first Principle of the Father, for God calls himself also an angry zealous God; which is not to be understood, that God is angry in himself, but in the Spirit of the [Creation or] Creature which kindles itself; and then God burns in the first Principle therein, and the Spirit of the [Creation or] Creature suffers Pain, and not God.

7. Now to speak in a creaturely way, *Sulphur, Mercurius, and Sal*, are understood to be thus. *SUL* is the Soul or the Spirit that is risen up, or in a Similitude [it is] God: *PHUR* is the *Prima Materia*, or first Matter out of which the Spirit is generated, but especially the Harshness: *Mercurius* has a fourfold Form in it, Harshness, Bitterness, Fire, and Water: *Sal* is the Child that is generated from these four, and is harsh, eager, and a Cause of the Comprehensibility.

8. Understand right now what I declare to you: Harshness, Bitterness, and Fire, are in the Originality, in the first Principle: The Water-source is generated therein: And God is not called God according to the first Principle; but according to that, he is called Wrathfulness, Anger, the earnest [severe or tart] Source, from which Evil, and also the woful tormenting Trembling, and Burning, have their Original.

9. This is as was mentioned before; the Harshness is the *Prima Materia*, or first Matter, which is strong, and very eagerly and earnestly attractive, that is *Sal*: The Bitterness is in the strong Attracting, for the Spirit sharpens itself in the strong Attracting, so that it becomes wholly aking, [anxious or vexed.] For Example, in Man, when he is enraged, how his Spirit attracts itself, which makes him bitter [or sour] and trembling; and if it be not suddenly withstood and quenched, we see that the Fire of Anger kindles in him so, that he burns in Malice, and then presently a whole Essence comes to be in the Spirit and Mind, to be revenged.

10. Which is a Similitude of that which is in the Original of the Generating of Nature: Yet it must be set down more intelligibly [and plainly.] Mark what

Mercurius is, it is Harshness, Bitterness, Fire, and Brimstone-water, the most horrible Essence; yet you must understand hereby no *Materia*, Matter, or comprehensible Thing; but all no other than Spirit, and the Source of the original Nature. Harshness is the first Essence, which attracts itself, but it being a hard cold Virtue or Power, the Spirit is altogether prickly [stinging and sharp.] Now the Sting and Sharpness cannot endure attracting, but moves and resists [or opposes] and is a contrary Will, an Enemy to the Harshness, and from that Stirring comes the first Mobility, which is the third Form. Thus the Harshness continually attracts harder and harder, and so it becomes hard and tart, [strong or fierce,] so that the Virtue or Power is as hard as the hardest Stone, which the Bitterness [that is, the Harshness's own Sting or Prickle] cannot endure, and then there is great Anguish in it, like the horrible brimstone Spirit, and the Sting of the Bitterness, which rubs itself so hard, that in the Anguish there comes to be a twinkling Flash, which flies up terribly, and breaks the Harshness: But it finding no Rest, and being so continually generated from beneath, it is as a turning Wheel, which turns anxiously and terribly with the twinkling Flash furiously, and so the Flash is changed into a pricking [stinging] Fire, which yet is no burning Fire, but like the Fire in a Stone.

11. But seeing there is no Rest there, and that the turning Wheel runs as fast as a swift Thought, for the Prickle drives it so fast, the Prickle kindles itself so much, that the Flash (which is generated between the Astringency and Bitterness) becomes horribly fiery, and flies up like a horrible Fire, from whence the whole *Materia* or Matter is terrified, and falls back as dead, or overcome, and does not attract so strongly to itself any more, but each yields itself to go out one from another, and so it becomes thin. For the Fire-flash is now predominant, and the *Materia*, or Matter, which was so very harsh [astringent or attracting] in the Originality, is now feeble, and as it were dead, and the Fire-flash henceforth gets Strength therein, for it is its Mother; and the Bitterness goes forth up in the Flash together with the Harshness, and kindles the Flash, for it is the Father of the Flash, or Fire, and the turning Wheel henceforth stands in the Fire-flash, and the Harshness remains overcome and feeble, which is now the Water-spirit; and the *Materia*, or Matter of the Harshness, henceforth is like the Brimstone-spirit, very thin, raw, aking, vanquished, and the Sting in it is trembling; and it dries and sharpens itself in the Flash; and being so very dry in the Flash, it becomes continually more horrible and fiery, whereby the Harshness or Aftringency is still more overcome, and the Water-spirit continually greater. And so it continually

refreshes itself in the Water-spirit, and continually brings more Matter to the Fire-flash, whereby it is the more kindled; for (in a Similitude) that is the Fuel of the Flash or Fire-spirit.

12. Understand rightly the Manner of the Existence of this *Mercurius*. The Word *MER*, is first the strong, tart, harsh Attraction; for in that Word (or Syllable *Mer*) expressed by the Tongue, you understand that it jars [proceeding] from the Harshness, and you understand also, that the bitter Sting or Prickle is in it; for the Word *MER* is harsh and trembling, and every Word [or Syllable] is formed or framed from its Power or Virtue, [and expresses] whatsoever the Power or Virtue does or suffers. You [may] understand that the Word [or syllable] *CU*, is [or signifies] the Rubbing or Unquietness of the Sting or Prickle, which makes that the Harshness is not at Peace, but heaves and rises up; for that Syllable (thrusts itself or) presses forth with the Virtue [or Breath] from the Heart, out of the Mouth. It is done thus also in the Virtue or Power of the *Prima Materia* [or first Matter] in the Spirit, but the syllable *CU* having so strong a Pressure from the Heart, and is so presently snatched up by the Syllable *RI*, and the whole Understanding Sense or Meaning is changed into it, this signifies and is the bitter prickly Wheel in the generating, which vexes and whirls itself as swiftly as a Thought: The Syllable *US* is [or signifies] the swift Fire-flash, that the *Materia*, or Matter, kindles in the fierce Whirling between the Harshness and the Bitterness in the swift Wheel; where you may very plainly understand [or observe] in the Word, how the Harshness is terrified, and how the Power or Virtue in the Word sinks down, or falls back again upon the Heart, and becomes very feeble and thin: Yet the Sting or Prickle with the whirling Wheel, continues in the Flash, and goes forth through the Teeth out of the Mouth; where then the Spirit hisses like a Fire in its kindling, and returning back again strengthens itself in the Word.

13. These four Forms are in the Originality of Nature, and from thence the Mobility exists, as also the Life in the Seed, and in all the Creatures, has its Original from thence; and there is no Comprehensibility in the Originality, but such a Virtue or Power and Spirit. For it is a poisonous or venomous, hostile or enemicitious Thing. And it must be so, or else there would be no Mobility, but all would be as nothing, and the Source of Wrath or Anger is the first Original of Nature.

14. Yet here I do not altogether [mean or] understand the *Mercurius* [Mercury or Quicksilver] which is in the third Principle of this created World,

which the Apothecaries use, (although that has the same Virtue or Power, and is of the same Essence,) but I speak [of that] in the first Principle, *viz.* of the Originality of the Essence of all Essences, of God, and of the eternal unbeginning Nature, from whence the Nature of this World is generated. Although in the Originality of both of them there is no Separation; but only the outward and third Principle, the syderial and elementary Kingdom [Region or Dominion] is generated out of the first Principle by the Word and Spirit of God out of the eternal Father, out of the holy Heaven.

The Second Chapter.

Of the first and second Principle, what God and the Divine Nature is; wherein is set down a further Description of the Sulphur and Mercurius.

1. BECAUSE there belongs a divine Light to the Knowledge and Apprehension of this, and that without the divine Light there is no Comprehensibility at all of the divine Essence, therefore I will a little represent the high hidden Secret in a creaturely Manner, that thereby the Reader may come into the Depth. For the divine Essence cannot be wholly expressed by the Tongue; the *Spiraculum Vitæ* (that is, the Spirit of the Soul which looks into the Light) only comprehends it. For every Creature sees and understands no further nor deeper than its Mother is, out of which it is come originally.

2. The Soul which has its Original out of God's first Principle, and was breathed from God into Man, into the third Principle, (that is, into the syderial and elementary birth) that sees further into the first Principle of God, out of, in and from the Silence and Property of which it is proceeded. And this is not marvellous, for it does but behold itself only in the Rising of its Birth; and thus it sees the whole Depth of the Father in the first Principle.

3. This the Devils also see and know; for they also are out of the first Principle of God, which is the Source of God's original Nature. They wish also that they might not see nor feel it, but it is their own Fault that the second Principle is shut up to them, which is called and is God, one in Essence, and threefold in personal Distinction, as shall be mentioned hereafter.

4. But the Soul of Man, which is enlightened with the holy Spirit of God, (which in the second Principle proceeds from the Father and the Son in the holy Heaven, that is, in the true divine Nature which is called God;) this Soul sees even into the Light of God, into the same second Principle of the holy divine Birth, into the heavenly Essence: But the syderial Spirit wherewith the Soul is cloathed, and also the elementary [Spirit] which rules the Source, or Springing and Impulsion of the Blood, they see no further than into their Mother, whence they are, and wherein they live.

5. Therefore, if I should speak and write that which is purely heavenly, and altogether of the clear Deity, I should be as dumb to the Reader, who has not the Knowledge and the Gift to understand it. Yet I will so write in a divine, and also in a creaturely Way, that I might stir up any one to desire and long after the Consideration of the high Things: and if any shall perceive that they cannot do it, that at least they might seek and knock in their Desire, and pray to God for his holy Spirit, that the Door of the second Principle might be opened to them, for Christ biddeth us to pray, seek, and knock, and then it shall be opened unto us. For he saith, *All that you shall ask the Father in my Name, he will give it you: Ask and you shall receive; seek, and you shall find; knock, and it shall be opened unto you.*

6. Seeing then that my Knowledge has been received by seeking and knocking, I therefore write it down for a Memorial, that I might occasion a Desire in any to seek after them, and thereby my Talent might be improved, and not be hid in the Earth. But I have not wrote this for those that are wise beforehand, that know all Things, and yet know and comprehend nothing, for they are fully satisfied already, and rich; but I have wrote it for the Simple, as I am, that I may be refreshed with those that are like myself.

Further of the *Sulphur, Mercurius,* and *Sal.*

7. The Word [or Syllable] SUL, signifies and is the Soul of a Thing; for in the Word it is the Oil or Light that is generated out of the Syllable PHUR; and it is the Beauty or the Welfare of a Thing, that which is lovely and dearest in it: In a Creature it is the Light by which the Creature sees [or perceives:] and therein Reason and the Senses consist, and it is the Spirit which is generated out of the PHUR. The Word or Syllable PHUR, is the *Prima Materia* [or first Matter,] and contains in itself in the third Principle the Macrocosm, from which the

elementary Dominion, or Region, or Essence is generated: But in the first Principle it is the Essence of the most inward Birth, out of which God generates or begets his Son from Eternity, and from thence the Holy Ghost proceeds; understand out of the SUL and out of the PHUR. And in Man also it is the Light which is generated out of the syderial Spirit, in the second center of the Microcosm; in the *Spiraculum* and Spirit of the Soul, in the most inward Center, it is the Light of God, which that Soul only has which is in the Love of God, for it is only kindled and blown up from the Holy Ghost.

8. Observe now the Depth of the divine Birth; there is no Sulphur in God, but it is generated from him, and there is such a Virtue or Power in him. For the Syllable PHUR is [or signifies] the most inward Virtue or Power of the original Source or Spring of the Anger of the fierce Tartness, or of the Mobility, as is mentioned in the first Chapter, and that Syllable PHUR has a fourfold Form [Property or Power] in it, as first Harshness [or Astringency,] and then Bitterness, Fire, and Water: The Harshness is attractive, and is rough, cold and sharp, and makes a hard, hungry, and full of Anguish, and that Attracting is a bitter Sting or Prickle, very terrible, and the first Swelling or Boiling up exists in the Anguish; yet because it cannot rise higher from its Seat, but is thus continually generated from beneath, therefore it falls into a Turning or Wheeling, as swift as a Thought, in great Anguish, and therein it comes to be a twinkly Flash, as if a Steel and Flint or Stone were strongly struck together, and rubbed one against another.

9. For the Harshness is as hard as a Stone [or Flint,] and the Bitterness rushes and rages like a breaking Wheel, which breaks the Hardness, and stirs up the Fire, so that all comes to be a terrible Crack of Fire, and flies up; and the Harshness or Astringency breaks in Pieces, whereby the dark Tartness is terrified and sinks back, and becomes as it were feeble or weak, or as if it were killed and dead, and runs out, becomes thin, and yields itself to be overcome: But when the strong flash of Fire shines back again upon or into the Tartness, and is mingled therein, and finds the Harshness so thin and overcome, then it is much more terrified; for it is as if Water was thrown upon the Fire, which makes a Crack: Yet when the Crack or Terror is thus made in the overcome Harshness, thereby it gets another Source, [Condition or Property,] and a Crack, or Noise of great Joy, proceeds out of the wrathful Fierceness, and rises up in fierce Strength, as a kindled Light: For the Crack in the Twinkling of an Eye becomes white, clear, and light; for thus the Kindling of the Light comes in that

very Moment as soon as the Light (that is, the new Crack of the Fire) is infected or impregnated with the Harshness, the Tartness or Astringency kindles, and shrieks, or is affrighted by the great Light that comes into it in the Twinkling of an Eye, as if it did awake from Death, and becomes soft or meek, lively and joyful; it presently loses its dark, rough, harsh, and cold Virtue, and leaps or springs up for Joy, and rejoices in the Light; and its Sting or Prickle, which is the Bitterness, that triumphs in the turning Wheel for great Joy.

10. Here observe, the Shriek or Crack of the Fire is kindled in the Anguish in the Brimstone-Spirit, and then the Shriek flies up triumphantly; and the aking, or anxious Harshness, or Brimstone-Spirit, is made thin and sweet by the Light. For as the Light or the Flash becomes clearer or brighter from the Crack of the Fire in the vanquished harsh Tartness, and loses its wrathful fierce Property, so the Tartness loses its Authority by the Infection or Mixture of the Light, and is made thin or transparent, and sweet by the white Light: For in the Original the Harshness or Astringency was altogether dark, and aking with Anguish, by Reason of its hardness and attracting; but now it is wholly light, and thereupon it loses its own Quality or Property, and out of the wrathful Harshness there comes to be an Essence that is sharp, and the Light makes the Sharpness altogether sweet.

The Gates of God.

11. Behold now, when the Bitterness, or the bitter Sting [or Prickle,] (which in the Original was so very bitter, raging and tearing, when it took its Original in the Harshness,) attains this clear Light, and tastes now the Sweetness in the Harshness, which is its Mother, then it is so joyful, and cannot rise or swell so any more, but it trembles and rejoices in its Mother that bare it, and triumphs like a joyful Wheel in the Birth. And in this Triumph the Birth attains the fifth Form, and then the fifth Source springs up, *viz.* the friendly Love; and so when the bitter Spirit tastes the sweet Water, it rejoices in its Mother [the four tart Harshness,] and so refreshes and strengthens itself therein, and makes its Mother stirring in great Joy; where then there springs up in the sweet Water-Spirit a very sweet pleasant Source or Fountain: For the Fire-Spirit (which is the Root of the Light, which was a strong fierce rumbling Shriek, Crack, or Terror in the Beginning) that now rises up very lively, pleasantly and joyfully.

12. And here is nothing but the Kiss of Love, and Wooing, and here the Bridegroom embraces his beloved Bride, and is no otherwise than when the pleasing Life is born or generated in the sour, tart, or harsh Death; and the Birth of Life is thus in a Creature. For from this stirring, moving, or wheeling of the Bitterness in the Essence of the harsh astringent Tartness of the Water-Spirit, the Birth attains the sixth Form, *viz.* the Sound or Noise of the Motion. And this sixth Form is rightly called *Mercurius*: for it takes its Form, Virtue, and Beginning, in the aking or anxious Harshness, by the Raging of the Bitterness; for in the Rising it takes the Virtue of its Mother (that is, the Essence of the sweet Harshness) along with it, and mings it into the Fire-Flash, from whence the Light kindles. And here the Trial [or Experience] begins, one Virtue beholding the other in the Fire-Flash, one [Virtue] feels the other by the Rising up, by the Stirring they one hear another, in the Essence they one taste another, and by the pleasant, lovely [Source, Spring, or] Fountain, they one smell another, from whence the Sweetness of the Light springs out of the Essence of the sweet and harsh Spirit, which from henceforth is the Water-Spirit.

13. And out of these six Forms, now in the Birth, or Generating, comes a six-fold self-subsisting Essence, which is inseparable; where they one continually generate another, and the one is not without the other, nor can be, and without this Birth or Substance there could be nothing; for the six Forms have each of them now the Essences of all their sixfold Virtue in it, and it is as it were one only Thing, and no more; only each Form has its own Condition. For observe it, although now in the Harshness there be Bitterness, Fire, Sound, Water, and that out of the springing Vein of the Water there flows Love (or Oil) from whence the Light arises and shines; yet the Harshness retains its first Property, and the Bitterness its Property, the Fire its Property, the Sound or the Stirring its Property, and the overcoming the first harsh or tart Anguish, (*viz.* the returning down back again) or the Water-Spirit, its Property, and the springing Fountain, the pleasant Love, (which is kindled by the Light in the tart or sour Bitterness, which now is the sweet [Source or] springing Vein of Water,) its Property: and yet this is no separable Essence parted asunder, but all one whole Essence of Substance in one another. And each Form or Birth takes its own Form, Virtue, Working and Springing up from all the Forms; and the whole Birth now retains chiefly but these four Forms in its generating or bringing forth; *viz.* the rising up, the falling down, and then through the turning [of the Wheel] in the sour, harsh tart Essence, the putting forth on this Side, and on that Side, on both Sides like a Cross; or, as I may so say, the going forth from the Point [or

Center] towards the East, the West, the North and the South: For from the Stirring, Moving, and Ascending of the Bitterness in the Fire-Flash, there exists a cross Birth. For the Fire goes forth upward, the Water downward, and the Essences of the Harshness sideways.

The Third Chapter.

Of the endless and numberless manifold engendering, [generating,] bearing, bringing forth, or Propagation of the eternal Nature.

1. READER, understand [and consider] my Writings right, we have no Power or Ability to speak of the Birth of God [or the Birth of the Deity,] for it never had any Beginning from all Eternity: but we have Power to speak of God our Father, what he is, and how he is, and how the eternal Geniture is.

2. And though it is not very good for us to know the austere, earnest, [strong, fierce, severe,] and original Birth, into the Knowledge, Feeling and Comprehensibility of which our first Parents have brought us, through the Infection [poisoning, Instigation and Deceit] of the Devil, yet we have very great Need of this Knowledge, thereby we may learn to know the Devil, who dwells in the most strong, severe [or cruel] Birth of all, and [that we may learn to know] our own enemy Self, which our first Parents awakened and purchased for us, which we carry within us, and which we ourselves now are.

3. And although I write now, as if there was a Beginning in the eternal Birth, yet it is not so; but the eternal Nature thus begets [or generates] itself without Beginning. My Writings must be understood in a creaturely Manner, as the Birth of Man is, who is a Similitude of God. Although it be just so in the eternal Being, [Essence or Substance,] yet that is both without Beginning and without End; and my Writing is only to this End, that Man might learn to know what he is, what he was in the Beginning, how he was a very glorious eternal holy Man, that should never have known the Gate of the strong [or austere] Birth in the Eternity, if he had not suffered himself to lust after it through the Infection of the Devil, and had not eaten of that Fruit which was forbidden him: whereby he became such a naked and vain Man in a bellial Form, and lost the heavenly Garment of the divine Power, and lives now in the Kingdom of the Devil in the

infected Salniter, and feeds upon the infected Food. Therefore, it is necessary for us to learn to know ourselves, what we are, and how we might be redeemed from the anguishing austere Birth, and be regenerated or born anew, and live in the new Man, which is like the first Man before the Fall, in Christ our Regenerator, who brings us forth out of the Wrath into the Love of God.

4. For though I should speak or write never so much of the Fall, and also of the Regeneration in Christ, and did not come to the Root and Ground, what the Fall was, and by what it was we come to perish, and what that Property is which God abhors, and how that was effected, contrary to the Command and Will of God, what should I understand of the Thing? Just nothing! And then how should I shun or avoid that which I have no Knowledge of? Or how should I endeavour to come to the new Birth, and give myself up into it, if I knew not how, wherein, nor wherewith to do it?

5. It is very true, the World is full of Books and Sermons of the Fall, and of the new Birth: But in the greatest Part of the Books of the Divines, there is nothing but the History that such a Thing has been done, and that we should be regenerated in Christ. But what do I understand from hence? Nothing, but only the History, that such a Thing has been done, and done again, and ought to be done.

6. Our Divines set themselves Hand and Foot with Might and Main, with their utmost Endeavour, by Persecution and Reproach, against this, [and say,] that Men must not [dare to] search into the deep Grounds what God is; Men must not search nor curiously pry into the Deity. But if I should speak plainly what this Trick of theirs is, it is the Dung and Filth wherewith they cover and hide the Devil, and cloak the injected Malice and Wickedness of the Devil in Man, so that neither the Devil, nor the Anger of God, nor the evil Beast in Man, can be discerned.

7. And this is the very Reason, because the Devil smells the Matter, and therefore he hinders it, that his Kingdom might not be revealed, but that he might continue to be the Great Prince [of the World still.] For otherwise, if his Kingdom was known, Men might fly from him. Where is it more needful for him to oppose, than on that Part where his Enemy may break in? He therefore covers the Hearts, Minds, Thoughts, and Senses of the Divines; he leads them into Covetousness, Pride, and Wantonness, so that they stand amazed with Fear and Horror at the Light of God, and therefore they shut it up, for they are naked,

nay they grudge the Light to those that see it; this is rightly called the Service and Worship of the Devil.

8. But the Time is coming, when the *Aurora* or Day Spring will break forth, and then the Beast, that evil Child [or Child of Perdition] shall stand forth naked and in great Shame; for the Judgment of the Whore of the great Beast goes on. Therefore, awake and fly away ye Children of God, that you bring not the Mark of the great evil Beast upon your Forehead with you, before the clear Light; or else you will have great Shame and Confusion of Face therewith. It is now high Time to awake from Sleep, for the Bridegroom makes himself ready to fetch home his Bride, and he comes with a clear shining Light: they that shall have Oil in their Lamps, their Lamps shall be kindled, and they shall be Guests; but those that shall have no Oil, their Lamps shall continue dark, and they shall sleep still, and retain the Marks of the Beast till the Sun rise, and then they shall be horribly affrighted, and stand in eternal Shame: for the Judgment shall be executed: the Children of God shall observe it, but those that sleep shall sleep till Day.

Further of the Birth.

9. The Birth of the eternal Nature is like the [Thoughts or] Senses in Man, as when a [Thought or] Sense is generated by something, and afterwards propagates itself into infinite many [Thoughts,] or as a Root of a Tree generates a Stock and many Buds and Branches, as also many Roots, Buds, and Branches from one Root, and all of them from that one first Root. Therefore, observe what is mentioned before, whereas Nature consists of six Forms [or Properties,] so every Form generates again a Form out of itself of the same Quality and Condition of itself, and this Form now has the Quality and Condition of all the Forms in itself.

10. But observe it well: the first of the six Forms generates but one Source like itself, after the Similitude of its own Fountain-Spirit, and not like the first Mother the Harshness, but as one Twig or Branch in a Tree puts forth another Sprout out of itself. For in every Fountain-Spirit there is but one Center, wherein the Fire-Source or Fountain rises, and the Light arises out of the Flash of the Fire, and the first six-fold Form is in the Source or Fountain.

11. But mark the Depth, in a Similitude which I set down thus; the harsh Spring in the Original is the Mother out of which the other five Springs are

generated, *viz.* Bitterness, Fire, Love, Sound, and Water. Now these are Members of this Birth [of their Mother,] and without them there would be nothing but an anguishing dark Vale [or vacuum,] where there could be no Mobility, nor any Light or Life: But now the Life is born in her by the kindling of the Light, and then she rejoices in her own Property, and labours in her own tart sour Quality to generate again; and in her own Quality there rises a Life again, and a Center opens itself again, and the Life comes to be generated again out of her in a fix-fold Form, yet not in any such Anguish as at the Beginning, but in great Joy.

12. For the Spring of the great Anguish, which was in the Beginning before the Light, in the [tart] Harshness, from which the bitter Sting or Prickle is generated, that is now in the sweet Fountain of the Love in the Light changed from the Water-Spirit, and from Bitterness or Stinging is now become the Fountain or Spring of the Joy in the Light. Thus now henceforth the Fire-flash is the Father of the Light, and the Light shines in him, and is now the only Cause of the moving Birth, and of the Birth of the Love. That which in the Beginning was the aking Source, is now SUL, or the Oil of the lovely pleasant Fountain, which presses through all the Fountains, so that from hence the Light is kindled.

13. And the Sound or Noise in the turning Wheel, is now the Declarer or Pronouncer in all the Fountains, that the beloved Child is born; for it comes with its Sound before all Doors, and in all Essences; so that in its Awakening, all the Virtues or Powers are stirring, and see, feel, have smell, and taste one another in the Light, for the whole Birth nourishes itself in its first Mother, *viz.* the harsh Essence, being now become so thin [or pure,] meek, sweet, and full of Joy, and so the whole Birth stands in very great Joy, Love, Meekness, and Humility, and is nothing else than a mere pleasing Taste, a delightful Sight, a sweet Smell, a ravishing Sound to the Hearing, a soft Touch, beyond that which any Tongue can utter or express. How should there not be Joy and Love, where, in the very Midst of Death, the eternal Life is generated, and where there is no Fear of any End, nor can be?

14. Thus in the Harshness there is a new Birth again; understand, where the tart [sour Astringency] is predominant in the Birth, and where the Fire is not kindled according to the bitter Sting or Prickle, or from the Beginning of the Anguish: But the rising [or exulting] Joy, is now the Center and Kindling of the Light, and the Tartness [or Astringency] has now in its own Quality the SUL,

Oil, and Light of the Father: Therefore now the Birth out of the Twig or Branch of the first Tree is qualified altogether according to the harsh Fountain; and the Fire therein is a tart [or sour] Fire, and the Bitterness a tart Bitterness; and the Sound a tart Sound; and the Love a tart Love; but all in mere Perfection, and in a totally glorious Love and Joy.

15. And thus also the first bitter Sting or Prickle, or the first Bitterness (after the Light is kindled, and that the first Birth stands in Perfection,) generates again out of its own Quality an Essence, wherein there is a Center, where also a new Fountain or Source springs up in a new life or Life, having the Condition and Property of all the Qualities, and yet the Bitterness in this new Sprout is chiefest among all the Qualities, so that there is a bitter Bitterness, a bitter Tartness, a bitter Water-Spirit, a bitter Sound, a bitter Fire, a bitter Love, yet all perfectly in the rising up or exulting of great Joy.

16. And the Fire generates now also a Fire, according to the Property of every Quality; in the tart Spirit it is tart; in the Bitter, bitter; in the Love, it is a very hearty Yearning, Kindling of the Love, a total, fervent, or burning Kindling, and causes very vehement Desires; in the Sound it is a very shrill tanging Fire, wherein all Things are very clearly and properly distinguished, and where the Sound in all Qualities tells or expresses, as it were with the Lips or Tongue, whatsoever is in all the Fountain-Spirits, what Joy, Virtue, or Power, Essence, Substance, or Property [they have,] and in the Water it is a very drying Fire.

17. The Propagation of the Love is most especially to be observed, for it is the loveliest, pleasantest, and sweetest Fountain of all. When the Love generates again a whole Birth, with all the Fountains of the original Essences out of itself, so that the Love in all the springing Veins in that new Birth is predominant and chief, so that a Center arises therein, then the first Essence, *viz.* the Tartness, is wholly desirous or longing, wholly sweet, wholly light, and gives itself forth to be Food to all the Qualities, with a hearty Affection towards them all, as a loving Mother has towards her Children, and here the Bitterness may be rightly called Joy, for it is the Rising or Moving [thereof.] What Joy there is here, there is no other Similitude of it, than when a Man is suddenly and unexpectedly delivered out of the Pain and Torment of Hell, and put into the Light of the Divine Joy.

18. So also the Sound, where the Love is predominant it brings most joyful Tidings or News into all the Forms of the Birth, as also the Fire in the Love, that kindles the Love rightly in all the Fountain-Spirits, as is mentioned above; and the Love kindles Love in its Essence. When the Love is predominant in Love, it is the sweetest, meekest, humblest, most loving Fountain of all that springs in all the Fountains; and it confirms and fixes the heavenly Birth, so that it is a holy divine Essence or Substance.

19. You must also mark the Form of the Water-Spirit; when that generates its like, so that it is predominant in its Regeneration or second Birth, and that a Center is awakened in it, (which itself in its own Essence does not awaken, but the other Fountain-Spirits do it therein,) it [the Water-Spirit] is still and quiet as a meek Mother, and suffers the other to sow their Seed into it, and to awaken the Center in it, so that the Fire rises up, from whence the Life is moved. In this Form the Fire is not a hot burning [scorching] Fire, but cool, mild, soft and sweet; and the Bitterness is no Bitterness, but cool, mild, budding, and flowing forth, from whence the Forming [or Figuring and beauteous Shape] in the heavenly Glory proceeds, and is a most beautiful Substance; for the Sound also in this Birth flows forth most pleasantly and harmoniously, all as it were palpably or feelingly, or in a Similitude, as a Word that comes to be an Essence, or a comprehensible Substance. For in this Regeneration that is brought to pass in the Water-Spirit, (that is, in the true Mother of the Regeneration of all the Fountain-Spirits,) all is as it were comprehensible or substantial; although no Comprehensibility must be understood here, but Spirit.

The Fourth Chapter.

Of the true Eternal Nature, that is, of the numberless and endless generating of the Birth of the eternal Essence, which is the Essence of all Essences; out of which were generated, born, and at length created, this World, with the Stars and Elements, and all whatsoever moves, stirs, or lives therein.

The open Gate of the great Depth.

1. HERE I must encounter with the proud and seeming conceited Wise, who does but grope in the Dark, and knows or understands nothing of the Spirit of God, and must comfort both him, and also the desirous longing Reader who loves God, and must show them a little Door to the heavenly Essence and show them in what Manner they should understand these Writings, before I come to the Chapter itself.

2. I know very well, and my Spirit and Mind show me as much, that many will be offended at the Simplicity and Meanness of the Author, for offering to write of such high Things; and many will think, (with themselves,) he has no Authority to do it, and that he acts very sinfully in it, and runs quite contrary to God and his Will, in presuming, being but a Man, to go about to speak and say what God is.

3. For it is lamentable, that since the fall of Adam, we should be so continually cheated and befooled by the Devil, to think that we are not the Children of God, nor of his Essence. He continually puts the monstrous Shape or Form into our Thoughts, as he did into our Mother Eve, which she gazed too much upon, and by her representing it in her Imagination, she became a Child of this World, wholly naked and vain, and void of Understanding: And so he does to us also still continually; he would bring us into another Image, as he did Eve, that we might be ashamed to appear in the Presence of the Light and Power of God, as Adam and Eve were, when they hid themselves behind the Trees, (that is, behind the monstrous Shape or Form,) when the Lord appeared in the Center of the Birth of their Lives, and said, *Where art thou, Adam?* And he said, *I am naked, and am afraid:* which was nothing else, but that his Belief [or Faith] and Knowledge of the Holy God was put out; for he beheld the monstrous Shape which he had made to himself by his Imagination and Lust, by the Devil's [Instigation,] Representation, and false Persuading, to eat of the third Principle wherein Corruption was.

4. And now when he saw and knew by that which God had told him, that he should die and perish, if he did eat of the Knowledge of Good and Evil, it made him continually imagine that he was now no more the Child of God, and that he was not created out of God's own Essence or Substance, out of the first Principle. He conceived that he was now but a mere Child of this World, when he beheld his Corruptibility, and also the monstrous Image which he was in; and that the paradisical Understanding, Delight and Joy were departed from him, so that his Spirit and Perfection were driven out of Paradise, (that is, out of

the second Principle of God, where the Light or the Heart of God is generated from Eternity to Eternity, and where the Holy Ghost proceeds from the Father and the Son;) and that he now lived no more merely by the Word of God, but did eat and drink, *viz.* the Birth of his Preservation henceforward consisted, in the third Principle, that is, in the [Region,] Kingdom, or Dominion of the Stars and Elements, and he must now eat of the Virtue and Fruit thereof, and live thereby: And upon this he then supposed, that he was past Recovery, and that the noble Image of God was destroyed. And besides, the Devil also continually represented his Corruptibility and Mortality to him, and himself could see nothing else, seeing he was gone out of Paradise, that is, out of the incorruptible holy Geniture [or Operation] of God; wherein he was God's holy Image and Child, in which God created him to continue therein for ever. And if the merciful Love of God had not appeared to him again in the Center of the Birth of his Life, and comforted him, he would have thought that he was wholly departed, or quite separated from the eternal divine Birth, and that he was no more in God, nor God any more in him, and that he was no more of God's Essence.

5. But the favourable Love, (that is, the only begotten Son of God, or that I may set it down so that it may be understood, the lovely Fountain where the Light of God is generated,) sprung up, and grew again in Adam in the Center of the Birth of his Life, in the fifth Form of his Birth whereby Adam perceived that he was not broken off from the divine Root, but that he was still the Child of God, and repented him of his first evil Lust: And thereupon the Lord showed him the Treader upon the Serpent, who should destroy his monstrous Birth; and so he should from the monstrous Birth be regenerated anew, in the Shape, Form, Power and Virtue of the Treader upon the Serpent, and be brought with Power again into Paradise, into the holy Birth, and eat of the Word of the Lord again, and live eternally, in Spite of all the Gates of the Wrathfulness, wherein the Devil lives; concerning which there shall be farther mention made in its due Place.

6. But mark and consider this well, dear Reader, and let not your Simplicity deceive you, the Author is not greater than others, he knows no more, neither has he any greater Authority than other Children of God. Do but look upon yourself, why have you earthly Thoughts of yourself? Why will you be mocked by the Devil, and be fooled by the World, [so as to be led to think] that you are but a Kind of Figure like God, and not generated or begotten of God?

7. Your monstrous Form or Shape indeed is not God, nor of his Essence, or Substance, but the hidden Man, which is the Soul, is the proper Essence of God, forasmuch as the Love in the Light of God is sprung up in your own Center, out of which the Holy Ghost proceeds, wherein the second Principle of God consists: How then should you not have Power and Authority to speak of God, who is your Father, of whose Essence you are? Behold, is not the World God's, and the Light of God being in you, it must needs be also yours, as it is written, *the Father hath given all Things to the Son, and the Son hath given all to you.* The Father is the eternal Power, or Virtue, and the Son is the Heart and Light continuing eternally in the Father, and you continue in the Father and the Son. And now seeing the Holy Ghost proceeds from the Father and the Son, and that the eternal Power or Virtue of the Father is in you, and that the eternal Light of the Son shines in you, why will you be fooled? Know you not what Paul said? *that our Conversation is in Heaven*, from whence we expect our Saviour Jesus Christ, who will bring us out of this monstrous Image, or Birth, (in the Corruption of the third Principle of this World,) in the paradisical Birth to eat the Word of the Lord.

8. Why will you be fooled by Antichrist, by his Laws [Precepts] and Pratings? Where will you seek God? In the Deep above the Stars? You will not be able to find him there. Seek him in your Heart, in the Center of the Birth of your Life, and there you shall find him, as our Father Adam and Mother Eve did.

9. For it is written, *you must be born anew through the Water and the Spirit, or else you shall not see the Kingdom of God.* This Birth must be done within you: The Heart, or the Son of God must arise in the Birth of your Life; and then the Saviour Christ is your faithful Shepherd, and you are in Him, and He in you, and all that He and his Father have is yours, and none shall pluck you out of his Hands; and as the Son (*viz.* the Heart of the Father) is one [with the Father,] so also the new Man is one in the Father and the Son, one Virtue or Power, one Light, one Life, one eternal Paradise, one eternal heavenly Birth, one Father, Son, and Holy Ghost, and thou his Child.

10. Does not the Son see plainly what the Father does in his House? And now if the Son learns to do the same thereby, what Displeasure will the Father have towards his Son for it? Nay, will not the Father be well pleased that his Son is so apt [and forward to learn?] Then why should the heavenly Father be so displeased with his Children in this World, which depend upon him, and

enquire after him, which would willingly learn to know him, willingly labour in his Works, and do his Will? Does not the Regenerator bid us come to him, and whosoever cometh to him, he will not reject? Why should any resist the Spirit of Prophesy, which is God's? Look upon Christ's Apostles, did any other teach them than God, who was in them, and they in Him?

11. O dear Children of God in Christ, fly away from Antichrist, who has set up himself over all the Coasts of the Earth, and who sets a painted Image before you, as the Serpent did before our Mother Eve, and paints your own Image of God [as if it were] far off from God: But consider what is written, *the Word is near thee, yea in thy Heart and Lips.* And God himself is the Word which is in thy Heart and Lips.

12. But Antichrist has never sought any Thing else but his own Pleasure in the third Principle, and to fulfil it in the House of Flesh; and therefore, he has detained People with Laws of his own inventing, which are neither grounded in Nature, nor in the Paradise of God, neither are they to be found in the Center of the Birth of Life.

13. Dear Children, consider, how mightily and powerfully, with Wonders, Miracles, and Works, the Spirit of God went forth in Word and Deed in the Times of the Apostles, and after, till Antichrist and the Spirit of Self-Pride, with his invented Laws and astral Wisdom, broke forth, and set himself up by that worldly and fleshly Arm, [or by the Authority of the worldly Magistrate,] merely for his own Pleasure and Honour's Sake, where the most precious Words of Christ (who gave no Laws to Man, but the Law of Nature and the Law of Love, which is his own Heart,) must be a Cloak for him, *viz.* for Antichrist, who is a Prince in the third Principle; what he ordains must be as the Voice to Moses out of the Bush: And so the Man of Pride makes as if himself had Divine Power upon Earth, and knows not in his Blindness the Holy Ghost will not be tied, [or bound up to their Canons and human Inventions.]

14. But if any would attain Salvation, he must be born again, through the Water in the Center of the Birth of Life, which springs up in the Center in the Light of God; for which End God the Father has by his Son commanded Baptism, that so we might have a Law, and a remarkable Sign of Remembrance, signifying how a Child void of Understanding receives an outward Sign, and the inward Man the Power and the new Birth in the Center of the Birth of Life; and that there arises the Confirmation, which the Light of God

brought into Adam, when the Light of God the Father, in the Center of the fifth Form of the Birth of the Life of Adam, broke forth or sprung up. Thus it is both in the Baptism of an Infant or Child, and also in the repenting Convert, that in Christ returns again to the Father.

15. The last Supper of Christ with his Disciples is just such another Covenant as the Baptism of Infants. That which is done to the Infant in Baptism, that is done also to the poor Sinner which awakens from the Sleep of Antichrist, and comes to the Father in and through Christ; as shall be handled in its Place.

16. I have therefore been desirous to warn you, and tell you beforehand, that you must not look upon Flesh and Blood in these high Things, nor upon the worldly Wisdom of the Universities, or high Schools; but that you should consider, that this Wisdom is planted and sown by God himself in the first, and last, and in all Men: And you need only to return with the prodigal lost Son to the Father, and then he will clothe you with a new Garment, and put a Seal-Ring upon the Hand of your Mind; and in this Garment only you have Power to speak of the Birth of God.

17. But if you have not got this Garment on, and will prattle and talk much of God, then you are a Thief and a Murderer, and you enter not into the Sheepfold of Christ by the Door, but you climb over into the Sheepfold with Antichrist and the Robbers, and you will do nothing but murder and steal, seek your own Reputation, Esteem, and Pleasure, and are far from the Kingdom of God. Your university Learning and Arts will avail you nothing: It is your Poison, that you are promoted by the Favour of Man to sit in great Authority and Place, for you sit upon the Stool of Pestilence; you are but a mere Servant or Minister of the Antichrist. But if you be new born, and taught by the Holy Ghost, then your Place or Office is very pleasing and acceptable to God, and your Sheep will hear your Voice, and you shall feed them and bring them to the chief Shepherd: God will require this at your Hands, therefore take Heed what you teach and speak of God without the Knowledge of his Spirit, that you be not found to be a Liar.

Now here follows the Chapter.

18. The eternal Generating is an unbeginning Birth, and it has neither Number nor End, and its Depth is bottomless, and the Band of Life

incorruptible: The syderial and elementary Spirit cannot discern it, much less comprehend it, it only feels it, and sees a Glimpse of it in the Mind; which [Mind] is the Chariot of the Soul, upon which it rides in the first Principle in its own Seat in the Father's eternal Generating [or Begetting;] for its own Substance is altogether crude, without a Body, and yet it has the Form of the Body in its own spiritual Form, understand according to the Image; which Soul, if it be regenerated in the Light of God, it sees in the Light of the Father, (which Light is his Glance, Luster, or Son,) in the eternal Birth, wherein it lives and remains eternally.

19. Understand and consider it aright, O Man! God the Father made Man; the Beginning of whose Body is out of the [one] Element, or Root of the four Elements, from whence they proceed, which [one Element] is the fifth Essence, [or Quintessence,] hid under the four Elements, from whence the dark Chaos [Mist, Cloud, or Dust] had its Being, before the Times of the Earth; whose Original is the Spring of Water, and out of which this World with the Stars and Elements, as also the Heaven of the third Principle, were created.

20. But the Soul was breathed into Man, merely out of the original Birth of the Father by the moving Spirit, (understand, the Holy Ghost which goes forth from the Father out of the Light of the Father:) Which original Birth is before the Light of Life, which is in the four Anguishes, out of which the Light of God is kindled, wherein is the Original of the Name of God; and therefore the Soul is God's own Essence or Substance.

21. And if it elevates itself back into the Anguish of the four Forms of the Original, and will horribly breath forth out of Pride in the Original of the Fire, knowing itself [shall] so [become] powerful; it so becomes a Devil: For the Devils also with their Legions had this Original, and they out of Pride would live in the fierce Wrath of the Fire, and so they perished, and remained Devils.

22. Yet if the Soul elevates its Imagination forward into the Light, in Meekness and Comeliness or Humility, and does not (as Lucifer did) use the strong Power of its Fire, in its Qualification, [or Breathing,] then it will be fed by the Word of the Lord, and gets Virtue, Power, Life, and Strength, in the Word of the Lord, which is the Heart of God; and its own original strong [fierce wrathful] Source of the Birth of the eternal Life becomes paradisical, exceeding pleasant, friendly, humble, and sweet, wherein the Rejoicing and the Fountain of the eternal Songs of Praise spring up: And in this Imagination it is an Angel

and a Child of God, and it beholds the eternal Generating of the indissoluble Band; and thereof it has Ability to speak, (for it is its own Essence or Substance,) but [it is] not [able to speak] of the infinite Generating, for that has neither Beginning nor End.

23. But if it undertakes to speak of the unmeasurable Space, [or infinite Geniture,] then it becomes full of Lies, and is troubled and confounded: For it belies the unmeasurable Deity; as Antichrist does, which will have the Deity to be only above the starry Heaven, that thereby himself may remain to be God upon Earth, riding upon the great Beast, which yet must shortly go into the original Lake of Brimstone, into the Kingdom of King Lucifer; for the Time is come, that the Beast shall be revealed and spewed out; concerning which we may be well enough understood here by the Children of Hope; but there is a Wall and Seal before the Servants or Ministers of Antichrist, till the Wrath be executed upon her Whoredom, and that she has received her full Wages, and that the Crown of their Dominion which they have worn be their Shame, and till the Eyes of the Blind be opened; and then she will sit as a scorned Whore, which every one will adjudge to Damnation.

The very sublime Gate of the Holy Trinity, for the Children of God.

24. If you lift up your Thoughts and Minds, and ride upon the Chariot of the Soul, as is before mentioned, and look upon yourself, and all Creatures, and consider how the Birth of Life in you takes its Original, and the Light of your Life, whereby you can behold the shining of the Sun; and also look with your Imagination, without the Light of the Sun, into a vast large Space, to which the Eyes of your Body cannot reach, and then consider what the Cause might be that you are more rational than the other Creatures, seeing you can search what is in every Thing; and consider farther, from whence the Elements, Fire and Air take their Original, and how the Fire comes to be in the Water, and generates itself in the Water; and how the Light of your Body generates itself in the Water, and then if you be born of God, you attain to what God and the Eternal Birth is.

25. For you see, feel, and find, that all these must yet have a higher Root from whence they proceed, which is not visible, but hidden; especially if you look upon the the starry Heaven which endures thus unchangeably; therefore

you ought to consider from whence it is proceeded, and how it subsists thus, and is not corrupted, nor rises up above, nor falls down beneath, though indeed there is neither above nor beneath there. Now if you consider what preserves all thus, and whence it is, then you find the eternal Birth that has no Beginning, and you find the Original of the eternal Principle, *viz.* the eternal indissoluble Band: And then, secondly, you see the Separation, in that the material World, with the Stars and Elements, are out of the first Principle, which contains the outward and third Principle in it; for you find in the elementary Kingdom or Dominion, a Cause in every Thing, wherefore it is, generates, and moves as it does: But you find not the first Cause, from whence it is: There are therefore two several Principles; for you find in the visible Things a Corruptibility, and perceive that they must have a Beginning, because they have an End.

26. And thirdly, you find in all Things a glorious Power and Virtue, which is the Life, Growing and Springing of every Thing, and you find that therein lies its Beauty and pleasant Welfare, from whence it stirs. Now look upon an Herb or Plant, and consider it, what is its Life which makes it grow? And you shall find in the Original, *Harshness, Bitterness, Fire,* and *Water*, and if you should separate these four Things one from another, and put them together again, yet you shall neither see nor find any Growing; but if it were severed from its own Mother that generated it at the Beginning, then it remains dead; much less can you bring the pleasant Smell, or Colours into it.

27. Thus you see that there is an eternal Root which affords this; and if you could bring the Colours and Vegetation or Growing into it, yet you could not bring the Smell and Virtue into it; and thus you will find in the Original of the Smell and of the Taste there must be another Principle, which the Stock itself is not, for that Principle has its Original from the *Light of Nature*.

28. Now look upon the human Life a little further, you neither see, find, nor apprehend any more by your Light than Flesh and Blood, wherein you are like other Beasts; secondly, you find the Elements of Air and Fire which work in you, and that it is but an animal or bestial Life, for every Beast has the same in it, from whence proceeds the Lust to fill themselves, and to propagate themselves, as all Plants, Herbs, and Grass, and yet you find no true Understanding to be in all these living Creatures; for although the Stars or Constellations operate in Man, and afford him the Senses, yet they are only such Senses as belong to Nourishment and Propagation, like other Beasts.

29. For the Stars themselves are senseless, and have no Knowledge or Perception, yet their soft Operation in the Water makes a seething, flowing forth, or boiling up one of another, and in the Tincture of the Blood, they cause a Rising, Seeing, Feeling, Hearing, and Tasting. Therefore, consider from whence the Tincture proceeds, wherein the noble Life springeth up, that thus becomes sweet from *Harshness, Bitterness,* and *Fire*, and you shall certainly find no other Cause of it than the *Light*: But whence comes the Light, that it can shine in a dark Body? If you say it comes from the Light of the Sun. Then what shines in the Night, and enlightens your Senses and Understanding so, that though your eyes are shut, you perceive and know what you do? Here you will say, the noble Mind leads you, and it is true. But whence has the Mind its Original? You will say, the Senses make the Mind stirring; and that is also true. But whence come they both? What is their Birth or Off-spring? Why is it not so with the Beasts?

30. My dear Reader, if you be able, break open all, and look into the Pith, yet you shall not find it, though you should seek in the Deep, in the Stars, in the Elements, in all living Creatures, in Stones, Plants, Trees, and in Metals; also in Heaven and Earth, you shall not find it. Now you will say, Where then shall I find it? Dear Reader, I cannot so much as lend you the Key that will lead you to it. But I will direct you where you shall find it; it lies in the third Chapter of the Evangelist St. *John*, in these Words; *You must be born anew by Water, and by the Holy Ghost.* This Spirit is the Key: When you attain it, receive it, and go before the first Principle, out of which this World and all Creatures are created, and open the first Root, from which such visible and sensible Things did spring.

31. But you will say, this is only God, and he is a Spirit, and has created all Things out of nothing. It is very true, he is a Spirit, and in our Sight he is as nothing: And if we had not some Knowledge of him by the Creation, we should know nothing of him at all. And if he himself had not been from all Eternity, there could nothing have ever been.

32. But what do you think there was before the Times of the World, out of which the Earth and Stones proceeded, as also the Stars and Elements? That out of which these proceeded was the Root. But what is the Root of these Things? Look, what do you find in these Things? Nothing else but *Fire, Bitterness,* and *Harshness*, [or astringent Sourness,] and these three are but one Thing, and hence all Things are generated. Now this was but a Spirit before the Times of the World, and yet you cannot find God in these three Forms. The pure Deity is

a Light which is incomprehensible, and unperceivable, also almighty and all-powerful, where is it then that Men may find God?

33. Here open your noble Mind, see and search further. Seeing God is only good, from whence comes the Evil? And seeing also that he alone is the Life, and the Light, and the holy Power, as it is undeniably true, from whence comes the Anger of God? From whence comes the Devil, and his [evil] Will? Also Hell-fire, from whence hath that its Original? Seeing there was nothing before the Time of this World, but only God, who was and is a Spirit, and continues so in Eternity, from whence then is the first *Materia*, or Matter of Evil? For Reason gives this Judgment, that there must needs have been in the Spirit of God a Will to generate the Source or Fountain of Anger.

34. But now the Scripture saith, *The Devil was a holy Angel.* And further, it saith, *Thou art not a God that willeth Evil.* And in *Ezekiel*, *As sure as I live, I will not the Death of a Sinner.* This is testified by God's earnest severe punishing of the Devils, and all Sinners, that he is not pleased with Death.

35. What then moved the Devil to be angry, and evil? What is the first Matter [of it] in him, seeing he was created out of the original eternal Spirit? Or from whence is the Original of Hell, wherein the Devils shall remain for ever, when this World, with the Stars, and Elements, Earth, and Stones, shall perish in the End?

36. Beloved Reader, open the Eyes of your Mind here, and know, that no other Source will spring up in him [and torment him] than his own Quality; for that is his Hell out of which he is created and made, and the Light of God is his eternal Shame, and therefore he is God's Enemy, because he is no more in the Light of God.

37. Now you can here produce nothing more, that God should ever use any Matter out of which to create the Devil, for then the Devil might justify himself, that he made him evil, or of evil Matter. For God created him out of nothing, but merely out of his own Essence or Substance, as well as the other Angels. As it is written, *Through him, and in him, are all Things: And His only is the Kingdom, the Power, and the Glory;* and all in him, as the holy Scripture witnesses. And if it was not thus, no Sin would be imputed to the Devil, nor Men, if they were not eternal, and both in God, and out of God himself.

38. For to a Beast, (which is created out of Matter,) no Sin may be imputed, for its Spirit reaches not the first Principle; but it has its Original in the third

Principle, in the elementary and syderial Kingdom, in the Corruptibility, and it reaches not the Deity, as the Devil and the Soul of Man do.

39. And if you cannot believe this, take the holy Scripture before you, which tells you, that when Man was fallen into Sin, God sent him his own Heart, Life, or Light, out of himself into the Flesh, and opened the Gate of the Birth of his Life, wherein he was united with God; and being broken off in the Light [Part] (yet continued in the Original of the first Principle) he has kindled that Light, and so united himself to Man again.

40. If the Soul of a Man was not [sprung] out of God the Father out of his first Principle, but out of another Matter, he could not have bestowed that highest Earnest or Pledge of his own Heart and Light upon him, as himself witnesses, saying, *I am the Light of the World, and the Life of Man;* but he could very well have redeemed or helped him some other Way.

41. But what do you think that he brought to Man into the Flesh when he came? Nothing else but what *Adam* and our Mother *Eve* had lost in Paradise; the same did the Treader upon the Serpent bring again to the monstrous Birth, and delivered Man out of that elementary and syderial House of Flesh, and set him again in Paradise; of which I will write at large hereafter.

42. If therefore you will speak or think of God, you must consider that he is all; and you must look further into the three Principles, wherein you will find what God is, you will find what the Wrath, the Devil, Hell and Sin are; also, what the Angels, Man and Beasts are, and how the Separation or Variation followed, from whence all Things have thus proceeded; you will find the Creation of the World.

43. Only (Reader) I admonish you sincerely, if you be not in the Way of the Prodigal, or lost Son, returning to his Father again, that you leave my Book, and read it not, it will do you Harm. For the great Prince will not forbear to deceive you; because he stands naked in this Book before the Children of God, and is exceedingly ashamed, as a Man that is put to open Shame before all People for his Misdeeds; therefore, be warned. And if you love and favour the tender delicate Flesh still, do not read my Book; but if you will not take Warning, and a Mischief befall you, I will be guiltless, blame no Body but yourself, for I write down what I know at present, for a Memorial to myself; yet God knows well what he will do [with it,] which in some Measure is hid from me.

44. Seeing now that we can find nothing in all Nature, of which we may say, This is God, or here is God, from whence we might conclude, that God might be some strange Thing; and seeing himself witnesses, that his is the Kingdom and the Power from Eternity to Eternity; and that he calls himself Father, (and the Son is begotten out of the Loins of his Father,) therefore we must seek for him in the Original, in the Principle out of which the World was generated and created in the Beginning; and we can say no otherwise, but that the first Principle is God the Father himself.

45. Yet there is found in the Original the most horrible and [fierce or strong] Birth, *viz.* the Harshness, Bitterness, and Fire; of which we cannot say, that it is God; and yet it is the most inward first Source of all, that is in God the Father according to which, he calls himself, an angry, zealous [or jealous] God. And this Source (as you find before in the first three Chapters concerning the Original of the eternal Birth) is the first Principle, and that is God the Father in his Originality, out of which this World has its Beginning.

46. But the Angels and the Devils, as also the Soul of Man, are merely and purely out of the same Spirit. The Devils and the Angels, in the Time of their Corporization, continued therein, and the Soul of Man, in the Time of the creating of the Body, [is] breathed in from the Spirit of God, in the Root of the third Principle, and now continues therein, in Eternity, inseparately and immoveably in the eternal Substance or Essence of God. And as little as the pure eternal Birth and the indissoluble Band of the Father ends or vanishes, so little also will such a Spirit have an End.

47. Yet in this Principle there is nothing else but the most horrible Begetting, the greatest Anguish and hostile Quickening, like a Brimstone-spirit, and is ever the Gate of Hell, and the Abyss wherein Prince Lucifer (at the extinguishing of his Light) continued; and wherein (*viz.* in the same Abyss of Hell) the Soul continues, which is separated from the second Principle, and whose Light [which shines] from the Heart of God is extinguished, and for which Cause also, at the End of this Time, there will be a Separation or Parting asunder of the Saints of Light from the Damned, whose Source will be without the Light of God.

48. Now we have shown you the first Principle, out of which all Things take their Beginning; and must speak so of it, as if there was a Place, or a separable Essence, where there is such a Kind of Source; to the End that the first Principle

might be understood, so that the Eternity, as also the Anger of God, Sin, eternal Death, the Darkness, (which is so called in Respect of the Extinguishing of the Light,) also Hell-fire, and the Devil, might be known and understood [what they are.]

49. So I will now write of the second Principle, of the clear pure Deity, of the Heart of God. In the first Principle (as I have mentioned above) is Harshness, Bitterness, and Fire; and yet they are not three Things, but one only Thing, and they one generate another. Harshness is the first Father, which is strong, [fierce or tart,] very sharp and attracting to itself; and that Attracting is the [Sting] or Prickle, or Bitterness, which the Harshness cannot endure, and it will not be captivated in Death, but rises and flies up like a strong fierce Substance, and yet cannot remove from off its Place: And then there is a horrible Anguish, which finds no Rest; and the Birth is like a turning Wheel, pulling so very hard, and breaking or bruising as it were furiously, which the Harshness cannot endure, but attracts continually more and more, harder and harder; as when Steel and a Flint are struck one against another, from which the twinkling Flash of Fire proceeds; and when the Harshness perceives it, it starts and sinks back, as if it were dead and overcome. And so when the Flash of Fire comes into its Mother, the Harshness, and finds her thus soft and overcome, then it is much more terrified [than the Harshness,] and becomes in the Twinkling of an Eye white and clear. And now when the harsh Tartness attains the white clear Light in itself, it is so very much terrified, that it [falls or] sinks back as if it were dead and overcome, and expands itself, and becomes very thin and [pliable or] vanquished: For its own Source was dark and hard, and now is become light and soft; therefore now it is first rightly become as it were dead, and now is the Water-Spirit.

50. Thus the Birth gets an Essence that has Sharpness from the Harshness, and Sweetness, Thinness, and Expansion from the Light. And now when the Flash of Fire comes into its Mother, and finds her so sweet, thin, and light, then it loses its own Propriety in the Qualification, and flies aloft no more, but continues in its Mother, and loses its fiery Right [or Propriety,] and trembles and rejoices in its Mother.

51. And in this Joy, in the Water-Spring, [or Source,] the pleasant Source of the bottomless Love rises up, and all that rises up there is the second Principle: For the whole Begetting or Generating falls into a glorious Love; for the Harshness now loves the Light dearly, because it is so refreshing, cheerly, and

beautiful; for from this pleasant Refreshing it becomes thus sweet, courteous, and humble [or lowly;] and the Bitterness now loves the Harshness, because it is no more dark, nor so strongly [eagerly or fiercely] attractive to itself, but is sweet, mild, pure, and light.

52. And here begins the Taste, whereby one continually [tries, tastes, and] proves the other, and with great Desire they mingle one within another, so that there is nothing but a mere courteous Embracing. Thus the Bitterness now rejoices in its Mother, and strengthens itself therein, and for great Joy rises up through all the Essences, and declares to the second Principle, that the loving Child is born; to which then all the Essences give Heed and rejoice at that dear Child; from whence the Hearing arises, which is the sixth Form where the Wheel of the Birth stands in Triumph. And in this great Joy the Birth cannot contain itself [within its Bounds,] but expands itself, flowing forth very joyfully, and every Essence [or Substance] generates now again a Center in the second Principle.

53. And there begins the unfathomable [or unsearchable] Multiplication; for the flowing and springing Spirit, that proceeds from the first and second Principle, confirms, fixes and establishes all; and in the whole Birth it is as a Growing or Multiplying in one Will; and the Birth attains here the seventh Form, *viz.* the Multiplication into an Essence of Love. And in this Form consists Paradise, or the Kingdom of God, or the numberless divine Birth, out of one only Essence into all Essences.

54. Although here the Tongue of Man cannot utter, declare, express, nor fathom this great Depth, where there is neither Number nor End, yet we have Power to speak thereof as Children talk of their Father. But to dive into the whole Depth, that troubles us, and disturbs our Souls; for God himself knows neither Beginning nor End in himself.

55. And now being to speak of the Holy Trinity, we must first say, that there is one God, and he is called the Father and Creator of all Things, who is Almighty, and All in All, whose are all Things, and in whom and from whom all Things proceed, and in whom they remain eternally. And then we say, that he is Three, and has from Eternity generated his Son out of himself, who is his Heart, Light, and Love; and yet they are not two, but one eternal Essence. And further we say, as the holy Scripture tells us, that there is a Holy Spirit, which proceeds

from the Father and the Son, and that there is but one Essence in the Father, Son, and Holy Ghost, which is rightly spoken.

56. For behold, the Father is the original Essence of all Essences. And if now the second Principle did not break forth and spring up in the Birth of the Son, then the Father would be a dark Valley. And thus you see, that the Son (who is the Heart, the Love, the Brightness and the mild Rejoicing of the Father,) [in whom he is well-pleased,] opens another Principle in his Birth, and makes the angry and wrathful Father (as I may say, as to the Originality of the first Principle) reconciled, pleased, loving, and as I may say, merciful; and he is another [Manner of] Person than the Father; for in his Center there is nothing else but mere Joy, Love, and Pleasure. And yet you may see that the Holy Ghost proceeds from the Father and the Son, for when the Heart or Light of God is generated in the Father, then there springs up (in the Kindling of the Light in the fifth Form) out of the Water-Source in the Light, a very pleasant sweet smelling and sweet tasted Spirit; and this is that Spirit which in the Original was the bitter Sting or Prickle in the Harshness [or Tartness;] and that makes now in this Water-Source many thousand Centers, without Number or End; and all this in the Fountain of the Water.

57. Now you may well perceive that the Birth of the Son takes its Original in the Fire, and attains his Personality and Name in the Kindling of the soft, white, and clear Light, which is Himself; and Himself makes the pleasant Smell, Taste, and Satisfaction [or Reconciliation and Well-pleasing] in the Father, and is rightly the Father's Heart, and another Person; for he opens and produces the second Principle in the Father; and his own Essence is the Power or Virtue and the Light; and therefore he is rightly called the Power or Virtue of the Father.

58. But the Holy Ghost is not known in the Original of the Father before the Light [breaks forth;] but when the soft Fountain springs up in the Light, then he goes forth as a strong Almighty Spirit in great Joy, from the pleasant Source of Water, and [from] the Light, and he is the Power and Virtue of the Source of Water, and of the Light; and he makes now the Forming, [Shaping, Figuring, and Images, or Species;] and he is the Center in all Essences in which [Center] the Light of Life, in the Light of the Son, or Heart of the Father, takes its Original. And the Holy Ghost is a several Person, because he proceeds (as a living Power and Virtue) from the Father and the Son, and confirmeth the Birth of the Trinity.

59. Now we pray thus, *Our Father [which art] in Heaven, hallowed [or sanctified] be thy Name.* And in the first of *Genesis* it is written, *God created the Heaven out of the Midst of the Water;* by which is [meant or] understood the Heaven of the third Principle: And yet indeed he has created it out of his own Heaven wherein he dwells. Thus you may easily find, that the Birth of the Holy Deity stands in the Source of Water, and the powerful Spirit is moreover the Former, Framer, and Fashioner therein.

60. Thus now the Heaven in this Forming or Framing, and the Framing and Generating out of it *in infinitum*, or endlessly, is the Paradise of God, as the highly worthy *Moses* writes: *The Spirit of God moved upon the Water,* in the Framing [Forming or Fashioning] of the World. This is, and continues so in its Eternity, that the Spirit of God (in the Birth of the Son of God) moves upon the Water; for he is the Virtue, or Power, and the Out-Flowing of the Father, out of the kindled Light-Water, out of the Water and Light of God.

61. Thus God is one only undivided Essence, and yet threefold in personal Distinction, one God, one Will, one Heart, one Desire, one Pleasure, one Beauty, one Almightiness, one Fullness of all Things, neither Beginning nor Ending; for if I should undertake to seek for the Beginning or Ending of a small Point, [*Punctum,*] or of a perfect Circle, I should miss and be confounded.

62. And although I have written here, as if it took a Beginning, (writing as it were of the Beginning and first Springing of the second Principle, and the Birth of the divine Essence,) yet you must not understand it as having any Beginning; for the eternal Birth is thus, [without Beginning or End,] and that in the Originality; but I write, to the End that Man might learn to know himself, what he is, and what God, Heaven, Angels, Devils, and Hell are, as also what the Wrath of God and Hell-Fire is. For I am permitted to write as far as of the Originality.

63. Therefore, O Child of Man, consider what thou art in this Time; esteem not so slightly or poorly of thyself, but consider that you remain in Paradise, and put not out the divine Light in you; or else you must hereafter remain in the Original of the Source of Anger or Wrath in the Valley of Darkness; and your noble Image out of God will be turned into a Serpent and Dragon.

64. For you must know, that as soon as the divine Light went out in the Devils, they lost their beauteous Form and Image, and became like Serpents, Dragons, Worms, and evil Beasts; as may be seen by Adam's Serpent; and thus

it is also with the damned Souls. For this we know in the Original of the first Principle very well. If you ask, how so? Read this following.

A Description of a Devil, how he is in his own proper Form, and also how he was in the angelical Form.

65. Behold, O Child of Man! All the Angels were created in the first Principle, and by the outflowing Spirit were formed, and made a Body in a true angelical and spiritual Manner, and enlightened from the Light of God, that they might increase the paradisical Joy, and abide [therein] eternally. But seeing they were to abide eternally, they must be figured [or formed] out of the indissoluble Band, out of the first Principle, which is an indissoluble Band; and they ought to look upon the Heart of God, and feed upon the Word of God, and this Food would be their holy Preservation, and would make their Image clear and light; as the Heart of God, in the Beginning of the second Principle, enlightens the Father, (that is, the first Principle;) and there the divine Power, Paradise, and the Kingdom of Heaven spring up.

66. Thus it is with those Angels that continued in the Kingdom of Heaven in the true Paradise, they stand in the first Principle in the indissoluble Band, and their Food is the divine Power, in their Imagination (or Imagining) [in their Thoughts and Mind] is the Will of the holy Trinity in the Deity: the Confirmation [or Establishing] of their Life, Will, and Doings, is the Power of the Holy Ghost; whatsoever that does in the generating of Paradise, the Angels rejoice at, and they sing the joyful Songs of Paradise, concerning the pleasant saving Fruit, and eternal Birth. All they do is an Increasing of the heavenly Joy, and a Delight and Pleasure to the Heart of God, a holy Sport in Paradise, a satisfying of the Desire or Will of the eternal Father; to this End their God created them, that he might be manifested, and rejoice in his Creatures, and the Creatures in him, so that there might be an eternal Sport of Love, in the Center of the Multiplying (or eternal Nature) in the indissoluble eternal Band.

67. This Sport [of Love] was spoiled by Lucifer himself, (who is so called, because of the extinguishing of his Light, and of being cast out of his Throne,) who was a Prince and King over many Legions, but is become a Devil, and has lost his beautiful, [fair, bright,] and glorious Image. For he, as well as other Angels, was created out of the eternal Nature, out of the eternal indissoluble Band, and [has also] Food in Paradise, also felt and seen the Birth of the Holy

Deity, the Birth of the second Principle, of the Heart of God, and the Confirmation of the Holy Ghost; his Food should have been of the Word of the Lord, and therein he should have continued an Angel.

68. But he saw that he was a Prince, standing in the first Principle, and so despised the Birth of the Heart of God, and the soft and very lovely Qualification thereof, and meant to be a very potent and terrible Lord in the first Principle, and would qualify [or work] in the Strength of the Fire; he despised the Meekness of the Heart of God. He would not set his Imagination therein, [or his Thoughts upon it,] and therefore he could not be fed from the Word of the Lord, and so his Light went out; whereupon presently he became a Loathsomeness in Paradise, and was spewed out of his princely Throne, with all his Legions that stuck to him, [or depended on him.]

69. And now when the Heart of God departed from him, the second Principle was shut up to him, and so he lost God, the Kingdom of Heaven, and all paradisical Knowledge, Pleasure, and Joy; he also presently lost the Image of God, and the Confirmation of the Holy Ghost, because he despised the second Principle, wherein he was an Angel and Image of God. Thus all Things departed from him, and he remained in the dark Valley, and could no more raise his Imagination up into God, but he continued in the four Anguishes of the Originality.

70. And when he raised up his Imagination, then he kindled to himself the Source or Root of the Fire, and then when the Root of the Fire sought for the Water, (the true Mother of the eternal Nature,) it found the stern [or tart astringent] Harshness, and the Mother in the aking Death; and the bitter Sting [or Prickle] formed the Birth to be a fierce raging Serpent, very terrible in itself, rising up in the indissoluble Band, an eternal Enmity, a Will striving against itself, an eternal Despair of all Good; [the bitter Sting also formed the Mind to be a breaking striking Wheel,] having its Will continually aspiring to the Strength of the Fire, and to destroy the Heart of God, and yet could never at all be able to reach it.

71. For he is always shut up in the first Principle (as in the eternal Death,) and yet he raises himself up continually, thinking to reach the Heart of God, and to domineer over it; for his bitter Sting in the Birth climbs up thus eternally in the Source of the Fire, and affords him a proud Will to have all [at his Pleasure,] but he attains nothing: his Food is the Source of Water, *viz.* the Brimstone-

Spirit, which is the most aking Mother, from which the indissoluble Band is fed and nourished; his Refreshing is the eternal Fire, and eternal Freezing in the harsh Mother, an eternal Hunger in the Bitterness, an eternal Thirst in the Source of the Fire; his climbing up is his Fall, the more he climbs up in his Will, the greater is his Fall; like one that standing upon a high Cliff, would cast himself down into a bottomless Pit, he looks still further, and he falls in further and further, and yet can find no Ground.

72. Thus he is an eternal Enemy to the Heart of God, and all the holy Angels; and he cannot frame any other Will in himself. His Angels and Devils are of very many several Sorts, all according to the eternal Birth. For at the Time of his Creation he stood (in the Kingdom of Heaven) in the Point, *Locus*, or Place, (where the Holy Ghost in the Birth of the Heart of God, in Paradise, did open infinite and innumerable Centers,) in the eternal Birth; in this Seat or Place, he was corporited, and has his Beginning in the Opening of the Centers in the eternal Nature.

73. Therefore (as is mentioned before in the third Chapter) when the Birth of Life sprung up, every Essence had again a Center in itself, according to its own Property or Quality, and figures a Life according to its Essence, *viz.* Harshness, Bitterness, Fire, and Sound; and all further according to the Ability of the eternal Birth, which is confirmed in the Kingdom of Heaven.

74. Seeing then that they stood in Heaven in the Time of their Creation, therefore their Quality was also manifold; and all should have been and continued Angels, if the great Fountain Lucifer (from whence they proceeded) had not destroyed them. And so now also every one in his Fall continues in his own Essences, only the second Principle is extinguished in them; and so it is also with the Soul of Man, when the Light of God goes out in it: but so long as that shines therein, it is in Paradise, and eats of the Word of the Lord, of which shall be clearly spoken in its due Place.

The Fifth Chapter.

Of the Third Principle, or Creation of the material World, with the Stars and Elements; wherein the First and Second Principles are more clearly understood.

1. BECAUSE I may happen not to be understood clearly enough by the desirous Reader, and shall be as one that is altogether dumb to the unenlightened, (for the eternal and indissoluble Band, wherein the Essence of all Essences stands, is not easily nor in haste to be understood,) therefore it is necessary that the desirous Reader do the more earnestly consider himself what he is, and from whence his Reason and Senses proceed, wherein he finds the Similitude of God, especially if he considers and meditates what his Soul is, which is an eternal incorruptible Spirit.

2. But if the Reader be born of God, there is no nearer Way for him to come to the Knowledge of the third Principle, than by considering the new Birth, how the Soul is new born by the Love of God in the Light, and how it is translated out of the Prison or Dungeon of Darkness into the Light by a second Birth. And now if you consider that Darkness wherein it must be without the new Birth; and consider what the Scripture saith, and what every one finds by Experience, that falls into the Wrath of God, and whereof there are terrible Examples; that the Soul must endure irksome Torment in itself, in the Birth of the Life of its own self, so long as it is in the Wrath of God; and then that if it be born again, exulting great Joy arises in it; and thus you find very clearly and plainly two Principles, as also God, Paradise, and the Kingdom of Heaven.

3. For you find in the Root of the Original of the Spirit of the Soul, in itself, in the Substance of the eternal Birth and incorruptible eternal Band of the Soul, the most exceeding horrible enemicitious irksome Source, wherein the Soul (without the Light of God) is like all Devils, wherein their eternal Source consists, being an Enmity in itself, a Will striving against God [and Goodness,] it desires nothing that is pleasant or good, it is a climbing up of Pride in the Strength of the Fire, a bitter, fierce, odious, [Malice, or] Wrathfulness against Paradise, against God, against the Kingdom of Heaven; also against all Creatures in the second and third Principle, lifting up themselves alone, [against all this,] as the Bitterness in the Fire does.

4. Now the Scripture witnesses throughout, and the new-born Man finds it so, that when the Soul is new-born in the Light of God, then on the contrary it finds, how very humble, meek, courteous, and cheerful it is; it readily bears all Manner of Crosses and Persecution; it turns the Body from out of the Way of the Wicked; it regards no Reproach, Disgrace, or Scorn, put upon it from the Devil, or Man; it places its Confidence, Refuge, and Love, in the Heart of God; it is very cheerful: It is fed by the Word of God, in which there is a paradisical

Exulting and Triumph; it cannot be hurt [or so much as] touched by the Devil. For it is in its own Substance (wherein it stands in the first Principle of the indissoluble Band) enlightened with the Light of God; and the Holy Ghost, who goes forth out of the eternal Generation, goes forth in it, and establishes it the Child of God.

5. Therefore, all that it does (seeing it lives in the Light of God) is done in the Love of God; the Devil cannot see that Soul, for the second Principle, wherein it lives, and in which God and the Kingdom of Heaven stands, as also the Angels, and Paradise, is shut up from him, and he cannot get to it.

6. In this Consideration you may find what I understand by a Principle. For a Principle is nothing else but a new Birth, a new Life: Besides, there is no more than one Principle wherein there is an eternal Life, that is, the eternal Deity. And that would not have been manifested, if God had created no Creatures in himself, (*viz.* Angels and Men,) who understand the eternal and indissoluble Band, and how the Birth of the eternal Light is in God.

7. Thus now herein is understood, how the divine Essence in the divine Principle has wrought in the Root of the first Principle, which is the Begetter, Matrix, or Genetrix in the eternal Birth in the *Limbus*, or in the original Water-Spirit; by which Operation at last, the Earth and Stones come forth. For in the second Principle (*viz.* in the holy Birth,) there is only Spirit, Light, and Life, and the eternal Wisdom has wrought in the eternal inanimate Genetrix, which is void of Understanding (*viz.* in her own Property) before the Original of the Light; out of which came the dark Chaos, which in the Elevation of Lord Lucifer (when the Light of God departed from him, and the Fierceness of the Source of the Fire was kindled) became hard Matter, (*viz.* Stones and Earth,) whereupon followed the gathering together of the Earth, as also the spewing out of Lucifer from his Throne, and the creating of the third Principle; and thereupon it followed, that he was shut up in the third Principle as a Prisoner, expecting henceforth the [Judgment or] Sentence of God. Now whether it be not a Shame, Disgrace, and Irksomeness to him to be so imprisoned between Paradise and this World, and not to be able to comprehend either of them, I propose it to be considered.

8. Thus now if we will speak of the third Principle, *viz.* of the Beginning and Birth of this World, then we must consider the Root of the Genetrix, seeing every Principle is another Birth, but out of no other Essence; and so we may

find, that in the first Principle in the indissoluble Band (which in itself is inanimate, and has no true Life, but the Source of the true Life is born by the moving Spirit of God, which from Eternity has its Original in the first Principle, and goes forth from Eternity in the second Principle, as in the Birth or Heart or Son of God) the Matrix of the Genetrix is set open, which is originally the Harshness, yet in the Light it is the soft Mother of the Water-Spirit. Thus it is seen and found clearly and plainly before our Eyes, that the Spirit of God has wrought there in the Matrix, so that out of the incomprehensible Matrix (which is but a Spirit) the comprehensible and visible Water is proceeded.

9. Secondly, you [may] thus see the Separation clearly by the Stars and fiery Heaven, that the eternal Separation [or Distinction] is in the eternal Matrix; for you may see that the Stars and the fiery Heaven, and the watery, the airy, and earthly, are generated out of one Mother, that they qualify with [or have Influence upon] one another, and that the Birth of their Substance is in one another, also that one is the Case or Vessel to hold the other in, and yet they have not one and the same Property. Thus here in the Separation you [may] know, that the eternal Matrix has a Separation in itself, as is mentioned before in the third Chapter concerning the eternal Birth of the four Anguishes, where the Fire is generated between Harshness and Bitterness, and the Light in the Flash of Fire, and so every Source retains its own due.

10. Understand it thus, as the Spirit moved this Matrix, so the Matrix wrought, and in the Kindling from the Spirit of God in the fifth Form of the Matrix, the fiery Heaven of the Constellations did exist, which is a mere *Quinta Essentia*, or Quintessence, born in the fifth Form of the Matrix, in which Place the Light has its Original, out of which at last the Sun is born [or brought forth,] wherewith the third Principle becomes opened and manifested, which [Sun] now is the Life in the third Principle, and the Opener of the Life of every Life in the Matrix, in this Place, or *Locus*; as the Heart of God in Paradise, in the immaterial Heaven and Birth, opens the eternal Power of God, wherein the eternal Life continually springs up, and wherein the eternal Wisdom continually shines. Thus also the Light of the Sun (which is sprung up in the inanimate Matrix) by the [flowing, hovering, or] moving Spirit in the Matrix, opens the third Principle of this material World, which is the third and beginning Principle, which as to this Form takes an End, and returns into its Ether in the End of this Enumeration, as the Scripture witnesses.

11. And then all in this third Principle remains again in the first Matrix; only that which has been sown in this Principle, and that has its Original out of Paradise, out of Heaven, and out of the second Principle, (*viz.* Man,) that continues eternally in the Matrix. And if he has in this [Life's] Time attained the second Principle, so that he is born therein, it is well with him; but if he has not, then he shall remain still eternally in the Matrix, yet not reach the Light of God.

12. Now I know very well, that I shall not only in Part be as it were dumb or obscure to the desirous Reader, but also tedious, and he will be somewhat troubled at me, in that I have written of the eternal Mother (wherein the divine Essence stands;) and that I now write, that this Matrix is inanimate and void of Understanding, out of which also a Principle void of Understanding is generated; as is plain before our Eyes, that in this World there is no true Understanding, either in the Stars, or in the Elements; and also in all its Creatures there is but an Understanding to qualify [or to operate,] to nourish itself, and to increase, as the Matrix in itself is.

13. Hereupon you are to know, that the Matrix in the second Principle (which yet has its Original and eternal Root in the first Principle) is but merely an eternal, unbeginning soft [or meek] Spirit, which has no such fiery intolerable Light, but all there is pleasant and cheerful, and the eternal original Matrix is not known there; but the soft Light of the Heart of God makes all courteous and cheerful.

14. Therefore also the Spirit which goes forth in the soft Matrix is the Holy Ghost, and God dwells in himself, and he calls himself an angry, zealous [or jealous] God, only according to the most original Matrix, which is not manifested in Paradise; and in the Beginning also it was forbidden to Man, to eat of the Fruit [of] Good and Evil, from the most original Matrix. Neither should Man have known this most original Matrix, if he had not imagined [thought or longed] after it, and eaten of the Fruit thereof, whereby the Matrix presently took hold of him, captivated him, [acts or] qualifies in him, nourishes and also drives him, as is plain before our Eyes.

15. And thus you are to know, that the second Principle has it [in its Power,] and there only is Wisdom and Understanding; also therein now is the Omnipotence. And this third Principle is the second's proper own, not separate, but one Essence in it, [and with it,] all over, and yet there is a Birth between

them, as may be seen, by the rich Man and Lazarus, the one being in Paradise, and the other in the most original Matrix, or Hell.

16. And therefore God [created or] generated the third Principle, that he might be manifested by the material World: He having created the Angels and Spirits in the second Principle in the paradisical World, they could thereby understand the eternal Birth in the third Principle, also the Wisdom and Omnipotence of God, wherein they could behold themselves, and set their Imagination merely upon the Heart of God, in which Form they could remain in Paradise, and continue to be Angels; which the Devils have not done, but they intended to rise up in the Matrix, and domineer in great Power over Paradise, and all angelical Regions, upon which they fell out of Paradise, and besides were driven out of their Place (or *Locus*) into Restraint, so that the Matrix of this World also holds them captive.

17. For the *Locus* or Space of this World was their angelical [Dominion or] Kingdom, where they were in the Place of this World.

18. But though we speak of the paradisical Essence, and also of the Principle of this World, of its Power and wonderful Birth, and what the divine and eternal Wisdom is, yet it is impossible for us to utter and express it [all;] for the Lake of the Deep can be comprehended in no Spirit, (whether it be Angel or Man,) therefore the innumerable eternal Birth and Wisdom makes a wonderful eternal Joy in Paradise. This innumerable Power and Wisdom may now also be known by us Men, in the third Principle, if we will take it into our Consideration; if we look upon the Starry Heaven, the Elements and living Creatures, also upon Trees, Herbs, and Grass, we may behold in the material World, the Similitude of the paradisical incomprehensible World; for this World is proceeded out of the first Root, wherein stand both the material, and also the paradisical spiritual World, which is without Beginning or Transitoriness.

19. And now if we meditate and consider of the Original of the four Elements, we shall clearly find, see, and feel the Original in ourselves, if we be Men and not Beasts, full of Malice and Gainsaying against God and the Matrix of this World. For the Original is as well known in Man, as in the Deep of this World; although it seems wonderful to the unenlightened Man, that any should [be able] to speak of the Original of the Air, Fire, Water, and Earth, as also of the starry Heaven; he supposes this impossible to be known; thus he swims in his own Mother, and desires not to know it, neither was it good for Man to

know it; but since the Fall of Adam has cast us headlong into it, it is highly necessary for us to know it, that we may fly from the bestial Man, and learn to know the true Man.

20. And if you open the Eyes of your Mind, you will see that Fire is in Water, as may be seen in a Storm of Lightening, and yet it is no durable Fire, though it be true Fire, which sets Houses on Fire, and burns them. So also you may see that there goes forth from it a mighty forcible Air, and that they are in one another; and besides, you see that Water is generated in the Storm.

21. But you will not find this Root here, you must look into the Matrix, and there it is wholly manifest, and you may know it in all Things, for the Matrix of this World stands in the eternal Matrix, from which Paradise and the Kingdom of Heaven has its Original. Now as the eternal Matrix is a Birth that goes forth, wherein the Original there is Harshness, Darkness, Hardness, and Anguish; so you may see, that when the Spirit of God has kindled the inward Matrix, then it becomes stirring, working, and active.

22. For there is in the Original, first, Harshness, which attracts, shuts up, makes Darkness, and sharp Cold, but the Tartness cannot endure the Attracting: For the Attracting in the Cold makes in the Bitterness a Sting, [or Prickle,] which rages and resists against the hard Death, but not being able to come away out of the Tartness, (being its Mother wherein it stands,) therefore it rages very horribly, as if it would break the Harshness [in Pieces;] it flies upwards and sideways, and yet finds no Rest, till that the Birth of the Harshness falls into an aching horrible Essence, like a Brimstone-Spirit, very rough, hard, Stinging in itself, [or Kindling in itself,] like a whirling Wheel, and that the Bitterness flies up very swiftly, from whence proceeds a twinkling Flash; at which the dark Harshness is terrified, and sinks back as vanquished. And so when the Bitterness finds the Mother overcome, and as it were half dead, or soft, [or meek,] it is terrified more than the Mother. But the Shriek or Terror being past in the harsh Mother, which is now half dead, or soft, [pliable or meek,] then the Bitterness loses its terrible Right, [or Property,] and becomes white, light, and clear; and thus is the Kindling and Birth of the Fire, as is mentioned before.

23. Dear Reader, account not this ridiculous; that this Birth (which also is just so in the Beginning of your Life) may not trouble or confound you, and observe it further.

24. When God in the first Matrix moved himself to create, and created the Angels, he created them in *Paradise*, in the light holy Matrix, (which is this and no other;) but the Matrix, with its fiery, dark, and harsh bitter Property, remained altogether hidden; for the Light of God from Eternity preserved it, and kept it pleasant, clear, and bright. But when God moved himself to create, then it became manifested; for the Angels were created out of the indissoluble Band, out of the Matrix, and were corporized from the moving Spirit of God.

25. Now when God had created great potent princely Angels, and that in the Place of the fourth Form in the Matrix, where the Source of Fire has its Original, they stood not, neither did they cast their Imaginations forward into the fifth Form, wherein the sprouting forth of *Paradise* consists; but they cast their Imaginations back into themselves, and formed [or created] a Will [or Purpose] in the Matrix, to domineer in the Fire over the Light of God and *Paradise*. For the fiery Matrix (*viz.* the Abyss of Hell) moved itself in the Creation so hard, that *Lucifer* (that great Prince) has formed his Will out of it, and is continued therein, supposing that so he should be a great and terrible Lord in his whole Place [of Dominion.]

26. Thus the Devil moved the Matrix, and the fiery Form moved the Devil; for that also would be creaturely, as well as all the other Forms in the Matrix, which yet was opposite to the fifth Form in the Matrix, wherein the meek and clear Light of the pleasant Source of Love springs up, wherein the second Principle stands eternally.

27. When this Storm was in the Creation (in the first Principle) the Matrix became very big [or much impregnated and kindled;] and every Form in the Matrix wrought, [stirred or acted.] But because the Anger and Wrath had there elevated itself, and that this Place could not thus subsist in *Paradise*, therefore God moved this Place yet more in the Matrix, which was yet the more kindled, where then is to be the Devil's Bath, [Repository or Dwelling-Place,] and the fourth Form stood in the Flash of the Fire, which reflected back into the Mother, and found the Spirit of God in the Forming [or Creation,] where in a Moment [that fourth Form] lost its wrathful [smart, fierce Property, Authority or] Right, and became in great Joy, white, clear, and light: and in this Place [or Thing consists or] stands the *Fiat*, by which God created Heaven and Earth. For before the *Fiat*, the third Principle was not manifested, but there was merely *Paradise* in the Place of this World.

28. But God seeing that the great Prince *Lucifer* would domineer in the Matrix, in the Strength of the Fire in his Place, therefore he shut up the fifth Form in the Matrix of *Paradise* from him, for it is shut up both in its inward corporeal Form, and outwardly also.

29. For when the Matrix became thin again, dead and vanquished, from the risen Light, then the material [Matrix] turned to Water, as we may perceive; and in this Kindling before the Light of the Sun (when the Matrix was still in the harsh Fierceness) the Matrix attracted that which was wrought together into a Water-Spirit, out of which came the rocky Cliffs, Stones, and the dark Earth, which before the Time of the Creation was but a *Chaos*; and in that Time sprung forth the third Principle, the fiery Heaven, in the fifth Form in the Matrix, by the *Fiat* which the Father spoke through his Heart or Son, by and in the going forth of his Spirit, who there, upon the Matrix in the fifth Form, framed the fiery Heaven, as the highly worthy *Moses* has clearly written of it. For the Matrix is the Water-Spirit in the Original, in the first Form; and now when it became material in the Place of this World, then the Spirit moved upon the Water in the heavenly Matrix, which is immaterial, (from whence the material Water is generated,) and so formed the Creatures.

30. Thus in this springing up [or going forth] the material Matrix was extinguished, and the Wrathfulness [Tartness or Fierceness] is come in the Stead thereof. And the Devil remained in the Original of the Matrix (which cannot be altered in Eternity) between *Paradise* and this World, in the dark Matrix; and with the Creation of the Earth, he was thrust down from his high Throne [or Seat,] where now the fiery starry Heaven is.

The Sixth Chapter.

Of the Separation in the Creation, in the third Principle.

1. IF we consider of the Separation and the Springing forth in the third Principle of this World, how the starry Heaven should spring up, and how every Star has a peculiar Form and Property in itself, in every of which a several Center is observed, so that every One of them is fixed [or steady] and Master [or Guider] of itself, and that every One of them rules in the Matrix of this World, and works and generates in the Matrix after their Kind; and then

afterwards if we consider the Sun, which is their King, Heart, and Life, without whose Light and Virtue, they could neither act nor effect any Thing, but remain in the hard dark Death; and this World would be nothing but a fierce rough Hardness; and further, if we consider the Elements of Fire and Water, [and observe] how they continually generate one in another, and then how the Constellations rule in them, as in their own Propriety; and also consider what the Mother is, from whence all these Things must proceed; then we shall come to see the Separation, and the eternal Mother, the *Genetrix* of all Things.

2. Nay, we have it clearly and plainly to be seen in ourselves, and in all Things, if we would not be so mad, blind, and self-conceited, and would not be so drawn and led by a School-boy, but did stick close to the Schoolmaster himself, who is the Master of all Masters; for we see indeed that all Things spring out of the eternal Mother, and as she is in her own Birth, so she has generated this World, and so is every Creature also generated. And as that [Mother] is in her springing forth in Multiplication, where every Fountain [or Source] has another Center in it from the *Genetrix*, and a Separation [or Distinction, but undivided and not asunder, so also this World is generated out of the eternal Mother, which now is such another *Genetrix*, and yet is not separated from the eternal Mother, but is come to be in a material Manner, and it has through the Sun attained another Light and Life; which [Light and Life] is not the wise Master himself, but the wise Master (who is God) he keeps that Light and Life, so that it stands and continues in the eternal Matrix, and yet it is not the eternal Wisdom itself.

3. Now because this Birth [of the Sun] has a Beginning through the Will of God, and enters again into its *Ether*, therefore it has not the Virtue or Power of the Wisdom; but it continually works according to its Kind, it vivifies and kills; what it does, it does [not regarding whether it be evil, crooked, lame, or good, beautiful or potent, it causes to live and to die, it affords Power and Strength, and destroys the same again and all this without any premeditated Wisdom; whereby it may be perceived, that it is not the divine Providence and Wisdom itself, as the Heathens supposed, and foolishly relied upon the Virtue thereof.

4. But if we would see the Ground thereof, we must only look upon the first Mother in her Birth, and so we shall see and find it all. For as the first Mother (considering her in the Original without the Light) is sour, [or harsh,] dark, hard, and cold, and yet there is the Water-Spirit in the bringing forth, thus you

may find (when the material World sprung up) that God then on the first day created the Heaven and the Earth.

5. Now the Heaven comes out of the sour Matrix, which in the paradisical [Heaven] is the Water-Spirit; and out of that Paradisical [Water-Spirit or Matrix] the Material [Heaven or Matrix] is created; as *Moses* writes, that the Heaven was created out of the Midst of the Waters; and it is very right. And also in that very Hour the Earth and the Stones, and all Metals (the Matrix of this World being yet dark) were generated out of the Matrix.

6. For when the Matrix was stirred, and that Lord *Lucifer* would domineer in the Fire, then the dark Matrix attracted all that was wrought in the Birth together, from whence Earth, Stones, Metals, Brimstone and Salt did proceed: Hereby the Kingdom of Prince *Lucifer* was shut up, and he remained in the inward Center captivated in the outward.

7. But the Virtue which was in the Matrix, was that which could effect such Things in the Matrix; for a Stone is nothing else but a Water, *Mercury*, Salt, and Brimstone, wherein an Oil is hidden. Now the Birth of the Matrix has such a Form in its eternal Essence, and Birth of its Life. For first, there is the Harshness [or Sourness] Fierceness [or eager Strength] and Hardness, from whence the Cold proceeds. Now the Sourness [or Harshness] attracts and sharpens the Cold; and in its attracting it makes the bitter Sting or Prickle which pricks and rages, and cannot endure the hard Attracting, but vexes like a furious Madness, it rises up and rages, and becomes like a Brimstone-Spirit.

8. And in this Form in the Wrath (or fierce Strength) in the watry sour Mother, the sour bitter Earth, Brimstone and Salt, is generated, before the Kindling of the Sun in the Matrix that is void of Understanding. But the Separation that is in it, is caused from the Birth's standing in great Anguish, and from its desiring the Separation in the Birth; for the Bitterness agrees not with the Harshness [or Sourness,] and yet they are as Mother and Son, and as Members one of another; and it must be so, or else nothing could be, for it is the eternal Band, and the Original of Life.

9. Moreover, when the Bitterness rages, rises up, and vexes in the [sour harsh Mother, then it falls into a glimmering Flash most terribly; in this Form the *Mercurius*, or Venom, or Poison is generated. For when the Matrix perceives this Flash of Fire in its dark sour Form, then it is terrified, and becomes dead in her hard sour Property. And in this Place, Death, Poison,

Withering and Corruption are generated in the Matrix, and also the noble Life in the *Mercurius*, and in the Springing up of the third Principle.

10. And further, when the Horror [or Crack or Shriek] of the Fire is come into its harsh Mother, and has thus overcome its Mother, then itself is much more terrified, for there it loses its fierce or strong Property, because the Mother [has] attained another Source; and out of the Horror of the Fire a Brightness is come to be, which in the inanimate Matrix, the *Materia*, [or Matter,] in the Midst of the Horror [or Crack] is come to be a soft and bright mixt Matter, *viz.* from the Crack of the Light [is proceeded] Gold, Silver, Copper, Tin, Lead, &c. according as every Place in the Matrix stood in the wrestling Center.

11. For the Birth in the whole Space of this World (as far as *Lucifer's* Kingdom reached) was thus; and therefore, there is very different Kind of Earth, Metals, and other Things in one Place, than in another. And it is plain before our Eyes, that all Metals are mixed which proceeds from the bringing forth in *infinitum*; which we well understand and see, but cannot utter, nor dare we speak it, for it troubles us, and it reaches into the Deity, which is without Beginning, and eternal; therefore the Creature must let it alone upon Pain of the Loss both of its Reason and Sense.

12. But to declare this further; when the Matrix stood thus in the Birth, where the Matter of the Earth was generated, then the Matrix with the Kindling became Water; you must understand it right, not wholly in Substance, but it has generated the Earth, Stones, and Metals, and yet the Matrix continues still, so also the Water still continues in the killing and overcoming whereby the material World took its Beginning, where the Globe of the Earth was drawn together in this Moving, and stands in the Middle of the Circle from above and from beneath as a Point [or *Punctum*.]

13. And there in the Center, in the paradisical Matrix, and in the paradisical Heaven, the Spirit of God stood in his own eternal Seat, neither did it depart from thence, and moved upon the material Water with the *Fiat*, and there formed the Heaven, which was created out of the Midst of the watery Matrix; and he separated the Root of the Darkness from the Light in the Matrix, in which Darkness the Devils remained, and they have not comprehended the Matter in the Matrix, nor the new Light, which sprung up in the Matrix. And so with this Creation and Separation the Length of one Day was finished, and out

of the Beginning and End, and Morning and Evening, was the first Day, as *Moses* writes.

14. But that we may so speak of the Heaven, that the Reader might come to understand what that [Heaven] is which God then created, [consider] what *Moses* writes of it. God made a Firmament between the Waters, and separated the Waters beneath the Firmament from the Waters above the Firmament, and the Firmament he called Heaven, which is very right; but hitherto it has been very ill understood.

15. Now observe, the Heaven is the whole Deep, so far as the *Ethera*, or Skies have given up themselves to the Birth of this World, and that Heaven is the Matrix, out of which Earth, Stones, and the material Water are generated. And there God separated the material Water from the Matrix; and here it is very plainly discerned, that the material Water is as it were dead, or has Death in it; for it could not abide in the moving Mother, but was created [to be] upon the Globe of the Earth, and God called it Sea, [*Meer;*] in which [Word] is understood in the Language of Nature, as it were a Springing [or Growing] in Death, or a Life in Corruption: Although herein I shall be as one that is dumb to the Reader, yet I know it very well, and I am very well satisfied therewith. But because the bestial Man is not worthy to know it, therefore I will not here cast the Pearl before the Swine; but for the Children of God, which will be benefited by it, the Spirit of God will certainly teach and instruct them in it.

16. Now when the Heaven became clear [or pure,] and cleansed from the Earth and the dark Mist [or Dust] in the Concretion [or Driving together,] then in the Matrix of the Heaven there were the three Elements, Fire, Air, and Water, which are three in one another, in one Mother; and that Mother is here called the Heaven; therefore henceforward in my Writing, I shall use the Word Heaven instead of the Word Matrix.

17. For the Heaven is the Matrix, and is called Heaven, because of the Separation, because the fifth Essence of Heaven is separated, and set in the higher Heaven, where the Matrix is more fiery, as it is properly understood in the Language of Nature, and is plain before our Eyes. But here the Quality, Birth and Property of the Heaven ought to be described, because the four Elements sprung out of it, as out of their Mother; and because the Virtue of every Life consists therein, therefore the Original of the four Elements must be described, wherein it will first truly be understood what the Heaven is.

The seventh Chapter.

Of the Heaven and its eternal Birth and Essence, and how the four Elements are generated; wherein the eternal Band may be the more and the better understood, by meditating and considering the material World. The great Depth.

1. EVERY Spirit sees no further than into its Mother, out of which it has its Original, and wherein it stands; for it is impossible for any Spirit in its own natural Power to look into another Principle, and behold it, except it be regenerated therein. But the natural Man, who in his Fall was captivated by the Matrix of this World, whose natural Spirit moves between two Principles, *viz.* between the divine and the hellish, and he stands in both the Gates, into which Principle he falls, there he comes to be regenerated, whether it be as to the Kingdom of Heaven, or the Kingdom of Hell; and yet he is not able in this [life] Time to see either of them both.

2. He is in his own Essence and Substance a twofold Man. For his Soul (in its own Substance) is out of the first Principle, which from Eternity has no Ground nor Beginning; and in the Time of the Creation of Man in *Paradise*, or the Kingdom of Heaven, the Soul was truly corporized by the *Fiat* in a spiritual Manner; but with the first Virtue [or Power,] which is from Eternity, in its own first Virtue or Power it has remained inseparably in its first Root, and was illustrated [or made shining bright] by the second Principle, *viz.* by the Heart of God; and therewith standing in *Paradise*, was there, by the moving Spirit of God, breathed into the Matrix of the third Principle, into the starry and elementary Man. And now therefore he may understand the Ground of Heaven, as also of the Elements and of Hell, as far as the Light of God shines in him; for if that Light be in him, he is born in all the three Principles; but yet he is only a Spark risen from thence, and not the great Source, or Fountain, which is God himself.

3. And therefore, it is that Christ saith: *If you had Faith as a Grain of Mustard-seed, you might say to the Mountain, Cast thy self into the Sea, and it shall be done.* And in this Power Men have raised the Dead, and healed the Sick, by the Word, and the Virtue and Power of the Spirit, or else they could not

have been able to have done such Things, if they had not stood in the Power of all the three Principles.

4. For the created Spirit of Man, which is out of the Matrix of this World, that rules (by the Virtue of the second Principle in the Virtue of the Light) over and in the Virtue of the Spirit of the Stars and Elements very mightily, as in that which is its proper own. But in the Fall of *Adam* we lost this great Power, when we left *Paradise*, and went into the third Principle, into the Matrix of this World, which presently held us captive in Restraint. But yet we have the Knowledge [of that Power] by a Glance [or Glimmering,] and we see as through a dim or dark Glass the eternal Birth.

5. And although we move thus weakly or impotently in all the three Births, and that the Gate of *Paradise* is so often darkened to us, and that the Devil does so often draw us into the hellish Gate, and that also the Elements cover the syderial Gate, and wholly cloud them, so that we oftentimes move in the whole Matrix, as if we were deaf, dumb, or half dead, yet if the paradisical Light shines to us, we may very well see into the Mother of all the three Principles; for nothing can hinder us, the threefold Spirit of Man sees every Form and Quality in its Mother.

6. Therefore, though we speak of the Creation of the World, as if we had been by as present, and had seen it, none ought to marvel at it, nor hold it for impossible. For the Spirit that is in us, which one Man inherits from the other, that was breathed out of the Eternity into *Adam*, that same Spirit has seen it all, and in the Light of God it sees it still; and there is nothing that is far off, or unsearchable: For the eternal Birth, which stands hidden in the Center of Man, that does nothing [that is] new, it knows, works and does even the same that ever it did from Eternity; it labours for the Light and for the Darkness, and works in great Anguish; but when the Light shines therein, then there is mere Joy and Knowledge in its Working.

7. So that when the Heaven, and the Birth of the Elements are spoken of, it is not a Thing afar off, or that is distant from us, that is spoken of; but we speak of Things that are done in our Body and Soul; and there is nothing nearer us than this Birth, for we live and move therein, as in the House of our Mother; and when we speak of Heaven, we speak of our native Country, which the enlightened Soul can well see, though indeed such Things are hidden from the Body.

8. For as the Soul of Man moves and swims between the Virtue of the Stars and Elements, so the created Heaven also moves between *Paradise* and the Kingdom of Hell, and it swims in the eternal Matrix; its Limit reaches as far as the *Ethera* [Skies or Receptacle] has yielded itself up to the Creation, so far as the Kingdom of *Lucifer* did reach, where yet no End is to be found: For the Virtue or Power of God is without End, but our Sense reaches only to the fiery Heaven of the Stars, which are Propagation in the fifth Form of the eternal Mother, (or a Quinta Essentia,) where, in the Separation in the Time of the third Principle, (or in the Beginning of this World,) the Virtue or Power of the Matrix was separated, where now the Separation is thus moved: And then every Essence in the Propagation, in the manifold Centers of the Stars, have a longing Desire one after the other, and a continual Will to infect, [impregnate, or mix Influences;] and the one Essence, or Virtue, is the Meat and Drink, as also the Chest [Case, or Receptacle] of the other.

9. For as in the paradisical Principle the Holy Ghost in the Trinity of the Deity continually goes forth, and flows very softly, inmoveably and imperceptibly as to the Creature, and yet forms and fashions all in the paradisical Matrix, so also does the third Principle. After that the Matrix became visible and material, every Virtue in the Matrix has had a great attractive longing towards one another, a continual springing, blossoming, and fading again like a Bud, or some boiling seething Matter, wherein the Sourness, Coldness, and eager fierce] Strongness, attract without ceasing and this attracting Prickle [or Sting] stirs always without ceasing, and strives [or resists] so, that the sour Matrix (because of the inward hellish, or most original Matrix) stands continually in Anguish, with a great Desire of the Light, which it espies in the Root of the Fire, and is continually affrighted at it, and becomes mild, soft, and material; whereby the elementary Water is continually generated.

10. In this manner you must understand the four Elements, which yet are not four divided Things, or Essences, but one only Essence: And yet there are four Differences, or Distinctions in this Birth; and each Element lies in the other, as in a Chest, and it is its Receptacle, also it is a Member therein. Understand and consider the Ground aright, which follows. The Sourness is the Matrix, and a Cause of all Things, which in its own Substance is very dark, cold, and as nothing; but the Eternal Deity being there, and speculating or beholding itself in the Sourness, therefore the dark Sourness is desirous after the divine Virtue, and attracts; although there is no Life or Understanding in the Sourness, yet it is the

Ground of the first Essence, and the Original whence something comes to be: Here we can search no further into the Ground of the Deity, for it troubles [disturbs, or confounds] us.

11. Now the Sourness (in its Lust or great Longing [or Panting] after the Light) tracts continually, and in its own Substance it is nothing else but a vehement Hunger, very dry, and as [a Vacuum or] nothing at all, a desiring Will, as the Darkness after the Light; and its Hunger, or Attracting, makes the Bitterness, the Woe [or Lamentation] that it cannot be satiated, or mollified, from whence the Anguish rises, so that the Will, or Prickle, [or Sting] is rubbed, [or struck] in itself, from the Lust of the Desiring, and it will not yield itself to the dark Nothing, and the dead Will, but sets its Desire and Anguish, and also its [eager or] strong Will so very hard towards the hidden Light of God, that thereby the Will becomes a twinkling Flash, like a sparkling or crackling Fire, whereby the Sourness, that is so very aching, is continually filled, and as it were deadened, whereby the sour Spirit comes to be soft, sweet, and material, even Water.

12. But the Bitterness being so very much affrighted at the Flash of Fire in the Sourness, it catches its Mother (the Sourness) which is become material from the Crack, and flies out, and is clouded or swelled from the material Sourness, as if it also was material, and moves, and strengthens itself continually in the Mother; and that is the Element called *Air* in this world, which has its Original in the watery Mother, and the Water has its Original from the Air, and the Fire has its Original from the longing Anguish; and the Earth and Stones took their Beginning in the strong Attraction at the Fall of Lucifer, when the Sourness was so fierce, strong, rising, and attractive, which Attraction is stopped again by the Light in the third Principle.

13. Thus it may very plainly be understood, that the Light of God is a Cause of all Things, and you may hereby understand all the three Principles: For if the Power, Virtue, and Light of God were not, then there would be also no attractive Longing in the dark Eternity, and also the sour Desire (which is the Mother of the Eternity) would be nothing at all; and it may be understood, that the divine Virtue shines in every Thing, and yet it is not the Thing itself, but the Spirit of God in the second Principle; and yet the Thing is his Ray, [Glance or Luster,] which thus proceeds from the longing, or attracting Will. But now the Heart of God is in the Father, [in] the first Will, and the Father is the first Desiring or Longing after the Son, and the Son is the Virtue and Light of the

Father, from whence the eternal Nature becomes always longing and so from the Heart of God, in the eternal dark Matrix, [it] generates the third Principle. For so God is manifest, but otherwise the Deity would remain hidden eternally.

14. Now therefore we say (as the Scripture informs us) that God dwells in Heaven, and it is the Truth. Now mark, *Moses* writes, that God created the Heaven out of the Midst of the Waters, and the Scripture says, God dwells in Heaven; therefore we may now observe, that the Water has its Original from the Longing of the eternal Nature after the eternal Light of God; but the eternal Nature is made manifest by the Longing after the Light of God, as is mentioned before; and the Light of God is present every where, and yet remains hidden to Nature; for Nature receives only the Virtue of the Light, and the Virtue is the Heaven wherein the Light of God dwells and is hid, and so shines in the Darkness. The Water is the *Materia*, or Matter that is generated from the Heaven, and therein stands the third, which again generates a Life, and comprehensible Essence, or Substance, out of itself, *viz.* the Elements and other Creatures.

15. Therefore, O noble Man, let not Antichrist and the Devil befool you, who tell you that the Deity is far off from you, and direct you to a Heaven that is situated far above you whereas there is nothing nearer to you than the Heaven is. You only stand before the Door of Heaven, and you are gone forth with *Adam* out of the paradisical Heaven into the third Principle; yet you stand in the Gate, do but as the eternal Mother does, which by great desiring and longing after the Kingdom of God, attains the Kingdom of Heaven, wherein God dwells, wherein Paradise springs up; do you but so, let all your Desire upon the Heart of God, and so you will pass in by Force, as the eternal Mother does; and then it shall be with thee as *Christ* said, *The Kingdom of Heaven suffereth Violence, and the Violent take it by Force:* So you shall make to yourself Friends in Heaven with your unrighteous Mammon, and so you come to be the true Similitude and Image of God, and his proper own; for all the three Principles, with the Eternity, are in you, and the holy Paradise is again generated in you, wherein God dwells. Then where will you seek for God? Seek him in your Soul only that is proceeded out of the eternal Nature, wherein the divine Birth stands.

16. O that I had but the Pen of Man, and were able therewith to write down the Spirit of Knowledge. I can but stammer of the great Mysteries like a Child that is beginning to speak; so very little can the earthly Tongue express what the

Spirit comprehends and understands; yet I will venture to try, whether I may procure some to go about to seek the Pearl, whereby also I might labour in the Works of God in my paradisical Garden of Roses for the Longing of the eternal Matrix drives me on to write and exercise myself in this my Knowledge.

17. Now if we will lift up our Minds, and seek after the Heaven wherein God dwells, we cannot say that God dwells only above the Stars, and has inclosed himself with the Firmament which is made out of the Waters, in which none can enter except it be opened (like a Window) for him; with which Thoughts Men are altogether befooled [and bewildered.]. Neither can we say (as some suppose) that God the Father and the Son are only with Angels in the uppermost inclosed Heaven, and rule only here in this World by the Holy Ghost, who proceeds from the Father and the Son. All these Thoughts are void of the very Knowledge of God. For then God should be divided and circumscriptive, like the Sun that moves aloft above us, and sends its Light and Virtue to us, whereby the whole Deep becomes light and active all over.

18. Reason is much befooled with these Thoughts; and the Kingdom of Antichrist is begotten in these Thoughts, and Antichrist has by these Opinions set himself in the Place of God, and means to be God upon Earth, and ascribes divine Power to himself, and stops the Mouth of the Spirit of God, and will not hear him speak; and so strong Delusions come upon them, that they believe the Spirit of Lies, which in Hypocrisy speaks strong Delusions, and seduces the Children of Hope, as St. *Paul* witnesses.

19. The true Heaven, wherein God dwells, is all over, in all Places [or Corners,] even in the Midst [or Center] of the Earth. He comprehends the Hell where the Devils dwell, and there is nothing without God. For wherefoever he was before the Creation of the World, there he is still, *viz.* in himself, and is himself the Essence of all Essences: All is generated from him, and is originally from him. And he is therefore called God, because he alone is the Good, the Heart, or [that which is] best; understand, he is the Light and Virtue, [or Power,] from whence Nature has its Original.

20. If you will meditate on God, take before you the eternal Darkness, which is without God; for God dwells in himself, and the Darkness cannot in its own Power apprehend or comprehend him which Darkness has a great [Desire of] longing after the Light, caused by the Light's beholding itself in the Darkness, and shining in it. And in this Longing or Desiring, you find the Source, and the

Source takes hold of the Power or Virtue of the Light, and the Longing makes the Virtue material, and the material Virtue is the Inclosure to God, or the Heaven; for in the Virtue stands the Paradise, wherein the Spirit which proceeds from the Father and the Son works. All this is incomprehensible to the Creation, but not impossible to be found in the Mind; for Paradise stands open in the Mind of a holy Soul.

21. Thus you [may] see how God created all Things out of Nothing, but only out of Himself; and yet the Out-Birth is not from his Essence, [or Substance,] but it has its Original from the Darkness. The Source of the Darkness is the first Principle, and the Virtue [or Power] of the Light is the second Principle, and the Out-Birth, [generated] out of the Darkness by the Virtue of the Light, is the third Principle; and that is not called God: God is only the Light, and the Virtue of the Light, and that which goes forth out of the Light is the Holy Ghost.

22. You have a Similitude [of this] in yourself. Your Soul which is in you, gives Reason to you, whereby you think, [consider, and perceive;] that represents God the Father: The Light which shines in your Soul, whereby you know the Virtue [or Power in you,] and lead [and direct and order] yourself with, that represents God the Son, or the Heart, the eternal Power and Virtue: And the Mind, in which the Virtue of the Light is, and that which proceeds from the Light wherewith you govern your Body; that represents the Holy Ghost.

23. The Darkness that is in you, which longs after the Light, that is the first Principle; the Virtue or Power of the Light which is in you, whereby you can see in your Mind without [bodily] Eyes, that is the second Principle; and the longing [Power or] Virtue, that proceeds from the Mind, and attracts and fills, [or impregnates] itself, from whence the material Body grows, that is the third Principle. And you [may] understand very exactly, how there is an Inclosure, [Stop, or Knot] between each Principle; and how God is the Beginning and the first Virtue [or Power] in all Things; and you understand, that in this gross, [sluggish, or dull] Body, you are not in Paradise. For that [outward Body is but a misty, [excrementitious, dusky, opaque Procreation,] or Out-Birth in the third Principle, wherein the Soul lies captive, as in a dark Dungeon: Of which you shall find a very large Description, when we come to write about the Fall of *Adam*.

24. Now mark, when God would manifest himself by the material World, and the Matrix stood in the anguishing Birth, wherein the Creator moved the

first Principle to the creating of Angels, then the Matrix stood undivided in the inward Essence; for there was then no Comprehensibility, but Spirit only, and the Virtue of the Spirit. The Spirit was God, and the Virtue was Heaven, and the Spirit wrought in the Virtue, so that thereby the Virtue became attracting and longing, for the Spirit beheld itself in the Virtue; and therein the Spirit created the Virtue from whence the Angels came to be. And thus the Virtue became the Dwelling of the Angels, and the Paradise wherein the Spirit wrought; and the Spirit longed after the Light, and the Light shone in the Virtue; so there is a paradisical Joy, and pleasant Sport therein; and thus God is manifested.

25. Now thus the eternal Light, and the Virtue of the Light, or the heavenly Paradise, moves in the eternal Darkness; and the Darkness cannot comprehend the Light; for they are two several Principles; and the Darkness longs after the Light, because that the Spirit beholds itself therein, and because the divine Virtue is manifested in it. But though it has not comprehended the divine Virtue and Light, yet it has continually with great Lust lifted up itself towards it, till it has kindled the Root of the Fire in itself, from the Beams of the Light of God; and there arose the third Principle: And it has its Original out of the first Principle, out of the dark Matrix, by the Speculating of the Virtue [or Power] of God. But when the kindled Virtue in this springing up [of the third Principle] in the Darkness became fiery, then God put the Fiat therein, and by the moving Spirit, which goes forth in the Virtue of the Light, created the fiery Source in a bodily Manner, and severed it from the Matrix, and the Spirit called the fiery created Properties Stars, for their Quality.

26. Thus it is plain to our Sight, how the starry Heaven, (or as I may better render it to the enlightened Reader) the Quintessence, (or the fifth Form in the Birth,) is severed from the watery Matrix or else there would have been no ceasing from the generating of Stones and Earth, if the fiery Nature had not been severed: But because the eternal Essence (*viz.* God) would manifest himself in the dark Matrix, and [has desired] to make the Nothing Something, therefore he has severed the kindled Virtue, and made the Matrix clear or pure.

27. And thus now the Matrix stands incomprehensibly, and longs after the fiery Nature, [or Condition, and the fiery Nature longs after the Matrix. For the Spirit of God (which is a Spirit of Meekness) beholds itself in the watery Matrix; and the Matrix receives Virtue from thence. Thus there is a constant Will to generate and work, and the whole Nature stands in a great Longing and

Anguish, willing continually to generate the divine Virtue, God and Paradise being hidden therein, but it generates after its Kind, according to its Ability.

28. Now when God had severed the Matrix with [or from] its fiery Form, and would manifest himself with this World, then he put the Fiat into the Matrix, and spoke out of himself, [saying,] *Let there be Herbs, Grass, Trees, and Beasts, every one according to their Kind:* This Speaking, was the Heart, or the Virtue [or Power] of the Eternal Father: But the Spirit which had the Fiat, went from the Eternal Father (in the Virtue of the Heart of God) forth with the Will (and the Will was the Fiat) and made the Out-Birth in the third Principle material, visible, and comprehensible, each according to its Essence; as the Virtue was, so was also its Body. For there the fiery Matrix, or the Constellation, gave its Virtue to the Fiat and the watery Matrix, with the Elements, received the Virtue, and so were impregnated, and each Element generated its own Creatures out of itself; as also each Form in the fiery and watery Nature out of themselves; and yet it became no separable Essence, but only every Creature was separated according to its Kind, according to the eternal Virtue, which arose in the Longing by the Lust, and became the third Principle, which was not before Time [begun.]

29. Thus the starry Heaven rules in all Creatures, as in its proper own; it is the [Husband or] Man; and the Matrix, or the watery Form, is its [Wife or] Woman, which it continually impregnates; and the Matrix is the Genetrix, which brings forth the Child which the Heaven begets; and that is the created Heaven in the third Principle, from whence the Elements are proceeded; *viz.* the watery Matrix, out of which the visible Water generated itself, and still always does generate itself in the Anguish.

30. Therefore *Moses* writes, that God created the Heaven out of the Midst of the Waters: [This you must] understand [to be] out of the eternal watery Matrix, which is but a Spirit, wherein the Paradise is, and the Holy Heaven, *viz.* the divine Virtue, which the dark Matrix lusted after in its Hunger, out of which the visible Matrix of the four Elements is proceeded; out of which the Essence of all Essences, that now are, were created by the Fiat through the Eternal Spirit of God.

31. For every Form in the Matrix has its visible Creatures, and such as are invisible to human Eyes; which Creatures in Part as to us are as it were but mere figured Spirits, as the Fire has Spirits and Creatures that are invisible to

our material Eyes, and we cannot see them: There are also in the Air invisible Spirits, which we see not; for the Air being immaterial, so are also the Spirits thereof: The Water has material Creatures, which are not visible to us; and because they are not out of the Fire nor Air, they are of another Quality, and are hid [as] to the fiery and airy [Spirits,] except they will manifest themselves.

32. As Fire, Air, Water, and Earth, lie in one Case, [or Chest,] and they four are but one Thing, and yet of four distinct Differences, and none of them can comprehend, nor retain the other, and something of one of the four being fixed in every Creature, that Creature cannot bind itself as to that, but is manifested therein, and according to that Spirit is comprehensible and perceptible, and yet is incomprehensible to the Spirits of the other Elements.

33. For all Things are come to be Something out of Nothing: And every Creature has the Center, or the Circle of the Birth of Life in itself, and as the Elements lie hid in one another in one only Mother, and none of them comprehends the other, though they are Members one of another, so the created Creatures are hidden and invisible to one another. For every Creature looks but into its Mother that is fixed [or predominant] in it. The material Creature sees a material Substance, but an immaterial Substance (as the Spirits in the Fire and in the Air) it sees not; as the Body sees not the Soul, which yet dwells in it or as the third Principle does not comprehend, nor apprehend the second Principle wherein God is; though indeed itself is in God, yet there is a Birth between: As it is with the Spirit of the Soul of Man, and the elementary Spirit in Man, the one being the Case, [Chest,] or Receptacle of the other; as you shall find, about the Creation of Man.

The Eighth Chapter.

Of the Creation of the Creatures, and of the Springing up of every growing Thing; as also of the Stars and Elements, and of the Original of the Substance of this World.

1. IN the Beginning of the last preceding Chapter, it is mentioned, that it is not strange for a Man to write, speak, and teach of the Creation of the World, though he was not present when it was doing, if he has but the Knowledge in the Spirit. For there he sees in the Mother, as in a Glass, the Genetrix of every

Thing for one Thing always lies in another, and the more is sought, the more is found, and there is no need to cast the Mind beyond this World; for all is to be found in this World, yea in every Thing that lives and moves. Whatsoever any looks upon, and searches into, he shall find the Spirit with the Fiat therein; and the divine Virtue [or Power discovers, or] beholds itself in all Things, as it is written, *the Word is near thee, even in thy Heart and Lips.* For when the Light of God dawns, or breaks forth in the Center of the Spirit of the Soul, then the Spirit of the Soul sees very well the Creation of this World, as in a clear Glass, and nothing is far off.

2. Therefore, now I direct the Reader to the Creatures, that he may search into them, and so he shall find all Things, and that more wonderfully than any Man can write or speak, if we be born of God. We must not think with our Understanding and Skill, of God's making or creating, as of a Man that makes something, as a Potter makes a Vessel of a Lump of Clay, or a Stone-Cutter or Carver makes an Image after his Pleasure; and if it does not please him, then he breaks it again: No, the Works of God, in the Creation of the World, were altogether fixt and steadfast, good and perfect, as *Moses* writes: *And God saw all that he had made, and behold it was very good.*

3. For he took not one Lump after another, or many Lumps together, and made Beasts of them, that is not likely; and it is much more a bestial than a human Thought. But, as is mentioned before, after that the Devil was fallen with his Legions, (who had his Throne in the Place of this World, standing bodily after the Manner of a Spirit, in the first Principle, and thoroughly enlightened all over with the second Principle, truly dwelling in Paradise, and in the divine Virtue, [or Power,] and yet with Pride fell from the Light of God, and catched at his own Mother, the Root of the Fire, thinking to domineer over the Meekness of the Heart of God) then his Dwelling continued to be the first Principle in the fiery dark Matrix; and God created the Out-Birth out of the Matrix, for a Principle; and in the eternal Matrix, in the longing Will, he opened the Center or Birth of Life; and there (after the Manner of the Deity, as the Eternal Deity from Eternity has always generated,) arose [and sprung up] the third Principle, in which the Deity stands as it were hid, yet forming, imagining, or imprinting itself powerfully in all Things, which is incomprehensible and unprofitable for the Devil.

4. Yet the third Principle is a Similitude of the paradisical World, which is spiritual, and stands hid therein. And thus God manifested himself; and seeing

the spiritual World of the Angels in the Place of this World continued not, therefore he gave another Principle to this Place, wherein a Light springs up still, and where there is a pleasant Refreshment; for the Purpose of God must stand, and the first Creatures must continue in Darkness, rather than that the Purpose of God should fail.]

5. So the Matter of this World, as also the Stars and Elements, must not be looked upon, as if God was not therein. His Eternal Wisdom and Virtue [or Power] has formed itself with the *Fiat* in all Things, and he Himself is the Matter-Workman; and all Things went forth in the *Fiat*, every Thing in its own Essence, Virtue and Property. For as every Star in the Firmament has a Property different from the other; thus is it with the Mother also, out of which the fifth Essence of Substance, the Stars went forth. For when the fiery Form of the Stars was separated from her, she was not presently severed from the first eternal Birth-Right, but she kept her first eternal Virtue. Only the rising Power of the Fire is severed from her, so that she is become a pleasant Refreshment, and a kind Mother to her Children.

6. Now when God on the first Day had gathered together the Lump of the Earth in the great Deep of this World, then the Deep became purified, yet [the Deep between the Firmament and the Earth, though it was cleansed from Dregs, was] dark, and had no Light in the Matrix, but the fifth Essence, that is, the fifth Form in the Matrix, shined as a Fire, wherein the Spirit of God with the *Fiat* moved upon the watery Matrix; and the Earth was naked, bare, and void; neither had it so much as one Spire of Grass.

7. Now says *Moses*, And God said, Let there be Light, and there was Light. This Light now was the fifth Form in the Matrix. For the fifth Essence was not yet created in the Matrix, nor separated till the fourth Day, when God created the Sun and Stars out of it, and separated the Light from the Darkness; where then the Light got the Virtue of the Glance, or Splendor, into itself for its own, and the Root of the Fire in the Center remained hidden in the Darkness.

8. On the second Day, God created the Firmament of the Heaven, *viz.* the strong Inclosure, [Fence, or Stop] to the Darkness of the original Matrix, that it might no more kindle itself, and generate Earth and Stones. And therefore, he made the Inclosure or Firmament out of the Midst of the Waters, which stays the Might [Force, or Power] of the Fire, and became the visible Heaven,

whence the Creatures are proceeded, from whence now the Elements, Fire, Air, and Water proceed.

9. The third Day God, by the *Fiat*, divided the Waters upon the Earth, and created them for several Places, that there might be a Dwelling upon the Earth, and so the Earth became dry. Now when this was done, then God did seek the Creature, and the Eternal Father said, (that is, he wrought through the Son, who is his Heart and Glance,) [or Luster,] in the *fiat*, in the Earth; and there budded the Life through Death, and Grass, Herbs, and all Manner of Trees and Plants sprung up, every one according to the eternal Source, as it had been before. Thus every Essence became visible, and God manifested his manifold Virtue with the manifold Herbs, Plants, and Trees, so that every one that does but look upon them, may see the eternal Power, Virtue, and Wisdom of God therein; if he be born of God, he may know in every Spire of Grass, his Creator in whom he lives. Thus in this Time sprung up all that grew [or was] in the Earth. If Men would not be blind, they might here see the Mystery of the Man *Christ's* remaining in Death till the third Day, and his bringing of Life out of the Earth.

If Men would not be blind, they might here see the Mystery of the Man Christ's remaining in Death till the third Day, and his bringing of Life out of the Earth.

10. And the Matrix of the Earth stood still till the third Day, as it were in Death, in respect of the great Storm: But in the *Fiat* the Life sprung up through the Death, and the eternal Virtue [or Power] and Wisdom of God (which has formed itself together in the *Fiat*) discovered itself on the blossoming Earth, where the Similitude of the paradisical World may be clearly seen.

11. For although many thousand several Herbs stand one by another in one and the same Meadow, and one of them is fairer and has more Virtue than another, yet one of them does not grudge at the Form of another, but there is a pleasant Refreshment in one Mother: So also there is a distinct Variety in Paradise, where every Creature has its greatest Joy in the Virtue and Beauty of another; and the eternal Virtue and Wisdom of God is without Number and End; as you found before in the third Chapter concerning the Opening of the Centers of the eternal Life. You shall find no Book wherein the divine Wisdom may be more searched into, and found, than when you walk in a flowery fresh springing Meadow, there you shall see, smell, and taste the wonderful Power and Virtue

of God; though this be but a Similitude, and the divine Virtue in the third Principle is become material; and God has manifested himself in a Similitude. But [this Similitude] is a loving Schoolmaster to him that seeks, he shall there find many of them.

12. On the fourth Day, God took the Place of this World rightly at the Heart: For therein he created the wise Master out of his eternal Wisdom in the third Principle, *viz.* the Sun and Stars; herein Men may first rightly see the Deity, and the eternal Wisdom of God, as in a clear Glass, though indeed the Essence or Substance that is visible to the Eye is not God Himself, but it is the Goddess in the third Principle, which in the End goes into her Ether again, and takes her End.

13. Though Men must not cast the Pearl in the Way that the Beasts may tread it under Foot, much less must Men throw it among the Grains [or Husks] to be devoured by the Swine; (for that would not be beneficial to the wanton World, because that seeks nothing thereby but to misuse itself therewith; for the Devil whom the World serves teaches it, when it learns the Ground of the Heaven, and of the Stars, to will presently to be a God, as *Lucifer* did:) Yet I will write somewhat of the Beginning and Virtue or Power of the Stars, (because Man and all Creatures live in the Virtue, Working, and Essences of them, and that every Creature receives its Property from them,) for the Sake of him that seeks, who would willingly fly from the bestial Man, and would fain live in the true Man, who is the Image and Similitude of God; for to such it is very highly necessary to be known; also for the Lily's Sake which grows in the Tree of the four Wrath towards the North in the Matrix.

14. *Moses* writes God said, Let there be Lights in the Firmament of Heaven, which may separate and distinguish Day and Night, and be for Signs, for Times and Seasons, for Days and Years: and to be for Lights in the Firmament of Heaven, to shine upon the Earth; and it was so. And God made two great Lights, the greater Light to rule the Day, and the lesser Light to rule the Night: Also he made the Stars. And God set them in the Firmament of Heaven, that they might shine upon the Earth, and rule the Day and the Night, and separate the Light from the Darkness.

15. And though *Moses* has wrote very rightly, that they should govern the Day and the Night, and should separate the Light from the Darkness, and make Times and Seasons, Years and Days, yet is it not plain enough to be understood

by the desirous Reader. For there is found a very high Thing in the Virtue and Power of the Stars; [which is,] that every Life, Growth, Colour, and Virtue, Thickness, and Thinness, Smallness, and Greatness, Good, and Evil, is moved and stirred by their Power. For this Cause the wise Heathens relied upon them, and honoured them as Gods. Therefore, I will write something of their Original, as far as is permitted to me at this Time, for their Sakes that seek and desire the Pearl. But I have written nothing for the Swine, and other bestial Men, who trample the Pearl into the Dirt, and scorn and contemn the Spirit of Knowledge; such as they may, with the first World, expect a Deluge, or Flood of Fire; and seeing they will bear no angelical Image, therefore they must bear the Images of Lions, Dragons, and other evil Beasts, and Worms, [or creeping Things.] And if they will not admit of good Counsel that God may help them, then they must look to find by Experience, whether the Scriptures of Prophesy lie to them or no.

16. The Evangelist St. *John* writes of the Originality of the Essence and Creatures of this World, so very highly and exactly, as may be read in no other Place of Scripture in the Bible: In the Beginning was the Word, and the Word was with God, and that Word was God: This was in the Beginning with God, all Things were made by it, and without it was nothing made that was made.

17. In it was the Life, and the Life was the Light of Men, and the Light shone in the Darkness, and the Darkness hath not comprehended the Light. Mark what *John* says: In the Beginning of the Creation, and before the Times of the World, was the Word, and the Word was God, and in the Word was the Light, and it shone in the Darkness, and the Darkness could not comprehend the Light. Wherein may be clearly understood, that the eternal Light is God; and that it has its eternal Original in the eternal Virtue or Power; and that it is the eternal Word which shone in the Darkness. Seeing then that Word created all Things in all Places, therefore it was in all Places, for without it was nothing made.

18. Now that Word had no Matter out of which it made any Thing, but it created all Things out of the Darkness, and brought them to Light, that it might shine forth, appear, and present itself. For in it was the Life, and it gave the Life to the Creature, and the Creature is out of its Virtue, and the Virtue became material, and the Light shines therein, and the material Virtue cannot comprehend it, for that is in Darkness.

19. But seeing the material Virtue cannot comprehend the Light, which from Eternity shines in the Darkness; therefore, God has given that [material Virtue] another Light, which proceeds out of the Virtue, (*viz.* the Sun,) which shines in the Creature, that so the Creature is manifested in the Light.

20. For as the Deity is the Virtue [or Power] and Light of Paradise in the second Principle, so the Sun is the Virtue [or Power] and Light of this material World in the third Principle. And as the Deity shines in the Darkness in the first Principle, so the Sun shines in the Darkness in the third Principle. And as the Deity is the eternal Virtue and the Spirit of the eternal Life, so the Sun is the Spirit and the Virtue in the corruptible Life.

21. So now a Spirit is nothing else but a Springing Will, and in the Will there is the Anguish to the Birth, and in the Anguish the Fire generates itself, and in the Fire the Light, and from the Light the Will becomes friendly, pleasant, mild, and sweet, and in the sweet Will the Kingdom and the Glory generates itself. Thus the Light keeps the Might for Power; and if that be put out, then the Virtue [or Power] and Glory ceases, and the Kingdom also. God, who is the eternal Light, he is the eternal Will; he shines in the Darkness, and the Darkness has comprehended the Will: And in that Will (which has comprehended the Darkness) the Anguish rises up, and in the sour [harsh] Anguish the Fire, and in the Fire the Light, and out of the Light [comes] the Virtue [or Power,] and out of the Virtue the Kingdom. So now out of the Fire [came] the Constellations, and moreover the Sun, and out of the Virtue came the Heaven; and the Kingdom is God's. All this was in the first Will in the Creation, one with another; wherein God severed the fiery Will from the mild Will of the Light, and called the fiery [Will] Stars, and the mild [Will] Heaven, in respect of the Virtue of each of them.

22. The Sun is the Goddess in the third Principle; in the created World (understand, in the material Virtue) it went forth out of the Darkness in the Anguish of the Will, in the Way and Manner of the eternal Birth. For when God set the *Fiat* in the Darkness, then the Darkness received the Will of God, and was impregnated for the Birth. The Will causes the [four] Harshness, the Harshness causes the Attracting, and the Stirring of the Attracting to Mobility causes the Bitterness, which is the Woe, and the Woe causes the Anguish, and the Anguish causes the Moving, Breaking, and Rising up. Now the four Harshness cannot endure the Stirring, and therefore attracts the harder to itself; and the Bitterness or the Attracting will not endure to be stayed, but breaks and

stings so very hard in the Attracting, that it stirs up the Heat, wherein the Flash springs up, and the dark [Sourness or] Harshness is affrighted by the Flash, and in the Shriek the Fire kindles, and in the Fire the Light. Now there would be no Light if the Shriek in the Hardness had not been, but there would have remained nothing but Fire; yet the Shriek in the Harshness of the Fire kills the hard Harshness, so that it sinks down as it were to the Ground, and becomes as it were dead and soft; and when the Flash perceives itself in the Harshness, then it is affrighted much more, because it finds the Mother so very mild, and half dead in Weakness; and so in this Shriek its fiery Property becomes white, soft, and mild, and it is the Kindling of the Light, wherein the Fire is changed into a white Clarity, [Glance, Luster, or Brightness.]

23. In such a Manner as this the Sun rose up in the *Fiat*, and out of the Sun (in its first Kindling) [rose] the other Planets, *viz.* upwards, out of the raging Bitterness, *Mars* rose, which the Splendor of the Sun stayed [or upheld] when it discovered it: And out of the Virtue of the Sun, which raised itself higher, [rose] *Jupiter* imprisoned in the Center of the *Fiat*: And out of the Chamber of Anguish [rose] *Saturnus*: And downwards *Venus* rose from the soft Mildness, when the Harshness was overcome, and was soft, sweet, and sinking down like Water. And when the Light kindled, then out of the four harsh Wrath came Love and Humility to be, running downwards: And out of the overcome Virtue in the four Harshness [rose *Mercurius*,] wherein stands the Knowledge of what was in the Original before the Light: But when the Light made the Virtue in the Place of the Sun material, as it were in an earthly Manner [rose] the Moon.

24. This the World comprehends not, but scorns it, therefore I will here no further cast the Pearl before the Swine, for there belongs another Light to this Knowledge therefore I will pass that by, and go on.

25. Out of the Anguish of Darkness (when God spoke the [Word] *Fiat* therein) came forth all Things: The Anguish has its Original in the *Fiat*, and the *Fiat* [has its Original] in the Will, and the Will is eternal without Original; for it is (in God, the Matrix of the Genetrix.

26. God is invisible, and the Will is also invisible, and the Matrix also is invisible, and yet they are in Substance, and are from Eternity, and continue in Eternity. And the Word is the Virtue of the Will; and the Virtue [or Power] makes the *Fiat*, and the *Fiat* makes the Kingdom, and it is all alike eternal in one only Substance: The Will has generated the Word from Eternity; and the

Word the Virtue, and the Virtue the Spirit, and in the Spirit is the Light, and in the Light is the Power, Understanding, and Knowledge; otherwise it were altogether nothing.

27. That Light has wrought in the Knowledge, and in the Understanding, and generated a Similitude of its Substance; and the Substance which wrought was the *Fiat*, and the *Fiat* formed the Similitude which was generated out of the Will, and made it visible, and the Similitude was generated out of the Darkness, out of the eternal Nothing and yet Something was there, *viz.* the Originality of the Anguish, out of which the eternal Will generates itself from Eternity.

28. Now the Similitude also has received such a Will out of the *Fiat*, as the eternal Will is; and it has generated the Virtue [or Power;] and the Virtue is the Heaven; and the Light which is become shining in the Virtue, is the Sun, and that works in the Virtue, so that there is Understanding and Knowledge: Or else all in this World would be an immoveable Substance, and all would lie still, and so neither Herb nor Grass would grow.

29. Therefore in the *Fiat* is risen out of the Anguish the Similitude of the Knowledge and Understanding, and that is the Constellation, and it is the fifth Form of the Birth in the *Fiat*, and the *Fiat* has severed the Forms in the Birth, so that every Essence is several; as hard, soft, thick, thin, hot, cold, bitter, tart, four, sweet, and the rest as we see: And the Spirit continued in the Matrix of the Heaven, which goes out from thence, (*viz.* the Air,) and the Spirit receives the Understanding from the Constellation; for it is a Member of the other in one only Mother.

30. Now the Matrix (*viz.* the created Heaven) in the *Fiat*, together with the Stars, is the Similitude of all that was from Eternity, though not visible; and the *Fiat* is in the Similitude; and the Paradise, wherein the Angels dwell, is hidden in the Matrix, and God is shining in the Paradise, and yet incomprehensible; as the Glance [or Luster] of the Sun cannot be comprehended.

31. And God is immense, [immeasurable,] and the Similitude is also immeasurable; he is in the Similitude, and the Similitude comprehends him not; the Similitude is his Work, and he is the Master-Workman thereof, the Constellation is his Instrument, and the Matrix, with the Elements, are the Materia, [Matter or Materials,] out of which the Master cuts and fashions his Work.

32. Now the Master always works on and on without Consideration, what he lights upon that he makes; for the Consideration is in the Work. And therefore, it is that the whole Nature stands in Anguish and Longing, to be freed from the Vanity; as also the Scripture witnesses. Because it tastes the Paradise in itself, and in the Paradise the Perfection, therefore it groans and lifts itself up towards the Light of God and Paradise, and so brings forth in its Anguish always something that is fairer, higher, and new; as may sufficiently be found and understood in the Mind of Man, and it is very visible to a small Understanding, that in Works always some special Thing is brought to Light, and if you be not blind, you may see this in Men, Beasts, yea even in Herbs and Grass.

33. Thus on the fourth Day, by the *Fiat*, out of the Virtue, he prepared the Similitude of his Substance [and fitted it] to be a Matrix, which should generate all whatsoever was a Similitude of his Substance, and of the Wisdom which was in him from Eternity that so all Forms might be brought forth and become visible, which were from Eternity in the Matrix. And the Similitude of the unsearchable manifold Varieties and Virtues are the Stars, which altogether give [or send] their Virtue into the Matrix of the Heaven, and the Heaven gives that same Spirit to the Creatures. This is the Course of all Creatures after the same Essence, [or Substance,] and they are formed after the same Spirit, which is their Virtue, Spirit, and Life.

34. When God had finished this on the fourth Day, he saw it, and considered it, and it was good, as *Moses* writes. Then God desired in his external Will, that this Kingdom or Principle [of this World] should also be creaturely, like the perfect paradisical Kingdom, that there should be living Creatures therein. And the Will set the Virtue (that is, the Word) in the *Fiat*, and then the Matrix generated all manner of [living] Creatures on the fifth Day, every one after its Kind. You must understand by the Word Kind, as many various [Forms as the Matrix is [of;] as you may observe it in the Constellation.

35. Now I shall fall into the School of the Master in his *Pontificalibus*, who will ask out of what the Beasts, Fowls, Fishes, and Worms were made, for he will have it, that all of them were made out of the Earth, and will prove it out of *Moses*, and he understands as much of *Moses* as of Paradise, which he will have to be altogether corporeal. Therefore, there is a gross Deadness in the Understanding, and though i write plain enough, yet I shall be still dumb to that deadened Soul which is void of Understanding, and yet I cannot help it; for it is said, You must be born anew, if you will see the Kingdom of God. Would you

know [out of what the Beasts are made,] then lay aside your Bonnet of Pride that is in your Mind, and walk along into the paradisical Garden of Roses, and there you shall find an Herb, if you eat of it, your Eyes will be opened, so that you shall see and know what *Moses* has wrote.

36. The Glosses that are put upon *Moses* from Reason, will not show you Paradise, much less the Creator. The Prophets and Apostles learned more in the paradisical School in one Hour, than the Doctors in their Schools in thirty Years. One's own Wisdom avails nothing. God gives it to him whom he loves, for nothing. It cannot be bought for Money nor Favour, as King *Solomon* will tell you.

37. If we will be still so very earthly minded, as to think that God made all the Beasts of a Lump of Earth, of what then is their Spirit made? Seeing that Earth is not very Flesh, and the Blood is not mere Water. Besides, the Earth and the Water is not Life; and though the Air comes in it, yet it still remains such an Essence as springs only in the *Fiat*, and the Tincture which rises up in the Fire, and from whence the noble Life is stirred is hidden.

38. *Moses* writes, Let there come forth all Manner of Beasts, every one according to its Kind. Now then the Question is, Out of what should they come forth? Answer, Out of the Matrix. What is the Matrix out of which they should come forth? It is the four Elements, which are together in the Earth. The *Fiat* brought forth the Beasts [or living Creatures] very indigestedly, as they are in the Essence, not from Heaven, but out of the Matrix of the Earth, and the Matrix of the Earth is one [and the same] Thing with the Matrix in the Deep above the Earth, and [has] one [and the same] Dominion. The Constellation rules in all [Things, and it is the Limbus, or the Masculine, wherein the Tincture consists, and in the Matrix of the Earth, is the aquallrish [or watery] Spirit; they come forth only out of the Matrix of the Earth, that they might be of the Essence of the Earth, that so they might eat of the Fruits that grow out of the Earth. For every Spirit lusts after its Mother from whence it came.

39. Now then if the Beast's or Animal's Nature was merely out of a Lump of Earth, then they would eat Earth, but seeing it is proceeded out of the Matrix of the Earth by the *Fiat*, therefore it desires also such Food as the Matrix affords out of its own Essence; and that is not Earth, but Flesh. Yet this Flesh now is a Mass whence the Body comes, and the Spirit of the Constellation makes the Tincture therein, which [Spirit] rules over all as in one Mother, and in every

Life it makes the Understanding. For the Spirit of the Constellation rules in all Things, in the Earth, Stones, Metals, Elements and Creatures.

40. For in the Beginning of the Creation, at the Time when the Earth became material, all was generated out of one only Substance, and there was no more done but a Separation made of one from another: Therefore, in every Separation there must needs be always a vehement Hunger of one after another. An Example whereof you have in Propagation; for the Sake whereof the Separation was to be made: For you see that there is a Male and a Female; and that the one continually desires Copulation with the other, that they may generate. This is a great hidden Secret. Observe, when the Creator by the Fiat separated the Matrix from the Aquaster [or watery Mother;] for the first Form is heavenly and incorruptible, as long as the Kingdom of this World stands, and the Root of the first Form holds Paradise.

I will set it down more intelligibly [or plainly] for the simplest Reader's Sake.

41. Observe, as has been often mentioned, that as in the Fiat, in the aching Matrix, (*viz.* the dark Harshness, [or Sourness]) the Fire rose up in the Breaking-wheel in the Kindling, and that in the fiery, the Light of the Sun, and of all the Stars [sprung up,] (which is [done] in the harsh Matrix, which from the Light is become thin, lowly, and material Water,) and the pleasant Source of Love [sprung up,] so that one Form vehemently loves the other, in Respect of the kind, meek Light, which was come into all Forms. So now the soft Meekness was become a new Child, which was not the dark Originality in the anguishing Nature. But this Child was the Paradise, yet seeing it stood not in the Materia [or Matter,] therefore the Matrix of the Harshness could not comprehend it, but it yielded itself forth very desirously, and longing with great Earnestness (according to the Fire and Bitterness) to comprehend the pleasant Source of Love, and yet could not comprehend it, for it was paradisical, and thus it still stood in great Longing, and generated Water.

42. But now God separated the Fire (*viz.* the first Essence or Form) from the Water, and out of that made the Stars; and the Paradise is hid in the Matrix. Therefore, now the Mother of the Water desires with great Earnestness the Mother of the Fire, and seeks the Child of Love; and the Mother of the Fire

seeks it in the Mother of the Water, where it was generated, and there is between them a continual vehement Hunger one after another to copulate.

43. Now God said, Let all Manner of Beasts come forth, every one after its Kind; and so there came forth out of the Essence of every one's Kind, a Male and Female. And thus the Spirit of the Stars, or the Spirit in the Form of Fire, had now by its Longing copulated with the watery [Spirit,] and two Sexes sprung out of one Essence; the one according to the Limbus in the Form of Fire, and the other according to the Aquaster [or Spirit of the Water] in the watery Form; yet so [blended or] mixed, that they were alike as to the Body. And so the Male was qualified according to the Limbus, or Form of Fire, and the Female according to the Aquaster in the watery Form.

44. And so now there is a vehement Desire in the Creatures. The Spirit of the Male seeks the loving Child in the Female, and the Female in the Male; for the Irrationality of the Body in the unreasonable Creatures knows not what it does; the Body would not, if it had Reason, move so eagerly towards Propagation; neither does it know any Thing of the Impregnation [or Conception,] only its Spirit does so burn and desire after the Child of Love, that it seeks Love, (which yet is paradisical) and it cannot comprehend it, but it makes a Semination only, wherein there is again a Center to the Birth. And thus is the Original of both Sexes, their Propagation: yet it does not attain the paradisical Child of Love, but it is a vehement Hunger, and so the Propagation is acted with great Earnestness.

45. But that I now write, that the Stars rule in all Beasts, and other Creatures: and that every Creature received the Spirit of the Stars in the Creation, and that all Things still stand in the same Regimen; this the Simple will hardly believe, though the Doctor knows it well, and therefore we direct them to Experience. Behold, a Male and Female beget young Ones, and that often; now they come forth out of one only Body, and yet are not of one Kind, [nor of the same] Colour and Virtue, nor [Shape or] Form of Body. All this is caused by the Alteration of the Stars; for when the Seed is sown, the Carver makes an Image according to his Pleasure, yet according to the first Essence, he cannot alter that; but he gives the Spirit in the Essence to it according to his Power, [or Ability or Dominion,] as also Manners, and Senses, Colour and Gesture like himself, to be as he is, and as the Constellation is in its Essence at that Time, (when the [Creature] draws Breath) [first] in its Mother's Body, whether [the Essence] be in Evil or in Good, [inclined] to Biting, Worrying and Striking, or

to Meekness, [or loving Kindness and Gentleness;] as the Heaven is at that Time, so will also the Spirit and the Beast be.

The Ninth Chapter.

Of the Paradise, and then of the Transitoriness of all Creatures; how all take their Beginning and End; and to what End they here appeared.

The Noble and most precious Gate [or Explanation] concerning the reasonable Soul

1. NO Money, nor Goods, nor Art, nor Power, can bring you to the eternal Rest of the eternal soft Meekness of Paradise, but only the noble Knowledge; into that you may wrap up your Soul. That is the Pearl which no Moth can eat, nor Thief can steal away, therefore seek after it, and then you will find the noble Treasure.

2. Our Wit [Skill and Understanding] is so very hard bound up, that we have no more any Knowledge of Paradise at all. And except we be again born anew by Water and the Holy Ghost, the Vail of Moses lies continually before our Eyes when we read his Writings, and we suppose that was Paradise whereof Moses said; GOD placed him in the Garden of Eden which he had planted, that he might till it.

3. O beloved Man, that is not Paradise, neither does Moses say so; but that was the Garden in Eden, where they were tempted; the Explanation whereof you may find about the Fall of Adam. The Paradise is the divine Joy; and that was in their Mind, when they were [standing] in the Love of God. But when Disobedience entered, they were driven out, and saw that they were naked; for at that Instant the Spirit of the World caught them, in which there was mere Anguish, Necessity, Trouble and Misery, and in the End Corruptibility and Death. Therefore, it was of Necessity that the eternal World did become Flesh, and bring them into the paradisical Rest again; whereof you shall find [the Explanation] in its due Place, about the Fall of Adam.

4. Paradise has another Principle; for it is the divine and angelical Joy, yet not without the Place of this World. Indeed, it is without the Virtue and Source, [or active Property] of it; neither can the Spirit of this World comprehend it, much less a Creature; for it stands not in the anguishing Birth. And although it thus takes its Original, yet it consists in exact Perfection, mere Love, Joy, and Mirth; wherein there is no Fear, neither Misery nor Death: No Devil can touch it, and no Beast can reach it.

5. But when we will speak of the Source [or Fountain,] and Joy of Paradise, and of its highest Substance, what it is, we have no Similitude of it in this World, we stand in Need of angelical Tongues and Knowledge to express it; and though we had them, yet we could not express it with this Tongue. It is well understood in the Mind, when the Soul rides in the Chariot of the Bride, but we cannot express it with the Tongue; yet we will not cast away the A, B, C, but prattle [or stammer] with the Children, till another Mouth be given us to speak with.

6. When God had created the Beasts, he brought them to Adam, that he should give them their Names, every one according to their Essence and Kind, as they [the Beasts] were qualified, [or according to the Quality and Condition they were of.] Now Adam was in the Garden of Eden in Hebron, and also in Paradise at once, yet no Beast can come into Paradise: for it is the divine Joy, wherein there is no unclean Thing, also no Death or corruptible [or transitory] Life; much less is there the Knowledge of Good and Evil. Yet Moses writes of it, that in the Garden of Eden there was the Tree of Temptation, which bore the Knowledge of Good and Evil; which indeed was no other Tree, than like the Trees we now eat of, in the Corruptibility: neither was it any other Garden, than such as we now have, wherein earthly Fruits (Good and Evil) grow; as is before our Eyes.

7. But the Paradise is somewhat else; and yet no other Place, but another Principle, where God and the Angels dwell, and where there is Perfection, where there is mere Love, Joy, and Knowledge; where no Misery is: Which [Paradise] neither Death nor the Devils touch, neither do they know it: And yet it has no Wall of Earth or Stones about it, but there is a great Gulf [or Cliff] between Paradise and this World, so that they who will pass from hence thither, cannot; and they who would come from thence to us, cannot neither, and the Hell and the Kingdom of Darkness is between them. And none can come therein but by a new Birth which Christ spoke of to Nicodemus. The Souls of

the Saints and Regenerate must enter into it by the Death of Darkness, whom the Arch-Shepherd with the Angels brings thereinto upon his Bride-Chariot: Of which you shall find [an Explanation] in its proper Place in Order.

8. But seeing somewhat is lent me from the Grace of the Power [or divine Virtue] of God, that I might know the Way to Paradise; and seeing it behoves every one to work the Works of God, in which he stands, of which God will require an Account from every one, what he has done in the Labour of his Day's Work in this World; and will require the Work (which he gave every one to do) with Increase, and will not have them empty; or else he will have that unprofitable Servant to be bound Hand and Foot, and cast into Darkness; where he must be fain to work, yet in the Anguish, and in the Forgetting of the Day-labour which was given him to do here, [or of the Talent which he had received here,] wherein he was found an unprofitable Servant; therefore I will not neglect my Day-labour, but will labour as much as I can on the Way.

9. And although I shall scarce be able to tell the Letters, in this so high a Way, yet it shall be so high, that many will have enough to learn in it all their Life long: He that supposes that he knows it very well, he has not yet learnt the first Letter of Paradise, for no Doctors are to be found on this Way in this School, but only Scholars [or Learners.]

10. Therefore, let not my Master of Arts (in his Hood and Tippet) think himself so cunning in this Matter, nor pour out his Mockings so presumptuously [against the Children of God,] for so long as he is a Scorner [or Mocker] he knows nothing of this. He ought not to think his Cap becomes him so finely; nor ought he to boast of his human Calling, as if he did sit in his Calling by the Ordinance of God, whereas he is not set or confirmed therein from God, but by the Favour of Man. He ought not so much to prohibit [and forbid] the Way to Paradise, which himself does not know: He must one Day give a heavy Account of his Ordination by the Favour of Man; because he boasts of a divine Calling, and yet the Spirit of God is far from him, therefore he is a Lyar, and belies the Deity.

11. Therefore, let every one take Care what he does: I say again, that whosoever he be that intrudes himself to be a Pastor [or Shepherd] without the divine Calling, without the Knowledge of God, he is a Thief and a Murderer; he enters not through the Door into Paradise, but he creeps in with the Dogs and the Wolves, into the Den of Thieves, and he does it but for his Belly's Sake, and

his own Honour [and Esteem;] he is no Pastor [or Shepherd,] but he depends on the great Whore, upon Antichrist: and yet he supposes that he is a Pastor [or Shepherd;] but he is not known in Paradise.

12. Christ teaches us and warns us faithfully of the Times that were to come, wherein they shall say *Lo here is Christ, or Lo there he is; he is in the Wilderness; he is in the Chamber; go not forth, believe it not: for as the Lightening breaks forth in the East, and shines to the West, so will the Coming of the Son of Man be.*

13. Therefore, O Child of Man, see whether it be not so; where the false Pastors [or Shepherds,] without the divine Calling, always wrangle, [strive, contend, and dispute;] and every one of them saith, Follow me, here is Christ, there is Christ, and they judge [and condemn] one another, and give one another over to the Devil; they abandon Unity, and forsake the Love wherein the Spirit of God is generated; and cause Bitterness, and lead astray the simple plain People, to think that Christ is such a wrangling Shepherd, [Pastor, Priest, or Minister,] and does so grapple with his Opponents, in raising War and Murder, as they do; and that the Spirit of God must needs be in such Doings [which are accounted Zeal for God;] and that this must be the Way to Paradise.

14. Christ said; *Love one another, thereby shall Men know that ye are my Disciples; if any smite thee on one Cheek, turn to him the other Cheek also; if you be persecuted for my Namesake, then rejoice, for your Reward is great in the Kingdom of Heaven:* But now there is nothing taught but mere Ignominy, [Reproach, and Revilings;] they that are dead many Hundred Years ago, and are in the Judgment of God, and some also may be in Paradise, these must be judged, and condemned, and cursed by the wrangling Shepherds [or contentious Priests.] Does the Holy Ghost speak by them, as they cry out, and say he does? Whereas they are still full of Gall and Bitterness, and nothing but Covetousness and Vengeance is kindled in them, and they are far from the Way of Paradise?

15. Therefore, thou Child of Man, take Heed, let not your Ears be amused: When you hear the false Shepherds [or Pastors] judge and condemn the Children of Christ, that is not the Voice of Christ, but of Antichrist; the Way to Paradise has quite another Entrance; your Heart must with all your Power and Strength be directed to God [or Goodness;] and as God desires that all Men should be saved, so his Will is that we should help to bear one another's Burden, [and bear with one another,] and friendly, soberly, and modestly meet

one another with Entreaties in the Holy Ghost, and seek with Earnestness the [Salvation] and Welfare of our Neighbour in Humility, and wish heartily that he might be freed from Vanity, and enter with us into the Garden of Roses.

16. The Knowledge that is in the infinite God is various and manifold, but every one should rejoice in the Gifts and Knowledge of another, and consider, that God will give such superabundant Knowledge in the paradisical World, of which we have here (in the Variety and Difference of Gifts) but a Type: Therefore we must not wrangle nor contend about Gifts and Knowledge; for the Spirit gives to every one according to his Essence in the wonderful God, to express that [Gift he has] after his own Form [or Manner;] for that [Form] in the Perfection of Love in Paradise will be a very inward hearty Sport of Love, where every one shall speak from his Knowledge of the great Wonders of the holy Birth.

17. O, what sharp Thorns the Devil has brought into the Sport of Love, that we practise such proud Contention in the noble Knowledge, infomuch that Men bind up the Holy Ghost with Laws! What are Laws in the Kingdom of Christ, who has made us free, that we should walk in him in the Holy Ghost? To what Purpose are they invented, but for the Pleasure of Antichrist, who thereby struts in Might and Pomp, and is God on Earth? O fly from him, thou Child of Man, the Time is come for us to awake from the Sleep of Antichrist. Christ comes with the fair Lily out of Paradise in the Valley of Jehosaphat: It is Time for them to trim their Lamps that will go to the Marriage [of the Lamb.]

The Gate [or the Explanation.]

18. Paradise consists in the Power [and Virtue] of God: It is not corporeal, nor comprehensible; but its Corporeity or Comprehensibility is like the Angels, which yet is a bright, clear, visible Substance, as if it were material; but it is figured merely from the Virtue [or Power] where all is transparent and shining, where also the Center of the Birth is in all Things, and therefore the Birth is without Measure or End.

19. I give you a Similitude in the Mind of Man, from which the Thoughts are generated, which have neither Number nor End, (for every Thought has a Center to generate again other Thoughts,) and thus is the Paradise from Eternity to Eternity. But seeing the Light of God is eternal, and shines without Wavering

or Hinderance, therefore also in the Birth there is an unchangeable Substance, wherein all Things spring up in mere Perfection, in great Love.

20. For the Spirit of Knowledge intimates this, that there are Fruits and Things that grow in Paradise, as well as in this World, in such a Form or Figure, but not in such a Source [or Property,] and Palpability. For the Matter or Body of it is Power, and it grows in the heavenly Limbus; its Root stands in the Matrix, wherein there is neither Earth nor Stone: for it is in another Principle. The Fire in that [Principle] is God the Father; and the Light is God the Son; and the Air is God the Holy Ghost; and the Virtue [or Power] out of which all springs is Heaven and Paradise.

21. As we see that here out of the Earth there spring Plants, Herbs, and Fruits, which receive their Virtue from the Sun, and from the Constellation: So the Heaven or the heavenly Limbus is instead of the Earth; and the Light of God instead of the Sun; and the eternal Father instead of the Virtue of the Stars. The Depth of this Substance is without Beginning and End, its Breadth cannot be reached, there are neither Years nor Time, no Cold nor Heat; no moving of the Air; no Sun nor Stars, no Water nor Fire; no Sight of evil Spirits; no Knowledge nor Apprehension of the Affliction of this World; no stony Rock nor Earth: and yet a figured Substance of all the Creatures of this World. For all the Creatures of this World have appeared to this End, that they might be an eternal figured Similitude; not that they continue in this Spirit in their Substance, no not so: All the Creatures return into their Ether, and the Spirit corrupts [or fades,] but the Figure and the Shadow continue eternally.

22. As also all Words (both the evil and the good) which were here spoken by a human Tongue, they continue standing in the Shadow and figured Similitude, and the good reach Paradise in the Holy Ghost; and the false [evil] and wicked Ones reach the Abyss of Hell. And therefore, it is that Christ said, *Man must give an Account of every idle [or unprofitable] Word;* and when the Harvest comes, then all shall be separated. For the Scripture saith also, *That every one's Works shall follow them, and all shall be tried by the Fire of Nature;* and all false [or evil] Works, Words, and Deeds, shall remain in the Fire of Nature (which shall be the Hell;) at which, when the Devils hear it, they tremble and quake.

23. All shall remain in the Shadow, and every Thing in its own Source [or Property;] therefore it will be an eternal Shame to the Wicked, that they shall

see in the Eternity all their Works and Words, as a menstruous Cloth, which shall stick full of the Wrath of God; and shall burn, according to their Essence, and according to their here kindled Source [or Property.]

24. For this World is like a Field, wherein good Seed is fown, into which the Enemy casts Weeds [or Tares,] and goes his Way, which grow together until the Time of the Harvest, when all the [Fruit] shall be gathered, and brought into the Barn; of which Christ also saith, *That the Tares [or Weeds] shall be tied up in Bundles, and cast into the Fire, and the Wheat shall be brought into the Barn.*

The holy Gate.

25. Reason (which is gone forth with Adam out of Paradise) asks, Where is Paradise to be had [or found?] Is it far off, or near? Or when the Souls go into Paradise, whither do they go? Is it in this World, or without the Place of this World above the Stars? Where is it that God dwells with the Angels? And where is that desirable native Country where there is no Death? Seeing there is no Sun nor Stars in it, therefore it cannot be in this World, or else it would have been found long ago.

26. Beloved Reason, one cannot lend the Key to another to unlock this withal; and if any one has a Key, he cannot open it to another, as Antichrist boasts that he has the Keys of Heaven and Hell. It is true, he may have the Keys of both in this Life Time; but he cannot open with them for any Body else: every one must unlock it with his own Key, or else he cannot enter therein. For the Holy Ghost is the Key, when he has that Key, then he may go both in and out.

27. There is nothing that is nearer you than Heaven, Paradise, and Hell, unto which of them you are inclined, and to which of them you tend or walk, to that in this Life Time you are most near: You are between both. And there is a Birth between each of them; you stand in this World between both the Gates, and you have both the Births in you: God beckons to you in the one Gate, and calls you; and the Devil beckens you in the other Gate, and calls you: with whom you go, with him you enter in. The Devil has in his Hand Power, Honour, Pleasure, and worldly Joy, and the Root of these is Death and Hell-fire. On the contrary, God has in his Hands, Crosses, Persecution, Misery, Poverty, Ignominy, and Sorrow; and the Root of these is a Fire also, and in the Fire there is a Light, and in the Light the Virtue, and in the Virtue the Paradise, and in the Paradise are the

Angels, and among the Angels Joy. The gross Eyes cannot behold it, because they are from the third Principle, and see only by the Splendor of the Sun; but when the Holy Ghost comes into the Soul, then he regenerates it anew in God, and then it becomes a paradisical Child, and gets the Key of Paradise, and that Soul sees into the Midst thereof.

28. But the gross Body cannot see into it, because it belongs not to Paradise, it belongs to the Earth, and must putrify, or rot, and rise in a new Virtue or Power, (which is like Paradise) in Christ, at the End of Days; and then it also may dwell in Paradise, and not before: It must lay off the third Principle; *viz.* this Skin, Fleece or Covering, which Father Adam and Mother Eve are got into, in which they supposed they should be wise when they should wear all the three Principles manifested in them; if they had rather worn two hidden in them, and had stayed in the one, it had been good for us, of which further about the Fall.

29. Thus now in the Essence of all Essences, there are three several distinct Properties, which yet are not parted asunder, with one Source or Property far from the other; but they are in one another as one only Essence, and yet the one does not comprehend the other. As these three Elements, Fire, Air, Water, are all three in one another, and neither of them comprehends the other; and as one Element generates another, and yet is not of the Essence nor Source or Property thereof; so the three Principles are in one another, and one generates the other, and yet no one of them all comprehends the other, and none of them is the Essence or Substance of the other.

The Depth in the Center [or Ground.]

30. As has been often mentioned, God is the Essence of all Essences, wherein there are two Essences in one, without End, and without Original; *viz.* the eternal Light, that is, God, or the Good; and then the eternal Darkness, that is, the Source; and yet there would be no Source in it if the Light was not.

31. In the Originality of Darkness, there is Harshness and Austereness, this Harshness causes that it be light; for Harshness is Desirousness, an Attracting, and that is Sharpness, the first Ground of the Willing or Longing after the Light, and yet it is not possible to comprehend it: and the Attracting in the Will is the Sting or Prickle, which the Desiring attracts, and the first Stirring or Moving. Now the Prickle cannot endure the Attracting in the Will, but resists, flies up, and yet cannot get away from thence: for it is generated in the Attracting. But

because it cannot remove from thence, nor can endure the Attracting, therefore there is a great Anguish, a Desiring or Longing after the Light, like a Furiousness, and like a Fierceness. The Anguish in the Bitterness rises up in the Wrath after the Light, but cannot get it, being desirous in the Anxiety to lift up itself above the Light, yet does not overcome, but is infected, impregnated or mingled with the Light, and attains a twinkling Flash; and as soon as the Harshness, or the Hardness (*viz.* the Darkness) gets the same into it, it is terrified, and instantly goes away into its Ether: And yet the Darkness continues in the Center. And in this Horror or Terror the Hardness or Harshness becomes mild, soft, supple, and thin; and the Flash is made in the Bitterness, which flies up thus in the Prickle: Thus the Prickle discovers itself in the Mother, which so terrifies the Mother with the Flash, that she yields herself to be overcome; and when the Prickle strengthens itself in the Mother, and finds her so mild, then that is much more terrified, and loses its fierce, strong wrathful Propriety, and in the Twinkling of an Eye becomes white, clear, and bright, and flies up very joyfully, trembling with great Delight, Lust and Desire; and the Mother of Harshness from the Light comes to be sweet, mild, thin, and material, even Water. For she loses not the Essence of the harsh Condition, and therefore the Essence attracts continually to it out of the Mildness, so that out of the Nothing, Something comes to be, *viz.* Water.

32. Now as is mentioned before, when the Joy rises up from the Mother, as the Light comes into her (which yet she cannot comprehend) then the Joy (in the ascending Will) has a Center in it again, and generates out of itself again a very soft and pleasant Source or Fountain, an humble, amiable Source, which is immaterial; for then there can be generated Nothing that is more pleasant and full of Joy and Refreshment, therefore here is the End of Nature; and this is the Warmth of the Barm, or as I may say the *Barmhertzigkeit*, the Mercifulness. For here Nature neither seeks nor desires further any Birth more, it is the Perfection.

33. Now in this pleasant Source, the moving Spirit (which in the Original, in the Kindling, was the bitter aching Spirit) springs forth very joyfully without removing, and it is the Holy Ghost; and the sweet Source or Fountain, which is generated in the Center from the Light, is the Word or Heart of God; and in this Joy is the Paradise; and the Birth is the eternal Trinity: In this you must dwell, if you will be in Paradise; and the same must be born or generated in you, if you will be the Child of God, and your Soul must be in it, or else you cannot enjoy nor see the Kingdom of God.

34. Therefore the stedfast Faith and Confidence thus brings us into God again: For it gets the divine Center of Regeneration in the Holy Ghost, or else there is nothing that avails: Other Matters which Men do here, are but Essences, which follow him in the Shadow, wherein he shall stand; for as there is the Birth in the holy Deity, which in the Original stands in the willing, desiring, and aching Property, before the Light breaks forth, so also must thou, O Man, (that art gone forth out of Paradise) in Anguish, Longing, and in a desirous Will go into the Birth again, and so thou shalt attain Paradise again, and the Light of God.

35. Behold, thou reasonable Soul, to thee I speak, and not to the Body, thou only apprehendest it: When the Birth is thus continually generated, then every Form has a Center to the Regeneration: for the whole divine Essence or Substance stands in continual and in eternal Generating (but unchangeably) like the Mind of Man, the Thoughts being continually generated out of the Mind, and the Will and Desiring out of the Thoughts. Out of the Will and Desirousness is the Work generated which is made a Substance, in the Will, and then the Mouth and Hands go on to perform what was substantial in the Will.

36. Thus also is the eternal Birth, wherein the Virtue or Power is continually generated from Eternity; and out of the Virtue the Light; and the Light causes and makes the Virtue. And the Light shines in the eternal Darkness, and makes in the eternal Mind the desiring and attracting Will; so that the Will in the Darkness generates the Thoughts, the Lust and the Desiring, and the Desiring is the attracting of the Virtue, and in the Attracting of the Virtue is the Mouth that expresses the *Fiat*, and the *Fiat* makes the *Materia* or Matter, and the Spirit separates it, and forms it according to the Thoughts.

37. Thus is the Birth (and also the first Original) of all the Creatures; and it standeth yet in such a Birth in the Essence; and after such a Manner it is, out of the eternal Thoughts (*viz.* the Wisdom of God) by the *Fiat*, brought out of the Matrix: but being come forth out of the Darkness, out of the Out-Birth, out of the Center, (which yet was generated in the Time, in the Will,) therefore it is not eternal, but corruptible or transitory, like a Thought; and though it be indeed material, yet every Source takes its own into itself again, and makes it to be nothing again, as it was before the Beginning.

38. But now nothing corrupts, or is transitory, but only the Spirit in the Will, and its Body in the *Fiat*; and the Figure remains eternally in the Shadow. And

this Figure could not thus have been brought to Light and to Visibility, that it might subsist eternally, if it had not been in the Essence, but now it is also incorruptible, for in the Figure there is no Essence: The Center in the Source is broken asunder, and gone into its Ether, Receptacle, or Air; and the Figure does neither Good nor Evil, but it continues eternally to the Manifestation of the Deeds of Wonder, and the Glory of God, and for the Joy of the Angels.

39. For the third Principle of the material World shall pass away, and go into its Ether, and then the Shadow of all Creatures will remain, also of all growing Things, Vegetables or Fruits, and of all that ever came to Light; as also the Shadow and Figure of all Words and Works, and that incomprehensibly; also without Understanding or Knowledge, like a Nothing or Shadow in Respect of the Light.

40. This was the unsearchable Purpose of God in his Will; and therefore, he thus created all Things; and after this Time, there will be nothing but only Light and Darkness; where the Source or Property remains in each of them, as it has been from Eternity, where the one shall not comprehend the other, as it has also not been done from Eternity.

41. Yet whether God will create any Thing more after this World's Time, that my Spirit does not know; for it apprehends no further than what is in its Center wherein it lives, in which the Paradise and the Kingdom of Heaven stands; as you may read afterwards about the Creation of Man.

42. And so now the Angels and blessed Men will remain in the Birth of the Light; and the Spirits of Alteration out of Light into the Source together with the Spirits of the wicked Men will remain in the eternal Darkness, where no Recalling is to be found; for the Spirits cannot go into the Corruptibility or Transitoriness again. They are created out of the Limbus of God, out of the harsh Matrix, out of which the Light of God exists from Eternity; and not like the Beasts out of the Out-Birth, which went forth out of the Limbus of the conceived Purpose of God, which is finite or takes an End, and has been or appeared here, only that it might be an eternal Shadow and Figure.

43. The eternal Will is incorruptible or intranfitory, and unchangeable or unalterable; for the Heart of God is generated out of it, which is the End of the Nature and of the Willing. If the Spirits of the Source or Torment had put their Imagination, and their desiring Will forward into the Light of Meekness, into the End of Nature, they should have continued Angels; but seeing they out of

Pride would fain be above the Meekness, and above the End of Nature, and awakened the Center, they found nothing more; for from Eternity there had been nothing more than the End of Nature; and therefore they awakened the Center of the Source or Torment in themselves. The same they now have, and they were thrust out of the Light into the Darkness.

44. If you be born of God, then you may thus understand God, Paradise, the Kingdom of Heaven and Hell, and the Entrance in, and End of the Creatures, and the Creation of this World, but if not, then the Vail is as well before your Eyes, as it was upon *Moses*. Therefore, saith Christ; *Seek, and you shall find, knock, and it shall be opened unto you: No Son asketh his Father for an Egg, that he shall give him a Scorpion: Also my Father will give the Holy Spirit to them that ask it.*

45. Therefore, if you do not understand this Writing, then do not as *Lucifer* did in taking the Spirit of Pride presently, and fall a mocking, and deriding, and ascribe it to the Devil; but seek the humble lowly Heart of God, and that will bring a small Grain of Mustard-feed (from the Tree of Paradise) into your Soul; and if you abide in Patience, then a great Tree will grow out of that Seed, as you may well think, that the like has come to pass with this Author. For he is to be esteemed as a very simple Person, in Comparison of the great learned Men: But Christ saith; *My Power is strong in the Weak: Yea Father, it hath so pleased thee, to hide these Things from the Wise and Prudent, and thou hast revealed them to Babes and Sucklings, and that the Wisdom of this World is Foolishness in thy Sight.* And although now the Children of the World are wiser in their Generation than the Children of Light; yet their Wisdom is but a corruptible Substance, Essence or Thing, and this Wisdom continues eternally.

46. Therefore seek for the noble Pearl; it is much more precious than this whole World; it will never more depart from you: And where the Pearl is, there will your Heart be also: You need not here ask any further after Paradise, Joy, and the heavenly Delightfulness; seek but the Pearl, and when you find that, then you find Paradise, and the Kingdom of Heaven, and you will be so taught, as being without it you cannot believe.

47. It may be, you will trouble yourself with hard Labour, and seek for it in Art, supposing to find it there: O no you need not; it lies not therein. The Doctor that is without this Way knows it not. But if he also has found this Pearl, then he is a Person greater for the public Benefit than I; as St. Paul was above

the other Apostles, yet in one [and the same] Way of gentle Meekness, as becomes the Children of God. Whatsoever is wanting here that you long after, seek further, and you will find the Ground, according to the Desire [or Longing] of your Soul.

The Tenth Chapter.

Of the Creation of Man, and of his Soul, also of God's breathing in.

The pleasant Gate.

1. I HAVE perused many Master-Pieces of Writing, hoping to find the Pearl of the Ground of Man; but I could find nothing of that which my Soul lusted after. I have also found very many contrary and deep Opinions. And partly I have found some who forbid me to search, or seek, but I cannot know with what Ground or Understanding, except it be that the Blind grudge at the Eyes of them that see. With all this my Soul is become very disquiet within, and has been as full of Pain and Anguish as a Woman at her Travail, and yet nothing was found in it, till I followed the Words of Christ, when he said; *You must be born anew, if you will see the Kingdom of God:* Which at first stopped up my Heart, and I supposed that such a Thing could not be done in this World, but that it should first be done at my Departure out of this World. And then my Soul first was in Anguish to the Birth, and would very willingly have tasted the Pearl; and gave itself up in this Way more vehemently to the Birth, till at last it obtained a Jewel. According to which received Jewel I will write, for a Memorial to myself, and for a Light to them that seek. For Christ said; *None lights a Candle and puts it under a Bushel, but sets it upon a Table, that all that are in the House may see by the Light of it.* And to this End he gives the Pearl to them that seek, that they should impart it to the Poor for their Health, as he has very earnestly commanded.

2. Indeed, *Moses* writes; *That God made Man of the Dust of the Earth.* And that is the Opinion of very many: And I should also not have known how that was to be understood, and I should not have learned it out of *Moses* nor out of the Glosses which are made upon it; and the Vail would have continued still

before my Eyes, yet in great Trouble. But when I found the Pearl, then I looked *Moses* in the Face, and found that *Moses* had wrote very right, and that I had not rightly understood it.

3. For after the Fall God said also to Adam and Eve; *Earth thou art, and to Earth thou shalt return again:* And if I had not considered the Limbus, (out of which the Earth was,) I should have been so blind still: That Limbus showed me the Ground of what Adam was before and after the Fall.

4. For no such Earth or Flesh as we carry about us can subsist in the Light of God: Therefore, also Christ said; *None goes to Heaven, but the Son of Man who is come from Heaven, and who is in Heaven.* Thus our Flesh before the Fall was heavenly, out of the heavenly Limbus. But when Disobedience came, in the Lust of this World, to generate itself in another Center, then it the Flesh became earthly; for by the Biting of the earthly Apple in the Garden of Eden, the earthly Dominion or Kingdom took its Beginning: And the Mother of the great World instantly took the little World into its Power or Virtue, and made it to be of a bestial Kind, both in Form and in Substance.

5. And if the Soul had not been within it, then Adam should have continued to be an unreasonable Beast; but seeing the Soul out of the Limbus had been breathed in Adam by the Holy Ghost, therefore now the Mercifulness (*viz.* the Heart of God) must do its best again, and bring again the Center out of the heavenly Limbus, and himself become Flesh, and by the *Fiat* generate the new Man in the Soul, which is hidden in the old. For the old belongs only to the Corruptibility, and goes into its Ether, and the new remains for ever. But how this came to pass, you have the following fundamental Information of it, wherein if you be regenerated from God, you may see the old and new Man into the very Heart, because you have the Pearl; but if not, then you shall scarce see here the old Adam, and you shall not so much as look upon the new.

6. The Vail of *Moses* must be done away, and you must look *Moses* in the Face, if you will behold the new Man; and without the Pearl, you shall not be able to take away the Vail, nor know what Adam was before his Fall. For Adam himself after the Fall did no more know the first Man; and therefore he was ashamed of his monstrous Form or Shape, and hid himself behind the Trees in the Garden; for he looked on himself, and saw that he had a bestial Form, and thereupon he got instantly bestial Members for Propagation, which the *Fiat* in the third Principle created on him, through the Spirit of the great World.

7. Men must not think, that Man before his Fall had bestial Members to propagate with, but heavenly Members, nor any Entrails; for such a Stink, and filthy Source or Property, as Man has in his Body, does not belong to the Holy Trinity in Paradise, but to the Earth; it must go again into its Ether. But Man was created immortal, and also holy, like the Angels: and seeing he was created out of the Limbus, therefore he was pure. Now in what manner he is, and out of what he was made, it follows further.

8. Behold, when God had created the third Principle, after the Fall of the Devils, when they fell from their Glory (for they had been Angels, standing in the Place of this World) yet nevertheless he would that his Will and Purpose should stand; and therefore he would give to the Place of this World an angelical Host again, which should continue to stand for ever. And now he having created the Creatures, whose Shadows after the Changing of the World should continue for ever, yet there was no Creature found that could have any Joy therein in the Shadows, neither was there any Creature found that might manage the Beasts in this World; therefore God said, *Let us make Man an Image like unto us, which may rule over all the Beasts, and Creatures upon the Earth; and God created Man to be his Image, after the Image of God created he him.*

9. Now the Question is; What is God's Image? Behold, and consider the Deity, and then you will light upon it. For God is not a bestial Man: but Man should be the Image and Similitude of God, wherein God should dwell. Now God is a Spirit, and all the three Principles are in him: And he would make such an Image, as should have all the three Principles in him, and that is rightly a Similitude of God; And he created him, *&c.* Whereby *Moses* may be rightly understood, that God created him, and not made him of a Lump of Earth.

10. But the Limbus out of which he created him is the Matrix of the Earth; and the Earth was generated out of it; yet the Materia [or Matter] out of which he created him was a Massa, a Quinta Essentia, out of the Stars and Elements; which instantly became earthly, when Man awakened the earthly Center, and did instantly belong to the Earth and Corruptibility.

11. But yet this Massa was out of the heavenly Matrix, which is the Root of the Out-Birth, or [the Root] of the Earth. The heavenly Center ought to remain fixed; and the earthly ought not to be awakened. And in this Virtue [and Power] he was Lord and Ruler over the Stars and Elements; and all Creatures should

have stood in Awe of him, and he should have been incorruptible; he had the Virtue and Properties of all Manner of Creatures in him, for his Virtue was out of the Virtue [or Power] of the Understanding. Now then he ought to have all the three Principles, if he was to be the Similitude of God, [*viz.*] the Source of the Darkness, and also of the Light, and also the Source of this World: And yet he should not live and act in all three, but in one of them only, and that in the paradisical [Property,] in which his Life [quickened,] arose, [or did exist.]

12. Now that this is demonstratively and certainly thus, [appears] in that it is written; *And God breathed into him the living Breath, whereby Man became a living Soul.* All other creatures which were produced out of the corruptible Limbus by the Fiat, in all those the Will in the Fiat had awakened the Spirit in their Center, and every Creature's Spirit went forth out of the Essence and Property of its own self, and mixed afterwards with the Spirit of the great World, of the Stars and Elements, and that ought not to have been in Man, his Spirit ought not to have mixed itself [or been united] with the Spirit of the Stars and Elements. The two Principles (*viz.* the Darkness and the Spirit of the Air) ought to have stood still in such a Substance [as should be the Image of God;] and therefore he breathed into him the living Breath; understand God's Breath, that is, the paradisical Breath or Spirit, [*viz.*] the Holy Spirit; that should be the Breath of the Soul, in the Center of the Soul. And the Spirit which went forth out of the Limbus, or out of the Quinta Essentia (which is of the Condition of the Stars) that was to have Power over the fifth Essence of this World. For Man was in one only Essence [or Substance,] and there was also but one only Man that God thus created, and he could have lived for ever. And although God had brought the Stars again into their Ether, and also had withdrawn the Matrix of the Elements, and the Elements also back into nothing, yet Man would have continued still. Besides, he had the paradisical Center in him, and he could have generated again out of himself, out of his Will, and have awakened the Center; and so should have been able in Paradise to generate an angelical Host, without Misery or Anguish, also without tearing [rending or dividing in himself;] and such a Man he ought to have been, if he must continue in Paradise, and be eternal without Decay; for Paradise is holy, and in that Respect Man also ought to have been holy, for the Virtue [and Power] of God and Paradise consists in Holiness.

The deep Gate of the Soul.

13. The Soul of Man, which God has breathed into him, is out of the Eternal Father; yet understand it right; there is a Difference [to be observed,] you must understand, [that it is] out of his unchangeable Will, out of which he generates his Son and Heart from Eternity, out of the divine Center, from whence the Fiat goes forth, which makes Separation, and has in it all the Essences of the eternal Birth, for all Manner of Things which are in the eternal Birth, [or all Manner of Things which are in the eternal Birth.] Only the Birth of the Son of God, that very Center which the Son of God himself is, he has not; for that Center is the End of Nature, and not creaturely. That is the highest Center of the fire-burning Love and Mercy of God, the Perfection [or Fulness.] Out of this Center no Creature comes, but it appears [or shines] in the Creature, *viz.* in Angels, and in the Souls of holy Men; for the Holy Ghost, and the Omnipotence which frames the eternal Will in the eternal Father, go forth out of this [Center.]

14. Now therefore the Soul stands in two Gates, and touches the two Principles, *viz.* the eternal Darkness, and the eternal Light of the Son of God, as God the Father himself does. Now as God the Father holds his unchangeable eternal Will to generate his Heart and Son, so the Angels and Souls keep their unchangeable Will in the Heart of God. Thus it [the Soul] is in Heaven and in Paradise, and enjoys the unutterable Joy of God the Father which he has in the Son, and it hears the inexpressible Words of the Heart of God, and rejoices at the eternal, and also at the created Images, which are not in Essence [or Substance,] but in Figure.

15. There the Soul eats of all the Words of God; for the same are the Food of its Life, and it sings the paradisical Songs of Praise concerning the pleasant Fruit in Paradise, which grows in the divine Virtue [or Power] of the divine Limbus, which is the Food of the Body; for the Body eats of the Limbus, out of which it is, and the Soul eats of God and of his Word, out of which it is.

16. Can this be no Joy and Rejoicing? And should not that be a pleasant Thing with the many Thousand Sorts of Angels to eat heavenly Bread, and to rejoice in their Communion and Fellowship? What can possibly be named which can be more pleasant? Where there is no Fear, no Anger, no Death: Where every Voice and Speech is Salvation, Power, Strength, and Might, be to our God; and this Voice going forth into the Eternity. Thus with this Sound the divine Virtue of Paradise goes forth; and it is a mere growing in the divine Center of the Fruits in Paradise. And there is the Place where St. Paul heard Words unutterable, that no Man can express. Such a Man was Adam before his

Fall. And that you may not doubt, that this is very sure and most truly thus, look upon the Circumstances.

17. When God had created Adam thus, he was then in Paradise in the Joyfulness; and this clarified [or brightened] Man was wholly beautiful, and full of all Manner of Knowledge: and there God brought all the Beasts to him, (as to the great Lord in this World) that he should look upon them, and give to every one their Name, according to their Essence and Virtue, as the Spirit of every one was figured in them. And Adam knew all what every Creature was, and he gave every one their Name, according to the Quality [or working Property] of their Spirit. As God can see into the Heart of all Things, so could Adam also do, in which his Perfection may very well be observed.

18. And Adam and all Men should have gone wholly naked, as he then went, his Clothing was the Clarity [or Brightness] in the Virtue [or Power;] no Heat nor Cold touched him; he saw Day and Night [clearly] with open Eyes; in him there was no Sleep, and in his Mind there was no Night, for the divine Virtue [and Power] was in his Eyes; and he was altogether perfect. He had the Limbus, and also the Matrix in himself; he was no [Male or] Man, nor [Female or] Woman, as we in the Resurrection shall be [neither.] Though indeed the Knowledge of the Marks [of Distinction will] remain in the Figure, but the Limbus and the Matrix not separated, as now [they are.]

19. Now Man was to dwell upon the Earth as long as it was to stand, and manage [rule and order] the Beasts, and have his Delight and Recreation therein: But he ought not to have eaten any earthly Fruit, wherein the Corruptibility [or Transitoriness] did stick. It is true he should have eaten, but only with the Mouth, and not into the Body: for he had no [Entrails, Stomach, or] Guts, nor any such hard dark Flesh, it was all perfect; for there grew paradisical Fruit for him, which afterward went away, when he went out of Paradise: And then God cursed the Earth, and the heavenly Limbus was drawn from him, together with that Fruit, and he lost Paradise, God, and the Kingdom of Heaven. For before Sin, when Paradise was upon the Earth, the Earth was not bad [or evil, as now it is.]

20. If Adam had continued in Innocence, then he should in all Fruits have eaten paradisical Fruit, and his Food should have been heavenly, and his Drink [should have been] out of the Mother of the heavenly Water of the Source [or Fountain] of the eternal Life. The Out-Birth touched him not, the Element of

Air he had no Need of in this Manner [as now;] it is true, he drew Breath from the Air, but he took his Breath from the Incorruptibility, for he did not mingle with the Spirit of this World, but his Spirit ruled powerfully over the Spirit of this World, over the Stars, and over the Sun and Moon, and over the Elements.

21. This must be Adam's Condition; and thus he was a true and right Image and Similitude of God. He had no such hard Bones in his Flesh as we now have, but they were Strength, and such [a Kind of] Virtue; also his Blood was not of the Tincture of the aquatish Matrix, but it was out of the heavenly Matrix. In brief, it was altogether heavenly, as we shall appear [and be] at the Day of the Resurrection. For the Purpose of God standeth, the first Image must return and come again and continue in Paradise: and seeing it could be done in no other Form, [Way, or Manner,] nor [that which was lost] be restored again, therefore God would rather spend his own Heart; his eternal Will is unchangeable, that must stand.

22. And when God had created Man, then he planted a Garden in Eden towards the East, and placed him therein, and caused to spring up and grow all Manner of Fruit, delightful to behold, and all Sorts of Trees good to eat of; and the Tree of Life in the Midst of the Garden, and the Tree of Knowledge of Good and Evil. And when God had placed Man in the Garden, he commanded him, and said; *You shall eat of every Tree in the Garden, but of the Tree of Knowledge of Good and Evil thou shalt not eat; for in the Day that thou eatest thereof, thou shalt die the Death.*

23. Here the Vail lies upon *Moses*, and they must be sharp (or piercing) Eyes that can behold the Face of *Moses*. God has not without Cause let *Moses* write this so very mystically, [hiddenly and obscurely.] For what needed God to care so much for the Biting of an Apple, as to destroy so fair a Creature for it? Does he not forgive many greater Sins? And he so exceedingly loved Man, that he spared not his only Son, but let him become Man, and gave him unto Death. And could he not forgive a small Sin? Seeing he was omniscient, [or knew all Things,] therefore why did he let the Tree of Knowledge of Good and Evil grow?

24. Reason judges thus, that if God would not have had it so, Adam should not have eaten it, or else he should not have forbidden that Tree only; sure he made it for a Stumbling-block to him. Thus the Reason of one [Sort] or Party judges. The Reason of the other Party will mend the Matter, which is indeed

somewhat the wiser; but not much: They say, God tempted Adam, [to try whether he would continue in his Obedience or not,] and when he became disobedient, then God threw mighty Anger and Wrath upon him, and cursed him to Death; and that his Wrath could not be quenched, except he be reconciled in such a Manner. This Reason of this Party makes God to be mere Unmercifulness, like an evil Man in this World, who yet will be reconciled, when he has once revenged himself sufficiently; and this Reason has no Knowledge at all of God, nor of Paradise.

25. O beloved Soul! it is a very heavy Business, at which the very Heavens might well stand amazed. In this Temptation there is a very great Matter hidden in *Moses*, which the unenlightened Soul understands not: God did not regard a Bit of an Apple or Pear, to punish so fair a Creature for it: The Punishment comes not from his Hand, but from the *Spiritus majoris mundi*, from the Spirit of the great World, from the third Principle. God intended most mercifully towards Man, and therefore he spared not his own Heart, but let it become Man, that he might deliver Man again. You ought not to have such Thoughts. God is Love, and the Good in him is no angry Thought; and Man's Punishment was not but from himself, as you shall [find or] read in its due Place.

The Secret Gate of the Temptation of Man.

26. Since many Questions fall to be in this Place (for the Mind of Man seeks after its native Country again, out of which it is wandered, and would return again Home to the eternal Rest) and since it is permitted to me in my Knowledge, I will therefore set down the deep Ground of the Fall, wherein Men may look upon the Eyes of *Moses*: If you be born of God, then it may well be apprehended by you, but the unenlightened Mind cannot hit the Mark; for if the Mind desireth to see what is in a House, it must then be within that House; for from Hear-say, without seeing it oneself, there is always doubting whether a Thing be as is related. But what the Eye sees, and the Mind knows, that is believed perfectly, for [the Eye and the Mind] apprehends it.

27. The Mind searches, wherefore Man must be tempted, whereas God had created him perfect; and seeing God is omniscient, [and knows all Things,] the Mind therefore always lays the Blame upon God; and so do the Devils also; for the Mind says, If the Tree of Knowledge of Good and Evil had not sprung up, then Adam had not fallen.

28. O beloved Reason! if you understand no more than so, then shut up the Eyes [of your Mind] quite, and search not, continue under Patience in Hope, and let God alone, [he will do well enough,] or else you will fall into the greatest Unquietness, and the Devil will drive you into Despair, who continually [pretends or gives it forth, that God did will Evil, and that] he wills not that all Men should be saved, and therefore he created the Tree of Anger.

29. Beloved Mind, put such Thoughts away from thee, or else thou wilt make of the kind and loving God, an unmerciful and hostile Will, but leave off such Thoughts of God, and consider thyself what thou art; in thyself thou shalt find the Tree of the Temptation, and also the Will to have it, which made it spring up, yea the Source [Lust or Quality] whence it sprung up, stands in thee, and not in God; [this must be understood] that when we will speak of the pure Deity (which manifests itself in the second Principle through the Heart of God) it is thus, and not otherwise.

30. But when we consider [or mean] the Original of the first Principle, then we find the [Nature, Property, or] Species of the Tree, and also the Will to the Tree. We find there the Abyss of Hell and of Anger [and Wrath;] and moreover we find the Will of all the Devils, we find the envious Will of all the Creatures of this World, why they all are the Enemies one of another, and do hate, bite, worry, kill and devour one another. My beloved Reason, here I will show you the Tree of the Temptation, and you shall look *Moses* in the Face: Keep your Mind stedfast, that you may apprehend it.

31. I have often given you to understand in this Book already, what the Essence of Essences is; but because it is most of all highly necessary in this Place to know the Ground [thereof,] therefore I will set it you down all at large, and very fundamentally, so that you shall know it in yourself; yea you shall understand it in all Creatures, and in all Things that are, or that you look upon, or at any Time may possibly think on; all these shall be Witnesses. I can bring Heaven and Earth, also the Sun, Stars, and Elements for a Witness, and that not in bare Words and Promises only, but it shall be set before you [very convincingly and] very powerfully in their Virtue and Essence; and you have no Virtue [or Power, or Faculty] in your Body, that shall not [convince you and] witness against you, do not suffer the lying Spirit, the old Serpent, to darken your Mind, who is the Inventor of a Thousand Tricks.

32. When he sees that he cannot catch [or overcome] Man, by making him doubtful of the Mercy of God, then he makes him careless, so that he accounts all as nothing. He makes his Mind very drowsy, so that he esteems very lightly of himself, as if all was not worth the Looking after: Let Things be as they will, he will not break his Heart, [or trouble his Head,] with it. Let the Pope look after it, they must answer for it. Thus the Mind carelessly passes it over, like a Whirlwind or Stream of Water; concerning which Christ said, The Devil steals the Word out of their Hearts, that they do not apprehend it, nor believe it, that they might be saved; so that it takes no Root.

33. Or else if the Pearl should grow, and the Lily bud forth, he should be revealed, and then every one would fly from him, and he should stand in great Shame. This Trade he has driven ever since the Beginning of the World: And though he resists never so vehemently, yet a Lily shall grow in his supposed Kingdom, whose Smell reaches into the Paradise of God, in Spite of all his Raging and Tyranny; this the Spirit of God does witness.

34. Behold, thou Child of Man, if thou wilt easily draw near to this Knowledge, take but thy Mind before thee, and consider it, and therein thou wilt find all. You know, that out of it proceeds Joy and Sorrow, Laughter and Weeping, Hope and Doubting, Wrath and Love, Lust to a Thing, and Hate of the Thing: You find therein Wrath and Malice, also Love, Meekness, and Well-doing.

35. Now the Question is, May not the Mind stand in one only Will (*viz.* in mere Love) like God himself? Here sticks the Mark, the Ground, and the Knowledge: Behold, if the Will were in one only Essence, then the Mind would also have but one Quality that could give the Will to be so, and it should be an immoveable Thing, which should always lie still, and should do no more but that one Thing always: In it there would be no Joy, no Knowledge, also no Art or Skill of any Thing at all, and there would be no Wisdom in it: Also if the Quality was not in *infinitum*, it would be altogether a Nothing, and there would be no Mind nor Will to any Thing at all.

36. Therefore it cannot be said, that the total God in all the three Principles is in one only Will and Essence; there is a Distinction [or Difference to be observed:] Though indeed the first and the third Principle be not called God, neither are they God, and yet are his Essence [or Substance,] out of which from

Eternity the Light and Heart of God is always generated, and it is one Essence [or Being,] as Body and Soul in Man are.

37. Therefore, now if the eternal Mind were not, out of which the eternal Will goes forth, then there would be no God. But now therefore there is an eternal Mind, which generates the eternal Will, and the eternal Will generates the eternal Heart of God, and the Heart generates the Light, and the Light the Virtue, and the Virtue the Spirit, and this is the Almighty God, which is one unchangeable Will. For if the Mind did no more generate the Will, then the Will would also not generate the Heart, and all would be a Nothing. But seeing now that the Mind thus generates the Will, and the Will the Heart, and the Heart the Light, and the Light the Virtue, and the Virtue the Spirit, therefore now the Spirit again generates the Mind; for it has the Virtue, and the Virtue is the Heart; and it is an indissoluble Band.

The Depth.

38. Behold now, the Mind is in the Darkness, and it conceives its Will to the Light, to generate it, or else there would be no Will, nor yet any Birth: This Mind stands in Anguish, and in a Longing [or is in Labour;] and this Longing is the Will, and the Will conceives the Virtue; and the Virtue fulfils, [satisfies or impregnates] the Mind. Thus the Kingdom of God consists in the Virtue [or in Power,] which is God the Father, and the Light makes the Virtue longing to [be] the Will, that is, God the Son, for in the Virtue the Light is continually generated from Eternity, and in the Light, out of the Virtue, goes the Holy Ghost forth, which generates again in the dark Mind the Will of the eternal Essence.

39. Now behold, dear Soul, that is the Deity, and that comprehends in it the second or the middlemost Principle. Therefore, God is only good, the Love, the Light, the Virtue [or Power.] Now consider, if the Mind did not stand in the Darkness, there would no such eternal Wisdom and Skill be; for the Anguish in the Will to generate, standeth therein; and the Anguish is the Quality, and the Quality is the Multiplicity [or Variety,] and makes the Mind, and the Mind again makes the Multiplicity [or Plurality.]

40. Now, dear Soul, see all over round about you, in yourself, and in all Things: What find you therein? You find nothing else but the Anguish, and in the Anguish the Quality, and in the Quality the Mind, and in the Mind the Will

to grow and generate, and in the Will the Virtue [or Power,] and in the Virtue the Light, and in the Light its forth-driving Spirit; which makes again a Will to generate a Twig [Bud or Branch] out of the Tree like itself; and this I call in my Book the *Centrum*, [the Center,] where the generated Will becomes an Essence [or Substance,] and generates now again such [another] Essence; for thus is the Mother of the *Genetrix*.

41. Now the Anguish has the first Principle in Possession; seeing it stands in the Darkness, it is another Essence than the Essence in the Light is, where there is nothing else but mere Love and Meekness, where no Source [or Torment] is discovered; and the Quality which is generated in the Center of the Light, is now no Quality, but the eternal Skill and Wisdom of whatsoever was in the Anguish before the Light [broke forth:] This Wisdom and Skill now always comes to help the conceived Will in the Anguish, and makes in itself again the Center to the Birth, that so the Sprout may generate itself in the Quality, *viz.* the Virtue, and out of the Virtue the Fire, and out of the Fire the Spirit, and the Spirit makes in the Fire the Virtue again, that thus there [may] be an indissoluble Band. And out of this Mind which stands in the Darkness, God generated the Angels, which are Flames of Fire, yet shining through and through with the divine Light. For in this Mind a Spirit can and may be generated, and not roughly; for before it in the Heart and Light of God, there can no Spirit be generated, for the Heart of God is the End of Nature, and it has no Quality; therefore also nothing comes out of it more, but it continues unchangeably in the Eternity, and it shines in the Mind of the Quality of the Darkness, and the Darkness cannot comprehend it.

42. Now therefore in the anguishing Mind of the Darkness, is the inexpressible [or unutterable] Source, [or rising Property,] from whence the Name Quality exists as from many [Sources, or Wells,] into one Source, and out of these many Sources [running] into one Source, springs forth the Plurality of Skill, so that there is a Multiplicity, [or Variety of it.] And the Spirit of God out of the Light comes to help every Skill, [or Science, or Knowledge,] and in every Skill of the Sources in the Quality (by its kind infecting of the Love) it makes again a Center, and in the Center a Source [or Infusion-Spring] is generated again, as a Twig out of a Tree, where again there springs forth a Mind in the Anguish. And the Spirit of Love with its infecting [or infusing] of Kindness, makes all, every Thought in the Will, and [that] essentially.

43. For the Will in the Center climbs aloft till it generates the Fire, and in the Fire is the Substance and Essentiality generated. For it is the Spirit thereof, and the End of the Will in the dark Mind, and there can be nothing higher generated in the Anguish than the Fire, for it is the End of Nature, and it generates again the Anguish and the Source, as may be perceived. Now therefore the dark anguishing [aching, or anxious] Mind has not only one Substance, *viz.* one Being [or Essence] in itself, but many, or else no Quality could be generated; and yet it is truly but one [Being, Essence, or] Substance, and not many.

44. Thou dear Soul, thus saith the high Spirit to thee; yield up thy Mind here, and I will show it thee. Behold, what does comprehend thy Will, or wherein consists thy Life? If thou sayest, in Water and Flesh: No, it consists in the Fire, in the Warmth. If the Warmth was not, then thy Body would be stiff [with Cold,] and the Water would dry away; therefore, the Mind and the Life consists in the Fire.

45. But what is the Fire? First, there is the Darkness, the Hardness, the eternal Cold, and the Dryness, where there is nothing else but an eternal Hunger. Then how comes the Fire to be? Dear Soul, here [in the Fire's coming to be] the Spirit of God (*viz.* the eternal Light) comes to help the Hunger; for the Hunger exists also from the Light: Because the divine Virtue beholds itself in the Darkness, therefore the Darkness is desirous [and longing] after the Light; and the Desiring Is the Will.

46. Now the Will or the Desiring in the Dryness cannot reach the Light; and therein consists the Anguish in the Will [Longing] after the Light; and the Anguish is attractive, and in the Attracting is the Woe, and the Woe makes the Anguish greater, so that the Anguish in the Harshness attracts much more, and this Attracting in the Woe is the bitter [Sting or] Prickle, or the Bitterness of the Woe; and the Anguish reaches after the [Sting or] Prickle with attracting, and yet cannot comprehend it, because it resists, and the more the Anguish attracts, the more the [Sting or] Prickle raves and rages.

47. Now therefore the Anguish, Bitterness, and Woe in the [Sting or] Prickle, are like a Brimstone-Spirit, and all Spirits in Nature are Brimstone: They torment [or] cause the Anguish in one another, till that the Light of God comes to help them; and then there comes to be a Flash, and there is its End, for it can climb no higher in Nature; and this is the Fire, which becomes shining in the Flash, in the Soul, and also in the Mind. For the Soul reaches the Virtue of the

Light, which puts it into Meekness; and in this World it is the burning Fire: In Hell it is immaterial, and there it is the eternal Fire, which burns in the Quality.

48. Now, thou dear Soul, here you see in a Glass how very near God is to us, and that he himself is the Heart of all Things, and gives to all Virtue, [Power,] and Life. Here Lucifer was very heedless, and became so very proud, that when this Brimstone-Spirit in the Will of the Mind of God was created, then he would fain have flown out above the End of Nature, and would drive the Fire out above the Meekness; he would fain have had all burn in the Fire; he would have ruled [or domineered:] The Sparks of Fire in the Brimstone-Spirit elevated themselves too high; and these Spirits pleased not the Creator, or the Spirit in the *Fiat*, and [therefore] were not [established] Angels, although in the first Mind (when the Center was opened to the [Creation of the] Spirits) he came to help them, and [beheld] them as well as the other Angels: But they indeed generated a fiery Will, when they should have opened their Center to the Regeneration of their Minds, and so should have generated an angelical Will.

49. The first Will, out of which they were created, that was God's, and that made them good; and the second Will, which they as obedient [Children] should have generated out of their Center in Meekness, that was evil: And therefore the Father, for generating such a Child, was thrust out from the Virtue of God, and so he spoiled the angelical Kingdom, and remained in the Source of the Fire: And because the evil Child of their Mind did turn away from the Meekness, therefore they attained what they desired. For the Mind is the God and the Creator of the Will; that is free from the eternal Nature, and therefore what it generates to itself, that it has.

50. Now if you ask; Why came not the Love of God to help them again? No, Friend, their Mind had elevated itself, even to the End of Nature, and it would fain have gone out above the Light of God; their Mind was become a kindled Source of Fire in the fierce Wrath, the Meekness of God cannot enter into it, the Brimstone-Spirit burns eternally: In this Manner he is an Enemy to God, he cannot be helped; for the Center is burning in the Flash: His Will is still, that he would fain go out above the Meekness of God; neither can he get [frame, or create] any other [Will,] for his Source has revealed the End of Nature in the Fire, and he remains an unquenchable Source of Fire; the Heart of God in the Meekness, and the Principle of God, is close shut up from him, and that even to Eternity.

51. To conclude, God will have no fiery Spirit in Paradise, they must remain in the first Principle, in the eternal Darkness; if they had continued as God had created them (when the Meekness shined [or appeared] to them) and had put the Center of their Minds into the Meekness, then the Light of God should for ever have shined through them, and they should have eaten of the *Verbum Domini* [the Word of the Lord;] and they should with the Root of their Original have stood in the first Principle, like God the Father himself, and with the Will in the Mind [they should have stood] in the second Principle: Thus they should have had a paradisical Source, and an angelical Will; and they should have been friendly in the Loves of Heaven, and in the Love of God.

The Eleventh Chapter.

Of all Circumstances of the Temptation.

1. HOW the highest Question is, What that is which caused the Mind of the Devil so to elevate itself, and that so great a Number of them are fallen in their High-mindedness, [or Pride?] Behold, when God set the *Fiat* in the Will, and would create Angels, then the Spirit first separated all Qualities, after that Manner, as now you see there are many Kinds of Stars, and so the *Fiat* created them [several.] Then there were created the princely Angels, and the throne Angels, according to every Quality, (as hard, sour, bitter, cold, fierce, soft, and so on in the Essences, till to the End of Nature) out of the Source of the Fire; a Similitude whereof you have in the Stars, how different they are.

2. Now the Thrones and princely Angels, are every one of them a great Fountain; as you may perceive the Sun is, in Respect of the Stars, as also in the blossoming Earth. The great Fountain-Vein [or Well-Spring] in the Source, was in the Time of the *Fiat* in the dark Mind, the Prince or Throne-Angel: There out of each Fountain came forth again a Center in many thousand Thousands; for the Spirit in the *Fiat* manifested itself in the Nature of the Darkness, after the Manner of the eternal Wisdom. Thus the manifold various Properties that were in the whole Nature, went forth out of one only Fountain, according to the Ability of the eternal Wisdom of God; or as I may best render it to be understood by a Similitude; as if one princely Angel had generated out of himself, at one Time, many Angels; whereas yet the Prince does not generate them, but the Essences; and the Qualities go forth with the Center in every

Essence, from the princely Angels, and the Spirit created them with the *Fiat*, and they continue standing essentially. Therefore every Host (which proceeded out of one [and the same] Fountain) got a Will in the same Fountain, which was their Prince, (as you see how the Stars give all their Will into the Virtue [or Power] of the Sun;) of this, much must not be said to my Master in Arts, he holds it impossible to know such Things, and yet in God all Things are possible, and to him a thousand Years are as one Day.

3. Now of these princely Angels One is fallen (for he stood in the fourth Form of the Matrix of the Genetrix in the dark Mind, in that Place in the Mind where the Flash of Fire takes its Original) with his whole Host that was proceeded from him: Thus the fiery Kind [Condition or Property] moved him to go above the End of Nature, (*viz.* above the Heart of God,) that Kind stood so hard kindled in him.

4. For as God said to the Matrix of the Earth, Let there come forth all Kinds of Beasts, so the *Fiat* created Beasts out of all the Essences; and first divided the Matrix, and after that the Essences and Qualities; and then he created them out of the divided Matrix, Male and Female. But because the Creatures were material, therefore every Kind [Species or Generation] must thus propagate itself from every Essence; but with the Angels not so, but [their Propagation was] sudden and swift; as God's Thoughts are, so were they.

5. But this is the Ground; every Quality [or Source,] would be creaturely, and the fiery Property elevated itself too mightily, into which Lucifer had brought his Will; and so it went with Adam as to the tempting Tree, as it is written; and God suffered all Sorts of Trees to spring up in the Garden of Eden; and in the Midst of the Garden the Tree of Life, and of the Knowledge of Good and Evil.

6. Moses says: God suffered to spring up out of the Earth all Sorts of Trees pleasant to look upon, and good for Food. But here is the Vail in *Moses*, and yet in the Word it is bright, clear, and manifest, that the Fruits were pleasant to behold, and good to eat, wherein there was no Death, Wrath, or Corruptibility, but [it was] paradisical Fruit, of which Adam could live in Clarity [or Brightness,] in the Will of God, and in his Love in Perfection in Eternity; only the Death stuck in the Tree of Knowledge of Good and Evil, that only was able to bring Man into another Image.

7. Now we must needs clearly [conceive, or] think, that the paradisical Fruit which was good, was not so very earthly, for (as *Moses* himself says) they were of two Sorts; the one good to eat, and pleasant to behold, and the other had the Death and Corruptibility in it: In the paradisical Fruit, there was no Death nor Corruptibility; for if there had been any Death or Corruptibility therein, then Adam had eaten Death in all the Fruits; but seeing there was no Death therein, therefore the Fruit could not be so altogether earthly; though indeed it sprung out of the Earth, yet the divine Virtue of the second Principle was imprinted therein, and yet they were truly in the third Principle, grown [or sprung] out of the Earth, which God cursed as to the earthly Food, that no paradisical Fruit did grow any more out of the Earth.

8. Besides, if Adam had eaten earthly Fruit, he must then have eaten it into his Body, and have had Guts [or Entrails:] And how could such a Stink [and Dung] (as we now carry in the Body) have been in Paradise in the Holiness of God? Moreover, he should by eating earthly Food, have eaten of the Fruit of the Stars and Elements, which would presently have infected [or qualified] in him, as was done in the Fall; also so his Fear over all the Beasts would have ceased. For the Essences of the Beasts would presently have been like the human Essences in Virtue [and Power,] and one would have domineered more strongly over the other.

9. Therefore it was quite otherwise with Adam; he was a heavenly paradisical Man, he should have eaten of the heavenly paradisical Fruit, and in the Virtue [or Power] of that [Fruit] he should have ruled over all Beasts [or living Creatures,] also over the Stars and Elements: No Cold nor Heat should have touched him, or else God would not have created him so naked, but like all Beasts with a rough [or hairy] Skin [or Hide.]

10. But the Question is; Wherefore grew the earthly Tree of the Knowledge of Good and Evil? For if that had not been, Adam had not eaten of it: Or why must Adam be tempted? Hearken, ask your Mind about it, wherefore it so suddenly generates and conceives in itself a Thought of Anger, and then of Love? Dost thou say [it comes] from the hearing and seeing of a Thing? Yes, that is true, this God also knew very well; and therefore, he must be tempted. For the Center of the Mind is free, and it generates the Will from Hearing and Seeing, out of which the Imagination and Lust arises.

11. Seeing Adam was created an Image and whole Similitude of God, and had all three Principles in him like God himself, therefore also his Mind and Imagination should merely have looked into the Heart of God, and should have set his Lust and [Desire, or] Will thereon; and as he was a Lord over all, and that his Mind was a threefold Spirit, in three Principles in one only Essence, so his Spirit also, and the Will in the Spirit, should have stood open [or free] in one only Essence, *viz.* in the paradisical heavenly [Essence.] And his Mind and Soul should have eaten of the Heart of God, and his Body [should have eaten] of the heavenly Limbus.

12. But seeing the heavenly Limbus was manifested through the earthly, and was in the Fruit in one only Essence, and Adam so too, therefore it behoved Adam (having received a living Soul out of the first Principle, and breathed in from the Holy Ghost, and enlightened from the Light of God standing in the second Principle) not to reach after the earthly Matrix.

13. Therefore, God here also gave him the Command, not to lust after the earthly Matrix, nor after her Fruit, which stood in the Corruptibility, and Transitoriness, but the Spirit of Man not. He should eat of the Fruit, but no otherwise than of the paradisical Kind and Property, [and] not of the earthly Essences. For the paradisical Essences had imprinted themselves in all Fruits, therein they were very good to eat of, after an angelical Manner, and also pleasant to behold, or corporeal, as *Moses* also says. Now it may be asked, What then was properly the Tempting in Adam.

The Gate of Good and Evil.

14. We have a very powerful Testimony hereof, and it is known in Nature, and in all her Children, in the Stars and Elements, in the Earth, Stones, and Metals; especially in the living Creatures, as you see, how they are evil and good, *viz.* lovely Creatures, and also venomous evil Beasts; as Toads, Adders, and Serpents, [or Worms;] so also there is Poison and Malice in every Sort of Life of the third Principle: And the [Fierceness] or Strength must be in Nature, or else all were a Death and a Nothing.

The Depth in the Center.

15. As is mentioned before, the eternal Mind stands thus in the Darkness, and vexes itself, and longs after the Light, to generate that; and the Anguish is the Source, and the Source has in it many Forms, till it reaches the Fire in its Substance, *viz.* [it has] Bitter, Sour, Hard, Cold, Strong, Darting forth, or Flashing; in the Root of itself sticks the Joy and Pain alike; *viz.* when it comes to the Root of the Fire, and can reach the Light, then out of the Wrath [or Sternness] comes the great Joy. For the Light puts the stern Form into great Meekness; on the contrary, that Form which comes only to the Root of the Fire, that continues in the Wrath:

16. As we are to know, that when God would manifest the eternal Mind in the Darkness, in the third Principle with this World, then first all Forms in the first Principle till Fire were manifested, and that Form now which comprehended the Light, that became angelical and paradisical; but that which comprehended not the Light, that remained to be wrathful, murderous, sour and evil, every one in its Form and Essence. For every Form desired also to be manifested, for it was the Will of the eternal Essence to manifest itself. But now one Form was not able to manifest itself alone in the eternal Birth, for the one is the Member of the other, and the one without the other would not be.

17. Therefore the eternal Word, or Heart of God, wrought thus in the dark and spiritual Matrix, which in itself, in the Originality without the Light, would be [as it were] dumb [or senseless,] and has generated a corporeal and palpable, [or comprehensible] Similitude of its Essence, in which all the Forms were brought forth out of the eternal Formation, and brought into Essence. For out of the spiritual Form, the corporeal [Form] is generated, and the eternal Word has created it by the *Fiat*, to stand thus.

18. Now then, out of these Forms, out of the Matrix of the Earth, by the *Fiat*, in the Word, went forth all the Creatures of this World; also Trees, Herbs, and Grass, every one according to its Kind; as also Worms, evil and good, as every Form in the Matrix of the Genetrix had its Original. And thus it was also with the Fruits in the Paradise of this World in the Garden of Eden; when the Word was spoken, Let there come forth all Sorts of Trees and Herbs, then out of all Forms, [or the Genetrix or Womb,] Trees and Herbs came forth and grew, which were altogether good and pleasant; for the Word in the *Fiat* had imprinted itself in all the Forms.

19. But then the Darkness and Source [or Pain] were in the Midst in the Center, wherein Death, the Wrathfulness, Decay, and the Corruptibility did stick; and if that had not been, this World would have stood for ever, and Adam should not have been tempted: They also, like a Death, (or a corrupting Worm of the Source,) did work together, and generate the Tree of Good and Evil in the Midst of its Seat [or Place,] because Death stuck in the Midst of the Center, by which this World shall be kindled in the Fire at the End of the Days. And this Source is even the Anger of God, which by the Heart or Light of God in the Eternal Father is continually put into the Meekness; and therefore, the Word or Heart of God is called the Eternal Mercifulness of the Father.

20. Seeing then all the Forms of the eternal Nature were to come forth, [it is] come to pass, as you may see in Toads, Adders, Worms, and evil Beasts; for that is the Form which sticks in the Midst in the Birth of all Creatures, *viz.* the Poison, [Venom,] or Brimstone-Spirit; as we see that all Creatures have Poison and Gall; and the Life of the Creatures sticks in the Power [or Might] of it, [the Poison;] as you may find before in this Book, in all the Chapters, how the eternal Nature takes its Original, how it works, and how, [or after what Manner,] its Essence [Being or Substance] is.

21. Now the Tree of the strong [Tartness or Wrath,] (which is in the Midst of Nature,) grew also in the Midst of the Garden of Eden, and was (according to the Ability of its own Form which it has from the eternal Quality in the Originality) the greatest and the mightiest [Tree.] And here it may be seen very clearly, that God would have preserved and had Man to be in Paradise, for he forbad him this Tree, and caused other Fruit enough [besides] to grow in the Forms and Essences.

The Gate of the Tempting.

22. St. Paul says God foresaw [or elected] Man, before the Ground [or Foundation] of the World was laid: Here we find the Ground so very [plain or] fair, that we have a Delight to write on, and to seek the Pearl. For behold, in the eternal Wisdom of God, before the Creation of the World, the Fall of the Devils, and also of Man, appeared in the eternal Matrix, and was seen. For the eternal Word in the eternal Light knew very well, that if it came to manifest the Fountain of the eternal Birth, that then every Form should break forth; yet it was not the Will of the Love in the Word of the Light, that the Forms of the tart

[sour, strong Wrath] should elevate themselves above the Meekness; but it had such a mighty [or potent] Form, that it is so come to pass.

23. Therefore, the Devil also, in Regard of the Might of the tart [strong fierce Wrath,] was called a Prince of this World in the [angry strong] Fierceness, of which you shall find [more] about the Fall. And therefore, God created but one Man; for God would that Man should continue in Paradise, and live eternally, and on the contrary, the Sternness [or strong fierce Wrath] would tempt him, [to try] whether he would put his Imagination and Will wholly into the Heart of God, and into Paradise, wherein he was.

24. And because Adam was drawn forth out of the strong [stern, sour] Essences, therefore he must be tempted, [to try] whether his Essences (out of which his Imagination and Lust proceeded) could stand in the heavenly Quality, or whether he would eat of the *Verbum Domini*, [the Word of the Lord;] and [to try] which Essence, (whether the paradisical, or the strong, [fierce, wrathful,] would overcome in Adam.

25. And this was the Purpose of God, therefore to create but one Man, that the same might be tempted, [and tried] how he would stand, and that upon his Fall he might the better be helped: And the Heart of God did before the Foundation of the World in his Love before intend [or predetermine] to come to help [him;] and when no other Remedy could do it, the Heart of God himself would become Man, and regenerate Man again.

26. For Man is not fallen out of strong [fierce, angry] Pride, like the Devil; but his earthly Essences have overcome his paradisical Essences, and brought them into the earthly Lust, and in that Regard he has Grace again bestowed upon him.

The highest, strongest, and the mightiest Gate of the Temptation in Adam.

27. Here I will faithfully admonish the Reader, deeply to consider *Moses*, for here, under the Vail of *Moses*, he may look upon the Face of *Moses*: Also he may see the second Adam in the Love of the Virgin: Also he may see him in his Temptation, and upon the Cross; as also in Death; and lastly, in the Virtue of the Resurrection at the Right Hand of God: Also you may see *Moses* on Mount Sinai; and lastly, the Clarification [or Transfiguration] of Christ, *Moses* and

Elias on Mount Tabor: Also you may see herein the whole Scripture of the Old and New Testament: Also you find herein all the Prophets from the Beginning of the World to this Time, and all the Might and Power of all Tyrants, why Things have gone so, and must still go [as they do:] Lastly, you find the golden Gate of the Omnipotence, and of the great Power in the Love and Humility; and why the Children of God must still be tempted; and why the noble Grain of Mustard-Seed must grow in Storms, Crosses, and Misery, and why it cannot be otherwise: Also here you find the Essence of all Essences.

28. And it is the Gate of the Lily, concerning which the Spirit witnesses, that it will hereafter grow in the wrathful Tree, and when it grows, it will bring us true Knowledge, by its pleasant and fragrant Smell, in the Holy Trinity; by which Smell Antichrist will be stifled, and the Tree of the stern Anger be broken down, and the Beast enraged, which has its Might and Strength from the Tree for a Time, till it be dry and fiery, because it can get no more Sap from the wrathful Tree that is broken down; and then it will smell [or lift up itself] in the [fierce, tart] Wrath against the Tree, and the Lily, till the Tree of which the Beast did eat and was strong) destroys the Beast, and his Power remains in the Fire of the Originality. And then all Doors [will] stand open in the great Tree of Nature, and the Priest Aaron [will] give his Garment and fair Ornament to the Lamb, that was slain and is [alive] again.

29. Reader, who lovest God; hereby it will be shown thee, that the great Mysteries meet us, concerning the hidden Things that were in Adam before his Fall, and that yet there are much greater after his Fall, when he was as it were dead, and yet living; and here is shown the Birth of the eternal Essence, and why it must thus have been, that Adam must have been tempted, and wherefore it could not have been otherwise; though Reason continually gainsays it, and alledges God's Omnipotence, that it was in him to hinder, or suffer the doing of it.

30. Beloved Reason, leave off your Thoughts, for with these Thoughts and Conceits you know not God, nor the Eternity. Then how will you with such Thoughts know the Similitude which God generated out of the eternal Mind? It has here been several Times mentioned to you, that the Mind (which yet is the greatest Essence in Man) does not stand in a Source.

31. If we think of (or consider] the Incliner, what that was which inclined and drew Adam to that which was forbidden, that he should lust contrary to the

Command of God, whereas he was yet in great Perfection, then we shall find the eternal Mind, out of which Adam was also created; and that because he was an Extract out of the eternal Mind, out of all Essences of all the three Principles, therefore he must be tempted [to try] whether he could stand in Paradise: For the Heart of God desired that he should continue in Paradise, but now he could not continue in Paradise, except he did eat paradisical Fruit; therefore now his Heart should have been wholly inclined towards God; and so he should have lived in the divine Center, and God had wrought in him.

32. Now what opposed him, or what drew him from Paradise to Disobedience, so that he passed into another Image, [Form or Condition?] Behold, thou Child of Man, there was a threefold Strife in Adam, without Adam, and in all whatsoever Adam beheld. Thou wilt say, What was it? It was the three Principles; first, the Kingdom of Hell, the Power of the Wrath; and secondly, the Kingdom of this World, with the Stars and Elements; and thirdly, the Kingdom of Paradise, that desired to have him.

33. Now these three Kingdoms were in Adam, and also without him; and in the Essences there was a mighty Strife, all drew as well in Adam as without Adam, and would fain have him; for he was a great Lord [come] out of all the [Powers or] Virtues of Nature. The Heart of God desired to have him in Paradise, and [would] dwell in him; for it said, it is my Image and Similitude. And the Kingdom of Wrath [and of the fierce Tartness] would also have him; for it said, he is mine, and he is [proceeded] out of my Fountain, out of the eternal Mind of the Darkness; I will be in him, and he shall live in my Might, for he is generated out of [that which is] mine, I will, through him, shew great and strong Power. The Kingdom of this World said, he is mine for he bears my Image, and he lives in [that which is] mine, and I in him, he must be obedient to me, I will tame him and compel him, I have all my Members in him, and he in me; I am greater than he, he must be my Householder, I will show my fair Wonders and Virtues in him, he must manifest my Wonders and Virtues, he shall keep and manage my Herds, I will cloath him with my fair Glory; as now it is to be seen.

34. But when the Kingdom of the Fierceness of the Wrath, of Death, and of Hell, saw that it had lost, and could not keep Man, then it said, I am Death, and a Worm, and my Virtue [or Power] is in him, and I will grind him and break him to Pieces, and his Spirit must live in me; and although thou World supposest that he is thine, because he bears thy Image, yet his Spirit is mine,

generated out of my Kingdom; therefore take what is thine from him, I will keep that which is mine.

35. Now what did the Virtue in Adam, in this Strife? It flattered with all the three [Kingdoms.] It said to the Heart of God, I will stay in Paradise, and thou shalt dwell in me: I will be thine, for thou art my Creator, and thou hast thus concreted [or extracted] me out of all the three Principles, and created me: Thy Refreshment is pleasant, and thou art my Bridegroom, I have received of thy Fulness, and therefore I am impregnated, and I will bring forth a Virgin, that my Kingdom may be great, and thou mayest have more Joy in me: I will eat of thy Fruit, and my Spirit shall eat of thy Virtue [or Power;] and thy Name in me shall be called IMMANUEL, God with us.

36. And when the Spirit of this World perceived that, then it said; Why wilt thou only eat of that which thou comprehendest not, and drink of that which thou feelest not; thou art not yet merely a Spirit, thou hast from me all the Kinds of Comprehensibility in thee; behold, the comprehensible Fruit is sweet and good, and the comprehensible Drink is mighty and strong, eat and drink from me, and so thou shalt come to have all my Virtue and Beauty; thou mayest in me be mighty [and powerful] over all the Creatures, for the Kingdom of this World shall be thy own, and thou shalt be Lord upon Earth.

37. And the Virtue in Adam said, I am upon Earth, and dwell in this World, and the World is mine, I will use it according to my Lust, [Will, and Pleasure.] Then came the Command of God (which was received in the Center of God, out of the Circle [or Circumference] of the eternal Life,) and said: In the Day that thou eatest of the earthly Fruit, thou shalt die the Death: This Command was comprehended or enclosed (and hath its Original in the eternal Father) in the Center, where the eternal Father continually from Eternity generates his Heart or Son.

38. Now when the Worm of Darkness saw the Command of God, it thought with itself, here thou wilt not prevail, thou art Spirit without Body, and contrariwise, Adam is corporeal, thou hast but a third Part in him, and besides, the Command is in the Way; thou wilt even slip [or creep] into the Essences, and do flatter with the Spirit of this World, and take a creaturely Form upon thee, and send a Legate [or Ambassador] out of my Kingdom, clothed in the Form of a Serpent, and wilt persuade him to eat of the earthly Fruit, and then the Command destroys his Body, and the Spirit remains [to be] mine. Here now

the Legate [or Ambassador,] the Devil, was very willing [and ready] at this, especially because Adam in Paradise was in his Place, where he should have been; and he thought with himself, now thou hast an Opportunity to be revenged; thou wilt mingle Lies and Truth so together, that Adam may not [observe or] understand it, [the Treachery,] and so thou wilt tempt him.

Of the Tree of Knowledge [of] Good and Evil.

39. I have told you before, out of what Power the Tree is grown; *viz.* that it grew out of the Earth, and has wholly had the Nature of the Earth in it, as at this Day all earthly Trees are [so,] (and no otherwise, neither better nor worse,) wherein Corruptibility stands, as the Earth is corruptible, and shall pass away in the End, when all shall go into its Ether, and nothing else shall remain of it besides the Figure. Now this was the Tree which stood in the Midst of the Garden in Eden, whereby Adam must be tempted in all Essences; for this Spirit should rule powerfully over all Essences, as the holy Angels, and God himself does.

40. Besides, he was created by the Word, or Heart of God, that he should be his Image and Similitude, very powerfully in all the three Principles, [and be] as great as a Prince or Throne-Angel. But this Tree standing thus in the Garden, and of all the Trees that only did bear earthly fruit, therefore Adam looked so often upon it, because he knew that it was the Tree of Knowledge of Good and Evil, and the Virtue of the Tree pressed him to it so very hard (which Virtue was also in him) that the one Lust infected [poisoned or mingled with] the other: And the Spirit of the great World pressed Adam so very hard, that he became infected, and his Virtue [or Power] was overcome. Here the paradisical Man was undone, and then said the Heart of God, It is not good that Man [should be alone, we will make him a Help [or Consort] to be with him.

41. Here God saw his Fall, and that he could not stand, because Adam's Imagination and Lust was so eager after the Kingdom of this World, and after the earthly Fruit, and that Adam would not generate a perfect paradisical Man out of himself, but an infected, [poisoned Man,] according to the Lust, and would fall into Corruptibility. And the Text in *Moses* sounds further very right, thus; And God let a deep Sleep fall upon Man, and he slept, [*or fell asleep.*]

The Twelfth Chapter.

Of the Opening of the Holy Scripture, that the Circumstances may be highly considered.

The golden Gate, which God affords to the last World, wherein the Lily shall flourish [and blossom.]

1. MOVING Reader, I had need have an angelical Tongue for this Description, and thou an angelical Mind, and then we should well understand one another: But seeing we have them not, therefore we will express the great Deeds of God with the earthly Tongue, according to our [received] Gift and Knowledge, and open the Scripture to the Reader, and give him Occasion to consider further, whereby the Pearl might be sought and found at last; therefore we will work in our Day-labour, according to our Duty, till the Pearl of the Lily be found.

2. Reason asks; How long was Adam in Paradise before his Fall, and how long did the Temptation last? I cannot tell thee that out of *Moses's* Description of the Creation, for it is for great Cause concealed: Yet I will show thee the Wonders of God, and explain them according to the Knowledge that is given me, whereby thou mayest the better learn to consider the Temptation and the Fall of Adam.

3. Beloved Reason, look into the Glass of the Actions and Deeds of God. When God appeared to *Moses* in the burning Bush, he said, Pull off the Shoes; for here is a holy Place: What was that? Answer: God showed [*Moses*] thereby his earthly Birth. For he would give him a Law, wherein Man should live, (if it were possible,) and attain Salvation: But who was it that gave the Law, and commanded Man to live therein? Answer, It was God the Father, out of his Center, and therefore it was done with Fire and Thunder; for there is no Fire and Thunder in the Heart of God, but kind Love.

4. Hereupon Reason will say, Is not God the Father one [and the same] Essence with the Son? Answer, Yes. [They are] one Essence and Will. By what Means then did he give the Law? Answer, By the Spirit of the great World; because Adam after the Fall, and all Men, lived therein, therefore it must be tried, whether Man could live therein, in Confidence towards God. Therefore,

he established it with great Wonders [or Miracles,] and gave it Clarity, [shining Brightness or Glory;] as may be seen in *Moses*, who had a [glorious bright] shining Face. And when he had chosen to himself this People, he destroyed the Children of Unbelief, and brought them out with Wonders into the Wilderness; and there it was tried whether Men could live in perfect Obedience under this Clarity, [Glory or Brightness.]

5. What was done there? Answer, *Moses* was called by God (out from [among] the Children of Israel) up into Mount Sinai, and stayed there forty Days: And then he would try the People whether it was possible for them to put their Trust [or Confidence] in God, that they might be fed with heavenly Bread, that so they might attain Perfection. And there now stood the Mind *Majoris mundi*, of the great World; and on the contrary, the eternal Mind of God, in Strife one against another; God required Obedience, and the Mind of this World required [or desired] the Pleasure of this transitory Life, as Eating, Drinking, Playing, Dancing; therefore they chose them moreover their Belly-God, a Golden Calf, that they might be free and live without Law.

6. Here you see again, how the three Principles strove one against another about Man: The Law that was given to Adam in the Garden of Eden broke forth again, and desired to have Obedience; in like Manner, also, the Spirit of strong [Fierceness or] Wrath broke forth again in the false Fruit and Voluptuousness, and fought the corruptible Life. And this Strife now lasted forty Days, before they set up the Calf, and fell [wholly like Adam] from God; so long the Strife of the three Principles continued.

7. But now when they were fallen away from God, [as Adam was,] then came *Moses* with *Joshua*, and saw the Apostacy [or Falling away,] and broke the Tables in Pieces, and led them into the Wilderness; where they must all die, except *Joshua* and *Caleb*: For the Clarity [or Brightness] of the Father in the Fire, in the first Principle, could not bring them into the promised Land; and although they did eat Manna, yet it did not help [in] the Trial, only *Joshua*, and at length JESUS must do it.

8. And when the Time came, that the true Champion, [or Saviour,] returned again out of Paradise, and became the Child of the Virgin, then the Strife of the three Principles came again. For there he was again set before the tempting Tree, and he must endure the hard Brunt before the tempting Tree, and stand out the Temptation of the three Principles, which was not possible for the first

Adam to do. And there the Strife continued forty Days and forty Nights, just so long as the Strife with Adam in Paradise continued, and not an Hour longer; and then the Champion [or Saviour] overcame. Therefore, open your Eyes right, and look upon the Scripture right; although it be brief and obscure [to Reason,] yet it is very true.

9. You find not in *Moses*, that Adam was driven out of Paradise the first Day; the Temptation of Israel, and of Christ, informs us quite otherwise. For the Temptation of Christ is to a Tittle (in all Circumstances) the same with the Temptation of Adam.

10. For Adam was tempted forty Days in Paradise, in the Garden of Eden, before the tempting Tree, [and] tried whether he could stand, whether he could set his Inclination on the Heart of God, and only eat of the *Verbum Domini*, [the Word of the Lord;] and then [if he had stood,] God would have given him his Body (the heavenly Limbus) to eat, that he should eat it in his Mouth, not into his Body; he should have brought forth the Child of the Virgin out of himself, for he was neither Man nor Woman, [Male nor Female;] he had the Matrix, and also the Man [or masculine Nature] in him, and should have brought forth the Virgin full of Modesty and Chastity out of the Matrix, without rending of his Body.

11. And here is the Strife in the Revelation of *John*, where a Woman brought forth a Son, which the Dragon and the Worm would devour; and there stood the Virgin upon the earthly Moon, and despised the Earthiness, and treads it under Feet. And so should Adam also have trodden the Earthiness under Foot, but it overcame him; therefore, afterwards the Child of the Virgin (when it had overcome the tempting Tree) must also enter into the first Death of the strong [fierce] Wrath in the Death, and overcome the first Principle.

12. For he stood forty Days in the Temptation in the Wilderness, where there was no Bread nor Drink, then came the Tempter, and would have brought him from Obedience, and said, He should out of the Stones make Bread; which was nothing else, but that he should leave the heavenly Bread, (which Man receives in Faith and in a strong Confidence in God,) and put his Imagination into the Spirit of this World, and live therein.

13. But when the Child of the Virgin laid the heavenly Bread before him, and said, Man liveth not only from this World, from the earthly Eating and Drinking, then came the second Way or Kind of Temptation forth, *viz.* the

Might, [Power, Dominion, and Authority] of this World; the Prince of the Wrath [or strong Fierceness] would give him all the Power of the Stars and Elements, if he would put his Imagination into him, and pray to [or worship] him. That was the right Scourge [or Whip] wherewith Adam was scourged, [*viz.*] with the Might, Riches, and Beauty of this World, after which at last Adam lusted, and was taken; but the Child of the Virgin laid before him, that the Kingdom was not his, [*viz.*] belonging to the Prince of the [fierce, strong] Wrath, but [it belonged] to the Word and Heart of God; he must worship God, and serve him only.

14. The third Temptation was the same into which the Devil also was fallen, with High-mindedness, [or Pride,] when he [Christ] was tempted to have flown from above, from the Pinnacle of the Temple, and should have elevated himself above Humility and Meekness; for the Meekness makes the angry Father, in the Originality, soft and joyful, so that the Deity [thus] becomes a soft and pleasant Essence.

15. But Lord *Lucifer* would (in the Creation) have fain been above the Meekness of the Heart of God, above the End of Nature; therefore, he would fain also have persuaded the Son of the Virgin to fly without Wings, above the End of Nature, in Pride; of which shall be handled in its due Place at large. I have brought this in thus, but in brief, that my Writing may be the better understood, and how it stands with [or upon] the Ground, [or Foundation] of the Scripture, and is not any new Thing, neither shall there be any Thing new [in them,] but only the true Knowledge, in the Holy Ghost, of the Essence of all Essences.

Of Adam's Sleep

16. Adam had not eaten of the Fruit before his Sleep, till his Wife was created out of him; only his Essences and Inclination had eaten of it in the Spirit by the Imagination, and not in the Mouth; and thereupon the Spirit of the great World captivated him, and mightily qualified in him [or infected him.] And then instantly the Sun and Stars wrestled with him, and all the four Elements wrestled so mightily upon him, and powerfully, that they overcame him; and [so] he sunk down into a Sleep.

17. Now to an understanding Man it is very easy to be found and known, that there neither was, nor should be any Sleep in Adam, when he was in the

Image of God. For Adam was such an Image as we shall be at the Resurrection of the Dead, where we shall have no Need of the Elements, nor of the Sun, nor Stars, also [of] no Sleep, but our Eyes shall be always open eternally, beholding the Glory of God, from whence will be our Meat and Drink; and the Center in the Multiplicity, or Springing up of the Birth, affords mere Delight and Joy; for God will bring forth out of the Earth into the Kingdom of Heaven no other Man, than [such a one] as the first [was] before the Fall; for he was created out of the eternal Will of God; that [Will] is unchangeable, and must stand; therefore consider these Things deeply.

18. O thou dear Soul, that swimmest in a dark Lake, incline thy Mind to the Gate of Heaven, and behold what the Fall of Adam has been, which God did so greatly loath, that [because of it] Adam could not continue in Paradise: Behold and consider the Sleep, and so you shall find it all. Sleep is nothing else but an overcoming; for the Sun and the Stars are still in a mighty Strife, and the Element of Water, [*viz.*] the Matrix, is too weak for the Fire and the Stars, for that [Element] is the [being] overcome in the Center of Nature, as you find before in many Places.

19. And the Light of the Sun is as it were a God in the Nature of this World, and by its Virtue [and Influence] it continually kindles the Stars [or Constellations, whereby the Stars or Constellations] (which are of a very terrible and anguishing Essence) continually exult in Triumph very joyfully. For it [the Sun] is an Essence like the Light of God, which kindles and enlightens the dark Mind of the Father, from whence, by the Light, there arises the divine Joy in the Father.

20. And so it [the Sun] makes a Triumphing, or Rising [to be] in the Matrix of the Water, always like a Seething; for the Stars altogether cast their Virtue [or Influence] into the Matrix of the Water, as being therein; in like Manner also now the Matrix of the Water is continually seething and rising, from whence comes the Growing in Trees, Plants, Grass, and Beasts. For the uppermost Regimen [or Dominion] of the Sun and Stars, and also of the Elements, rules in all Creatures, and it is a Blossom or Bud from them, and without their Power, there would be in this World, in the third Principle, no Life, nor Mobility, in any Manner of Thing, nothing excepted.

21. But the living Creatures, as Men, Beasts, and Fowls, have the Tincture in them, for in the Beginning they were an Extraction [taken] from the Quality of

the Stars and Elements by the *Fiat*. And in the Tincture [there] stands the continual kindling Fire, which continually draws the Virtue or *Oleum* [the Oil] out of the Water from whence comes the Blood, in which the noble Life stands.

23. Now the Sun and the Stars [or Constellations] continually kindle the Tincture, for it is fiery and the Tincture kindles the Body, with the Matrix of the Water, so that they are always boiling, [rising] and seething. The Stars [or Constellations] and the Sun are the Fire of the Tincture, and the Tincture is the Fire of the Body, and so all are seething. And therefore, when the Sun is underneath, so that its Beams [or Shining] is no more [upon a Thing,] then the Tincture is weaker, for it has no Kindling from the Virtue of the Sun. And although the Virtue of the Stars and the Quality are kindled from the Sun, yet all is too little, and so it becomes feeble, [or as it were dead.] And when the Tincture is feeble, then the Virtue in the Blood (which is the Tincture) is wholly weak, and sinks into a sweet Rest, as it were dead or overcome.

23. But now in the Tincture only is the Understanding, which governs the Mind, and makes the [Thoughts or Senses;] therefore all is as it were dead, and the Constellation now only rules in the Root of the first Principle, where the Deity, like a Glance, [Luster,] or Virtue, works in all Things: There the starry Spirit in the Glance of the Glass of the divine Virtue in the Element of Fire looks into the Matrix of the Water, and sets its Jaws open after the Tincture, but that is void of Power; and therefore he takes the Virtue of the Tincture, (*viz.* the Mind,) and mingles, [or qualifies] with it, and then the Mind feels the Elements, and works therein Dreams and Visions, all according to the Virtue of the Stars; for it stands in the Working and Quality of the Stars; and these are the Dreams and Visions of the Night in the Sleep.

The Gate of the highest Depth of the Life of the Tincture.

24. Though the Doctor, it may be, knows what the Tincture is, yet the Simple and Unlearned do not, who many Times (if they had the Art) have better Gifts and Understanding than the Doctor, therefore I write for those that seek; though indeed I hold, that neither the Doctor, nor the Alchemist, has the Ground of the Tincture, unless he be born again in the Spirit; such a One sees through all, whether he be learned or unlearned; with God the Peasant is as acceptable as the Doctor.

25. The Tincture is a Thing that separates, and brings the Pure and Clear from the Impure; and that brings the Life of all Sorts of Spirits, or all Sorts of Essences, into its highest [Pitch,] Degree, [or Exaltation.] Yea it is the Cause of the Shining, or of the Luster: It is a Cause that all Creatures see and live. But its Form is not one and the same [in every Thing;] it is not in a Beast, as in Man; so also it is different in Stones and Herbs; although it is truly in all Things, yet in some Things strong, and in some weak.

26. But if we search what it is in Essence and Property, and how it is generated, then we find a very worthy [precious] noble Substance in its Birth, for it is come forth from the Virtue, and the Fountain of the Deity, which has imprinted itself in all Things. And therefore, it is so secret and hidden, and is imparted to the Knowledge of none of the Ungodly, to find it, or to know it. And although it be there, yet a vain, false, [or evil] Mind is not worthy of it, and therefore it remains hidden to him: And God rules all in all incomprehensibly and imperceptibly to the Creature; the Creature passes away it knows not how; and the Shadow and the Figure of the Tincture continues eternally; for it is generated out of the eternal Will: But the Spirit is given to it by the *Fiat*, according to the Kind of every Creature, also in the Beginning of the Creation it was implanted and incorporated in Jewels, Stones, and Metals, according to the Kind of every One.

27. It was from Eternity in God, and therefore it is eternally in God. But when God would create a Similitude of his Essence, and that it should be generated out of the Darkness, then it stood in the Flash of Fire that went forth, in the Place where the fifth Form of the Birth of Love generates itself in the Similitude. For it was generated out of the Fountain of the Will, out of the Heart of God, and therefore its Shadow continues in the Will of God eternally; and for the Sake thereof also the Shadow of all Creatures, and of every [Essence,] Substance, [or Thing,] which was ever generated in the Similitude, remains eternally; for it is the Similitude of God, which is generated out of the eternal Will; yet its Spirit continues not eternally in the third Principle of this World; that ceases, or passes away with the Ceasing of the Springing, or the Ceasing of the Life.

28. For all whatsoever lives in the third Principle, corrupts, [or passes away,] and goes into its Ether and End, till [it comes] to the Figure of the Tincture; and that continues standing eternally as a Shadow or Will, without Spirit or Mobility: But in the second Principle the Tincture continues eternally standing

in the Spirit, and in the Substance [or Essence,] all very powerfully, *viz.* in Angels and Men, as also in the Beginning or first Springing of every Substance; for their Center to the Birth is eternally fixt [or steadfast.]

Of its [the Tincture's] Essences and Property.

The deep Gate of Life.

29. Its Essence is the Flash in the Circle [or Circumference] of the Springing of the Life, which in the Water makes the Glance and Shining; and its Root is the Fire; and the Stock is the [four] Harshness. Now the Flash separates the Bitterness and Harshness from the Water; so that the Water becomes soft, [fluid] and clear, wherein then the Sight of all Creatures does consist, so that the Spirit in the Flash in the Matrix of the Water does see; and the Flash stands therein like a Glance, [or Luster,] and fills the Spirit of the Essences; from which the Essence draws vehemently to itself; for it is the [four] Harshness, and the Flash continually separates the Darkness from the Light, and the Impure from the Pure; and there now stands the divine Virtue [or Power:] And the divine Glance continually imagines [or imprints] itself in the pure, from which the [four] strong [Property] is separated out from Nature; and the divine Glance makes the Pure Sweet; for it mingles itself, [or infects] there.

30. But the Sweetness is like Oil or Fire, wherein the Flash continually kindles itself, so that it shines: But the Oil being sweet, and mingled with the Matrix of the Water, therefore the shining Light is steady, [constant and fixed,] and sweet: But seeing it cannot, in the Nature of the Water, continue to be an Oil only (because of the Infection of the Water) therefore it becomes thick; and the [Nature or] Kind of the Fire colours it red; and this is the Blood and the Tincture in a Creature, wherein the noble Life stands.

Of the Death and of the Dying:

The Gate of Affliction and of Misery.

31. Thus the noble Life in the Tincture stands in great Danger, and has hourly to expect the [Corruption, or Destruction, Breaking, or] Dissolution; for

as soon as the Blood (wherein the Spirit lives) flows out [or passes away,] the Essence [breaks, or] dissolves, and the Tincture flies away like a Glance or Shadow; and then the Source [or Springing up] of the Fire is out, and the Body becomes stiff.

32. But alas! the Life has many greater and more powerful Enemies; especially the four Elements and the Constellations [or Stars.] As soon as [any] one Element becomes too strong, the Tincture flies from it, and then the Life has its End: If it be overwhelmed with Water, it grows cold, and the Fire goes out, then the Flash flies away like a Glance or Shadow: If it be overwhelmed with Earth, *viz.* with impure Matter, then the Flash grows dark, and flies away: If it be overwhelmed with Air, that it be stopt, then the Tincture is stifled, and the springing Essences, and the Flash breaks into a Glance, and goes into its Ether. But if it be overwhelmed with Fire or Heat, the Flash is inflamed, and burns up the Tincture, from whence the Blood becomes dark, and swarthy, or black, and the Flash goes out in the Meekness.

33. O how many Enemies has the Life among the Constellations [or Stars,] which qualify [or mingle their Influence] with the Tincture and Elements. When the Planets and the Stars have their Conjunctions, and where they cast their poisonous Rage into the Tincture, there arises in the Life of the meek Tincture, stinging, tearing, and torturing. For the sweet [or pleasant] Tincture (being a sweet and pleasing Refreshment) cannot endure any impure Thing. And therefore, when such poisonous Influences are darted into it, then it resists and continually cleanses itself; but as soon as it is overwhelmed, that it is darkened, then the Flash goes out, the Life breaks, and the Body falls away, and becomes a *Cadaver*, Carcase, [or dead Corpse] for the Spirit is the Life.

34. This I have here shown very briefly and summarily, and not according to all the Circumstances, that it might thereby be somewhat understood [by the Way, what] the Life [is.] In its due Place all shall be explained at large, for herein is very much contained, and there might be great Volumes written of it; but I have set down only this, that the Overcoming and the Sleep might be apprehended.

The Gate [or Explanation] of the heavenly Tincture, how it was in Adam before the Fall, and how it shall be in us after this Life.

35. Great and mighty are these Secrets, and he that seeks and finds them, has surpassing Joy therein, for they are the true heavenly Bread for the Soul. If we consider and receive the Knowledge of the heavenly Tincture, then there rises up the Knowledge of the divine Kingdom of Joy, so that we wish to be loosed from the Vanity, and to live in this Birth which yet cannot be, but we must finish our Day's Work.

36. Reason says; Alas! If Adam had not lusted, he had not fallen asleep: If I had been as he, I would have stood firm, and have continued in Paradise. Yes, beloved Reason, you have hit the Matter well, in thinking so well of thyself! I will show thee thy Strength, and the Gate; and do but thou consider how firm thou shouldst stand, if thou didst stand as Adam did before the tempting Tree.

37. Behold, I give you a true Similitude: Suppose that thou wast a young Man, or young Maid, [or Virgin,] (as Adam was both of them in one [only] Person,) how dost thou think thou shouldst stand? Suppose thus, set a young Man of good Complexion, beautiful, and virtuous and also a fair chaste modest Virgin, [or young Maid,] curiously featured, and put them together; and let them not only come to speak together, and converse lovingly one with another, but so that they may also embrace one another; and command them not to fall in love together, not so much as in the least Thought, also not to have any Inclination to it, much less any Infection in the Will; and let these two be thus together forty Days and forty Nights, and converse with one another in mere Joy; and command them further, that they keep their Will and Mind steadfast, and never conceive one Thought to desire one another, and not to infect [themselves] with any Essence or Property at all, but that their Will and Inclination be most steadfast and firm to the Command; and that the young Man shall will [and purpose] never to copulate with this, or no other Maid [or Virgin;] and in like Manner, the Maid, [or Virgin] be enjoined the same. Now, thou Reason, full of Misery, Defects, and Infirmities, how do you think you should possibly stand here? Would you not promise fair with Adam? But you would not be able to perform it.

38. Thus, my beloved Reason, I have set a Gloss before you, and thus it was with Adam. God had created his Work wisely and good, and extracted the one out of the other. The first Ground was himself, out of which he created the World, and out of the World [he created] Man, to whom he gave his Spirit, and intimated to him, that without Wavering, or any other Desire, he should live in him most perfectly.

39. But now Man had also the Spirit of this World, for he was [come] out of this World, and lived in the World: And Adam (understand the Spirit which was breathed into him from God) was the chaste Virgin and the Spirit which he had inherited out of Nature, from the World, was the young Man. These were now both together, and rested in one Arm.

40. Now the chaste Virgin ought to be bent into the Heart of God, and to have no Imagination to lust after the Beauty of the comely young Man; but yet the young Man was kindled with Love towards the Virgin, and he desired to copulate with her; for he said, thou art my dearest Spouse [or Bride,] my Paradise, and Garland of Roses, let me into thy Paradise I will be impregnated in thee, that I may get thy Essence, and enjoy thy pleasant Love how willingly would I taste of the friendly Sweetness of thy Virtue [or Power?] If I might but receive thy glorious Light, how full of Joy should I be?

41. And the chaste Virgin said; Thou art indeed my Bridegroom and my Companion, but thou hast not my Ornament; my Pearl is more precious than thou, my Virtue [or Power] is incorruptible, and my Mind is constant [or steadfast;] thou hast an unconstant Mind, and thy Virtue is corruptible [or brittle.] Dwell in my Court, and I will entertain thee friendly, and do thee much good: I will adorn thee with my Ornaments, and I will put my Garment on thee; but I will not give thee my Pearl, for thou art dark, and that is shining and bright.

42. Then said the Spirit of Nature (*viz.* the young Man) My fair Pearl and Chastity, I pray thee let me enjoy thy Comfort, if thou wilt not copulate with me, that I may impregnate in thee, yet do but enclose thy Pearl in my Heart, that I may have it for my own. Art thou not my golden Crown? How fain would I taste of thy Fruit.

43. Then the chaste Spirit out of God in Adam (*viz.* the Virgin) said; My dear Love, and Companion I plainly see thy Lust, thou wouldst fain copulate with me; but I am a Virgin, and thou a Man; thou wouldst defile my Pearl, and destroy my Crown; and besides, thou wouldst mingle thy Sourness with my Sweetness, and darken my bright Light; therefore I will not [do so.] I will lend thee my Pearl, and adorn thee with my Garment, but I will not give it to be thy own.

44. And the Companion (*viz.* the Spirit of the World in Adam) said, I will not leave thee, and if thou wilt not let me copulate with thee, then I will take my

innermost and strongest Force, and use thee according to my Will, according to the innermost Power; I will cloath thee with the Power of the Sun, Stars, and Elements; wherein none will know thee, [and so] thou must be mine eternally: And although (as thou sayest) I am unconstant, and that my Virtue is not like to thine, and in Light not like thine, yet I will keep thee well enough in my Treasure, and thou must be my own.

45. Then said the Virgin Why wilt thou use Violence? Am I not thy Ornament, and thy Crown? I am bright, and thou art dark; behold, if thou coverest me, then thou hast no Glance [or Luster;] and [then] thou art a dark [dusky or black] Worm: And [then] how can I dwell with thee? Let me alone, I [will] not give myself to be thy own: I will give thee my Ornament, and thou shalt live in my Joy, thou shalt eat of my Fruit, and taste my Sweetness; but thou canst not qualify with me; for the divine Virtue is my Essence, therein is my fair [or orient Pearl, and my bright shining] Light generated; my Fountain is eternal: If thou darkenest my Light, and defilest my Garment, then thou wilt have no Beauty [or Luster,] and canst not subsist, but thy Worm [will corrupt or] destroy thee, and so I shall lose my Companion, which I had chosen for my Bridegroom, with whom I meant to have rejoiced; and then my Pearl and Beauty would have no Company: Seeing I have given myself to be thy Companion for my Joy's Sake; if thou wilt enjoy my Beauty, yet pray continue in my Ornament and Excellence, and dwell with me in Joy, I will adorn thee eternally.

46. And the young Man said; Thy Ornament is mine already, I [will] use thee according to my Will; in that thou sayest I shall be broken, [corrupted or destroyed,] yet my Worm is eternal, I will rule with that; and yet I will dwell in thee, and cloath thee with my Garments.

47. And here the Virgin turned her to the Heart of God, and said; My Heart and my Beloved, thou art my Virtue, from thee I am clear and bright, from thy Root I am generated from Eternity; deliver me from the Worm of Darkness which infects, [poisons,] and tempts my Bridegroom, and let me not be darkened in the Obscurity. I am thy Ornament, and am come that thou shouldst have Joy in me: Wherefore then shall I stand with my Bridegroom in the Dark? And the divine Answer said; The Seed of the Woman shall break the Head of the Serpent, or Worm.

48. Behold, dear Soul, herein lies the heavenly Tincture, which we must set down in a Similitude, and we cannot at all express it with Words. Indeed if we had the Tongue of Angels, we could then rightly express what the Mind apprehends, but the Pearl is cloathed [covered or vailed] with a dark [Cloak or] Garment: The Virgin calls steadfastly to the Heart of God, that he would deliver her Companion from the dark Worm but the divine Answer still is, The Seed of the Woman shall break the Serpent's Head; that is, the Darkness of the Serpent shall be separated from the Bridegroom; the dark Garment wherewith the Serpent cloaths thy Bridegroom, and darkens thy Pearl and beauteous Crown, shall be broken, [corrupted or destroyed,] and turn to Earth; and thou shalt rejoice with thy Bridegroom in me this was my eternal Will, it must stand.

49. Now then when we consider the high Mysteries, the Spirit opens to us the Understanding, that this [before-mentioned] is the true Ground concerning Adam. For his original Spirit (*viz.* the Soul) that was the Worm, which was generated out of the eternal Will of God the Father, and in the Time of the Creation was by the *Fiat* (after the Manner of a Spirit) created out of that Place where the Father from Eternity generates his Heart, between the fourth and the fifth Form in the Center of God, where the Light of God from Eternity discovers itself, and takes its Beginning. And therefore, the Light of God came thus to help him, as a fair Virgin, and took the Soul to be her Bridegroom, and would adorn the Soul with her fair heavenly Crown, with the noble Virtue of the Pearl, and beautify it with her Garment.

50. Then the fourth Form in the Center of the Soul broke forth there where the Spirit of the Soul was created, [*viz.*] between the fourth and fifth Form in the Center, near the Heart of God; and so the fourth Form was in the Glance in the Darkness, out of which the World was created, which in its Form parts itself in its Center into five Parts in its Rising, till it attains to the Light of the Sun. For the Stars also in their Center are generated betwixt the fourth and the fifth Form, and the Sun is the Spring of the fifth Form in the Center, as in the eternal Center, the Heart and Light of God [is,] which has no Ground; but this Center of the Stars and Elements has its Ground in the fourth Form in the dark Mind, in the Rising up of the awakened [or kindled] Flash of the Fire.

51. Thus the Soul is generated between both the Centers, between the Center of God, understand [between the Center of the Heart or Light of God, where it is generated out of an eternal Place,] and also between the [propagated or] out-sprung Center of this World; and it [the Soul] has its Beginning from both, and

qualities with both; and therefore thus it has all three Principles, and can live in all three.

52. But it was the Law and Will of the Virgin, that as God rules over all Things, and imprints himself every where, and gives Virtue and Life to all, and yet the Thing comprehends him not, although he be certainly there, so also should the Soul stand still, and the Form of the Virgin should govern in the Soul, and crown it with the divine Light; the Soul should be the comely young Man which was created, and the Virtue [or Power] of God [should be] the fair Virgin, and the Light of God [should be] the fair [orient] Pearl and Crown, wherewith the Virgin would adorn the young Man.

53. But the young Man desired to have the Virgin to be his own, which could not be, because she was a Degree higher in the Birth than he; for the Virgin was from Eternity, and the Bridegroom was given to her, that she should have Joy and Delight with him in God.

54. But now when the young Man could not obtain this of the Virgin, then he reached back after the Worm in his own Center. For the Form of this World pressed very powerfully upon him, which also was in the Soul, and [this Form] would fain have had the Virgin to be its own, that he might make her his Wife (as was done in the Fall; yet the Wife was not from the Pearl, but out of the Spirit of this World;) for it (*viz.* the Nature of this World) continually groans [or longs] after the Virgin, that it might be delivered from Vanity, and it means to qualify [or mingle] with the Virgin but that cannot be, for the Virgin is of a higher Birth.

55. And yet when this World shall break in Pieces, and be delivered from the Vanity of the Worm, it shall not obtain the Virgin; but it must continue without Spirit and Worm, under its own Shadow, in a fair and sweet Rest, without any Wrestling, [Struggling,] or Desiring: For thereby it comes into its highest Degree and Beauty, and ceases [or rests] eternally from its Labour. For the Worm which here torments it, goes into its own Principle, and no more touches the Shadow nor the Figure of this World to Eternity, and then the Virgin governs with her Bridegroom.

56. My beloved Reader, I will set it you down more plainly; for every one has not the Pearl, to apprehend the Virgin, and yet every one would fain know, how the Fall was. Behold, as I mentioned just now, the Soul has all the three Principles in it; *viz.* the most inward, [which is] the Worm or Brimstone-Spirit,

and the Source, according to which it is a Spirit; and then [it has] the divine Virtue, which makes the Worm meek, bright, and joyful, according to which the Worm or Spirit is an Angel, like God the Father himself, (understand in such a Manner and Birth) and then also it has the Principle of this World; wholly undivided in one another, and yet none [of the three Principles] comprehends the other, for they are three Principles, or three Births.

57. Behold, the Worm is the eternal, and in itself peculiarly [a Principle,] the other two [Principles] are given to it, each by a Birth; the one to the right, the other to the left. Now it is possible for it to lose both the Forms and Births that are given to it; for if it reaches back into the strong, [or tart Power, or] Might of the Fire, and becomes false to the Virgin, then she departs from it, and [she] continues as a Figure in the Center, and then the Door of the Virgin is shut.

58. Now if thou wilt [turn] to the Virgin again, then thou must be born anew through the Water in the Center, and [through] the Holy Ghost; and then thou shalt receive her again with greater Honour and Joy; of which Christ said; *There will be more Joy in Heaven for one Sinner that repenteth, than for ninety and nine Righteous who need no Repentance;* so very gloriously is the poor Sinner received again of the Virgin, that it must no more be a Shadow, but a living and understanding Creature, and [an] Angel of God. This Joy none can express, only a regenerate Soul knows it; which the Body understands not; but it trembles, and knows not what is done to it.

59. These two Forms, or Principles, the Worm loses at the Departing of the Body; although indeed it continues in the Figure, which yet is but of a Serpent, and it is a Torment to it, that it was an Angel, and is now a horrible fierce poisonous Worm and Spirit; of which the Scripture says, *That the Worm of the Wicked dieth not, and their Plague [Torment or Source] continues eternally.* If the Worm had had no angelical and human Form, then its Source [Torment or Plague] would not have been so great; but that causes it to have an eternal anxious Desire, and yet it can attain nothing; it knows the Shadow of the Glory [it had,] and can never more live therein.

60. This therefore in Brief is the Ground of what can be spoken of the Fall of Adam, in the highest Depth. Adam has lost the Virgin by his Lust, and has received the Woman in his Lust, which is a cagastrish Person, and the Virgin waits still continually for him [to see] whether he will step again into the new Birth, and then she will receive him again with great Glory. Therefore, thou

Child of Man, consider thyself; I write here what I certainly know, and he that has seen it witnesses it; or else I also should not have known it.

The Thirteenth Chapter.

Of the Creating of the Woman out of Adam.

The fleshly, miserable, and dark Gate.

1. I CAN scarce write for Grief, but seeing it cannot be otherwise, therefore we will for a While wear the Garment of the Woman, but yet live in the Virgin; and although we receive [or suffer] much Affliction in the [Garment of the] Woman, yet the Virgin will recompence it well enough. And thus we must be bound with the Woman till we send her to the Grave, and then she shall be a Shadow and a Figure; and the Virgin shall be our Bride and precious Crown. She will give us her Pearl and Crown, and cloath us with her Ornaments, for which we will give the Venture for the Lily's sake. And though we shall raise a great Storm, and though Antichrist tear away the Woman from us, yet the Virgin must continue with us, because we are married to her; let every one take its own, and then I shall have that which is mine.

2. Now when Adam was thus in the Garden of Eden, and the three Principles having produced such a Strife in him, his Tincture was quite wearied, and the Virgin departed. For the Lust-Spirit in Adam had overcome, and therefore he sunk down into a Sleep. The same Hour his heavenly Body became Flesh and Blood, and his strong Virtue [or Power] became Bones; and then the Virgin went into her Ether and Shadow, yet into the heavenly Ether, into the Principle of the Virtue [or Power,] and there waits upon all the Children of Adam, [expecting] whether any will receive her for their Bride again, by the new Birth.

3. But what now was God to do? He had created Adam out of his eternal Will; and because it could not now be, that Adam should generate out of himself the Virgin in a paradisical Manner, therefore God put the Fiat of the great World into the Midst. For Adam was now fallen home again to the Fiat as a half broken Person. Now therefore seeing he was half killed by his own Lust and Imagination, that he might Live, God must help him again; and if he be now to generate a Kingdom, then there must be a Woman, as all other Beasts

[have a Female] for Propagation: The angelical Kingdom in Adam was gone; therefore, now there must be a Kingdom of this World.

4. Then what was it that God now did with Adam? Moses says, *When Adam slept, he took one of his Ribs, and [made or] built a Woman of it, (viz. of the Rib which he took from Man,) and closed up the Place with Flesh.* Now Moses has wrote very right: But who is it that can understand him here? If I did not know the first Adam in his virgin-like Form in Paradise, then I had been at a Stand, and should have known no other than that Adam had been made Flesh and Blood of a Lump of Earth, and his Wife Eve of his Rib and hard Bones; which before the Time [of my Knowledge] has oft seemed very strange and wonderful to my Thoughts, when I have read the Glosses upon Moses, that so [high or] deep learned Men should write so of it: Some of them will dare to tell of a Pit in the [Orient or] East Country, out of which Adam should be taken and made as a Potter makes a Vessel or Pot.

5. If I had not considered the Scripture, which plainly says, *Whatsoever is born of Flesh is Flesh;* also, *Flesh and Blood shall not inherit the Kingdom of Heaven;* also, *None goeth into Heaven but the Son of Man, (viz. the pure Virgin) which came from Heaven, and which is in Heaven;* which was very helpful to me [to think] that the Child of the Virgin was the Angel, which has restored again all that which was lost in Adam, for God brought again in the Woman (in her virgin-like Body) the virgin Child, which Adam should generate; and now if I had not considered the Text in Moses, (where God says, *It is not good that Man should be alone, we will make a Help for him,*) I should yet have stuck in the Will of the Woman.

6. But that Text says; *God looked upon all that he had made, and behold, it was all very good:* Now if it were good in the Creation, then it must needs have become evil when God said [afterwards,] *It is not good for Man to be alone.* If God would have had them like all Beasts to have bestial Propagation, he would at one and the same Instant [at first] have made a Man and a Woman. But that God did [abominate the bestial Propagation,] it appeared plainly in the first Child of the Woman, Cain the Murderer of his Brother, also the Fruit [or the Curse] of the Earth shows it plainly though. But what shall I spend the Time for, with these Testimonies? The Proof of it will clearly follow. And it is to be proved, not only in the Scripture, which yet makes a Cover [over it,] but in all Things, if we would take Time to do it, and not spend our Labour about vain and unprofitable Things.

7. Now thus says Reason; What are then the Words of Moses concerning the Woman? To which I say; Moses has wrote right, but I (living thus in the Woman) understand it not right. Moses indeed had a brightened [or glorified Face or] Countenance, but he must hang a Vail before it, so that none could see his Face. But when the Son of the Virgin, *viz.* the Virgin [Wisdom] came, he looked him in the Face, and put the Vail away.

8. Then Reason asks; What was the Rib [taken] out of Adam to be [made] a Woman? The Gate of the Depth. Behold, the Virgin shows us this, that when Adam was overcome, and the Virgin passed into her Ether, then the Tincture (wherein the fair Virgin had dwelt) became earthy, weary, feeble, and weak; for the powerful Root of the Tincture, from whence it had its Potency without any Sleep or Rest, the heavenly Matrix, which contains Paradise and the Kingdom of Heaven, withdrew in Adam, and went into its Ether.

9. Reader, understand [and consider] it right; the Deity (*viz.* the fair Virgin) is not destroyed and come to nothing; that cannot be; only she is remaining in the divine Principle; and the Spirit, or the Soul of Adam, is with its own proper Worm remaining in the third Principle of this World: But the Virgin, *viz.* the divine Virtue [or Power] stands in Heaven, and in Paradise, and beholds herself in the earthly Quality of the Soul, *viz.* in the Sun, and not in the Moon; understand in the highest Point of the Spirit of this World, where the Tincture is most noble and clear, from whence the Mind of Man exists.

10. And she would fain return again into her Place to her Bridegroom, if the earthly Flesh, with the earthly Mind and Senses [or Thoughts did not hinder, or] were not in the Way, for the Virgin does not go into them, she will not be bound [to, or] in the earthly Center; she finishes the whole Time (while the Woman lives in her Stead) of her Speculation with Longing and much Calling, Admonishing and heart-Seeking: But [to] the Regenerate she appears in a high triumphing Manner, in the Center of the Mind; she also often dives into the Tincture of the Blood of the Heart, whereby the Body with the Mind and Senses comes to tremble and triumph so highly, as if it were in Paradise; it also presently gets a paradisical Will.

11. And there the noble Grain of Mustard-Seed is sown, of which Christ says; *That it is at first small, and afterwards groweth to be like a great Tree;* so far [or long] as the Mind perseveres in the Will. But the noble Virgin stays not continually, for her Birth is [of a] higher [Descent;] and therefore she dwells not

in earthly Vessels; but she sometimes visits her Bridegroom at a Time when he is desirous of her: Although she always with Observance prevents and calls him, before he [calls] her, which is only understood in the Lily. This the Spirit speaks in a high and worthy Seriousness, therefore observe it, ye Children of God, the Angel of the great Council comes in the Valley of Jehosaphat with a golden Charter, which he sells for Oil without Money; whosoever comes shall have it.

12. Now when the Tincture was become thus earthy and feeble, by the Overcoming of the Spirit of the great World, then it could not generate [in a] heavenly [Manner,] and was also possessed with Inability; and then the Council of God stood there, and said; *seeing he is become earthly, and is not able [to propagate,] we will make a Help for him;* and the Fiat stood in the Center, and severed the Matrix from Limbus: And the Fiat took a Rib in the Midst of Adam out of his right Side, and created a Woman out of it.

13. But you must clearly understand [or conceive,] that when the Fiat to the Creating [of the Woman] was in Adam, in his Sleep, his Body had not then such hard Grisles and Bones: Oh no; that came to pass first when Mother Eve did bite the Apple, and also gave to Adam; only the Infection and the earthly Death, with the fainting and mortal Sickness, stuck in them; the Bones and Ribs were yet Strength and Virtue, from which the Ribs should come to be.

14. But you must highly and worthily understand [and consider,] how it was taken out [of his Side,] not as a Spirit, but wholly in Substance: Thus it may be said, that Adam did get a Rent; and the Woman bears Adam's Spirit, Flesh and Bones. Yet there is some Difference in the Spirit; for the Woman bears the Matrix, and Adam the Limbus or Man; and they two are one Flesh, undivided in Nature, for now they two together must generate one Man again, which one alone could do before.

A pleasant Gate.

15. We being here in describing the Corruptibility of Adam, the Spirit frames in our Thoughts a heavenly Mystery, concerning Adam's Rib, which the Fiat took from him, and made a Woman of it; which [Rib] Adam afterwards must want; for the Text in Moses rightly says, *God closed up the Place with Flesh.*

16. But now the Wrath of the Serpent has so brought it to pass, that Adam is fallen in the Lust, and yet the Purpose of God must stand; for Adam must rise again at the Day of the Resurrection wholly and unbroken in the first Image, as he was created. So likewise the Serpent and the Devil have brought it about, that so terrible a Rent is made in him.

17. Wherefore the Spirit shows us, that as little as the Worm or Spirit of the Soul could be helped, except that the Virgin came, and went into Death in the Worm in the Abyss of the Spirit of the Soul (which in its own Abyss reaches the Gate of Hell and the fierce Anger of God) and regenerate him anew, and make him a new Creature in the first Image, which is done in the Son of the Virgin, in Christ; so little could Adam's Rib, and his hollow Side, where it stood, be helped [healed] or brought to Perfection, except that the second Adam (Christ) suffered himself in the Virgin to be wounded [pierced or cut] in the same Place, that his precious Blood might come to help the first Adam, and repair his broken Side again; this of high and precious Worth we speak according to our Knowledge; which when we shall write of the Suffering and Death of Christ the Son of the Virgin, we will so clear it, that thou, O thirsty Soul, shalt find a living Fountain, which shall be little beneficial to the Devil.

Further concerning the Woman.

18. Reason asks: Is Eve merely created out of the Rib [taken] out of Adam? Then she should be far inferior to Adam. No, beloved Reason, it is not so; the Fiat (being a sharp Attracting) took from Adam of all Essences and Properties of every Virtue, but it took from him no more Members in Substance; for the Image should be a Man, after a masculine Kind in the Limbus, yet not at all with this Deformity. Understand it rightly in the Ground, he should be, and (he was also,) a Man, and he had a virgin-like Heart, wholly chaste in the Matrix.

19. Therefore Eve was for certain created out of all Adam's Essences, and so Adam thereupon had a great Rent, and so likewise the Woman might come to her Perfection to [be] the Image of God; and this again shows a great Mystery, whereby the Virgin very precariously witnesses again, that the Son of the Virgin has not only suffered his Side to be pierced through, and shed his Blood out of the Hole of his Side, but he has also suffered his Hands and Feet to be struck through, and a Crown of Thorns to be pressed upon his Head, so that the Blood gushed out from thence, and in his Body he endured to be whipped, so that his

Blood run down all over. So very lowly has the Son of the Virgin debased himself, to help the sick and broken Adam, and his weak and imperfect Eve, to repair them and bring them again into the first Glory.

20. Therefore, you must know for certain, that Eve was created out of all Adam's Essences. But there were no more Ribs nor Members broken from Adam; which appears by the Feebleness and Weakness of the Woman, and also by the Command of God, who said; *Thy Will shall be in Subjection under thy Man [or Husband,] and he shall be thy Lord [or Ruler.]* Because the Man is whole and perfect, except a Rib, therefore the Woman is a Help for him, and must help him to do his Work in Humility and Subjection, and the Man must know that she is very weak, being out of his Essences; he must help her in her Weakness, and love her as his own Essences: In like Manner the Woman must put her Essences and Will into [the Essences and Will] of the Man, and be friendly towards her Man [or Husband;] that the Man may take Delight in his own Essences in the Woman; and that they two might be but one only Will. For they are one Flesh, one Bone, one Heart, and generate Children in one [only] Will, which are neither the Man's nor the Woman's alone, but of both together, as if they were from one only Body. And therefore, the severe Commandment of God is set before the Children, that they should with Earnestness and Subjection honour their Father and Mother, upon Pain of temporary and eternal Punishment: Of which I will write concerning the Tables of Moses.

Concerning the Propagating of the Soul.

The Noble Gate.

21. The Mind has from the Beginning of the World had so very much to do about this Gate, and has continually so searched therein, that I cannot reckon the wearisome Heap of Writers [about it.] But in the Time of the Lily this Gate shall flourish as a Bay-Tree [or Laurel-Tree;] for its Branches will get Sap from the Virgin, and therefore will be greener than Grass, and whiter than the [whitest] Roses, and the Virgin will bear the pleasant Smell thereof upon her pearly Garland, and it will reach into the Paradise of God.

22. Seeing then the Mystery presents itself to us, therefore we will open the Blossom of the Sprout: Yet we would not have our Labour given to the Wolves, Dogs, or Swine, which root in our Garden of Delight, like [wild] Boars, but to those that seek, that the sick Adam may be comforted.

23. Now if we will search after the Tincture, what it is in its highest Degree, we shall find the Spirit: For we cannot say, that the Fire is the Tincture, nor the Air neither. For the Fire is wholly contrary to the Tincture; and the Air stifles it, it is a very pleasant Refreshment; its Root, out of which it is generated, is indeed the Fire: But if I may rightly mention the Seat where it sits, I cannot say otherwise, but that it is between the three Principles, *viz.* [between] the Kingdom of God, the Kingdom of Hell, and the Kingdom of this World, in the Midst, and [it] has none [of the three] for its own, and yet it is generated from all three: And it has as it were a several Principle, which yet is no Principle, but a bright pleasant Habitation. Neither is it itself the Spirit, but the Spirit dwells in it, and it so renews the Spirit, that it becomes clear and visible. Its true Name is Wonderful, and none can name [that Name,] but he to whom it is given, he names it only in himself, and not without [or outwardly,] it has no Place of its Rest in the Substance, and yet rests continually in itself, and gives Virtue and Beauty to all Things, as the Glance of the Sun gives Light, Virtue and Beauty to all Things in this World; and it is not the Thing itself, though indeed it works in the Thing, and makes the Thing grow and blossom, and yet it is found really [to be] in all Things, and it is the Life and Heart of all Things, but it is not the Spirit which is generated out of the Essences.

24. The Tincture is the pleasant Sweetness and Softness in a fragrant Herb and Flower, and the Spirit thereof is bitter and harsh, and if the Tincture were not, the Herb would get neither Blossom nor Smell; it gives to all Essences Virtue to grow. It is also in Metals and Stones; it makes that the Silver and Gold grow, and without it [the Tincture,] there is nothing in this World could grow. Among all the Children in Nature, [it only] is a Virgin, and has never generated any Thing out of itself; neither can it generate, and yet it makes that all Things impregnate. It is the most hidden Thing, and also the most manifest; it is a Friend of God, and a Play-fellow of Virtue; it suffers itself to be detained by nothing, and yet it is in all Things: but if any Thing be done to it against the Right of Nature, then it flies [away] and that very easily: It stands not fast, and yet it continues immoveable; it continues in no Kind of Decaying of any Thing; all the while that it stands in the Root of Nature, not altered nor destroyed, so long it continues. It lays no Burden upon any Thing, but it eases the Burden in all Things; it makes that all Things rejoice, and yet it generates no shouting Noise; but the Voice comes out of the Essences, and becomes loud in the Spirit.

25. The Way to it is very near; whosoever finds that [Way] dares not to reveal it, neither can he, for there is no Language that can express it: And although any seek long after it, if the Tincture will not, he cannot find it; nevertheless it meets them that seek after it right, in its own Way [or Manner,] as its Nature is, with a virgin-like Mind, not being [prone] to Covetousness and [Wantonness or] Voluptuousness; it suffers itself to be imprinted [represented or imagined] in a Thing (where it was not before) by Faith, if it be right in a virgin-like Manner: It is powerful, and yet does nothing: when it goes out of a Thing, it comes not into it again, but it stays in its Ether, it never breaks [or corrupts] more, and yet does grow.

26. Now you will say, this must be God! No, it is not God, but it is God's Friend. *Christ* said; *My Father works, and I work also*; but it works not; it is in a Thing imperceptibly, and yet it may well be overpowered and used; especially in Metals, there it can (if itself be pure) make pure Gold of Iron, and of Copper; it can make a little grow to be a great deal, and yet it puts forth nothing. Its Way is as subtle as the Thoughts of a Man, and the Thoughts do even arise from thence.

27. And therefore when a Man sleeps, so that the Tincture rests, then there are no Thoughts in the Spirit; but the Constellation rumbles in the Elements, and beats into the Brains what shall (through their Operation) come to pass, which yet is often broke again by another Conjunction, so that it comes not to effect; besides, it can show nothing exactly, except it comes by a Conjunction of Planets and fixed Stars, and that only goes forward, but it represents all (in an) earthly [Manner,] according to the Spirit of this World, so that where the syderial Spirit should speak of Men, it often speaks of Beasts, and continually represents the Contrary; as the earthly Spirit fancies from the starry Spirit, so he dreams.

28. Seeing now we have spoken of the Tincture, as of the House of the Soul, so we will speak also of the Soul, what it is, and how it can be propagated, wherein we can the better bring the Tincture to Light. The Soul is not so subtle as the Tincture; but it is powerful and has great Might [or Ability.] It can by the Tincture (if it rides upon the Virgin's Bride-chariot in the Tincture) turn Mountains upside-down, as *Christ* said; which is done in the pure Faith, in the Place where the Tincture is Matter, which does it, and the Soul gives the Thrust, whereas yet no Power can be discerned. Even as the Earth moves upon the heavenly Tincture, whereas there is not more than one only Tincture in the

Heaven, and in this World, [yet it is] of many Sorts, according to the Essence of every Thing. In the Beasts it is not as in Men, also not in Fishes as in Beasts; also in Stones and Gems otherwise; also otherwise in Angels, and in the Spirit of this World.

29. But in God, Angels, and in the virgin-like Souls (understand pure Souls) it is alike; where yet it is only for God. The Devil has also a Tincture, but a false One (and it stands not in the Fire) wherewith he can gripe that Man in the Heart that lets him in, as a [fly soothing] flattering false Thief, that insinuates himself, desiring to steal, concerning whom *Christ* warns us, that we should watch.

30. And now if we will speak of the Soul, and of its Substance and Essences, we must say that it is the roughest [Thing in Man;] for it is the Originality of the other Substances [or Things.] It is fiery, harsh, bitter, and strong, and it resembles a great [and] mighty Power, its Essences are like Brimstone: Its Gate or Seat out of the eternal Originality is between the fourth and the fifth Form in the eternal Birth, and in the unbeginning Band, of the strong Might of God the Father, where the eternal Light of his Heart (which makes the second Principle) generates itself, and if it wholly loses the bestowed Virgin of the divine Virtue [or Power] (out of which the Light of God generates itself, which is given to the Soul to be its Pearl, as is mentioned above) then it becomes, and is a Devil, like all other [Devils] in Essences, Form, and in Quality also.

31. But if it puts its Will forward into Meekness (*viz.* into the Obedience of God) then it is in the Source [or of the Quality and Property] of the Heart of God, and receives divine Virtue, and then all its rough Essences become angelical and joyful; and then its rough Essences are very serviceable to it, and are better and more profitable to it, than that it were altogether sweet in the Originality; in which [being sweet] there would be no Strength, nor such mighty Power as in the harsh, bitter, and fiery [Essences.]

32. For the Fire in the Essence comes to be a soft meek Light, and is nothing else but a zealous [or eager] Kindling of the Tincture, and the harsh Essence causes that the divine Virtue can draw it to itself, and taste it, for in the [sour or] harsh Essence the Taste does consist, in Nature. In like Manner the bitter Essence serves to [make] the moving rising Joy, Fragrancy and Growing; and out of these Forms the Tincture goes forth, and it is the House of the Soul; as the Holy Ghost [goes forth] from the Father and the Son, so also the Tincture

goes forth from the Light of the fiery Soul, and then also from its virtuous [or powerful] Essences, and so it resembles the Holy Ghost, but yet the Holy Ghost of God is a Degree higher; for he goes forth from the Center of the Light wholly in the fifth Form, from the Heart of God, at the End of Nature.

33. Therefore there is a Difference between the Tincture in Man, and the Holy Ghost; and the bestowed Virgin of the divine Virtue [or Power] dwells in the Tincture of the Soul, [that is] if it be true and faithful; but [if the Soul be] not [faithful] then she departs into her Center, which is not wholly shut up; for there is but half a Birth between, except the Soul passes into the Stock of Harshness and Malice [Evil or Wickedness,] and then there is a whole Birth between. For the Harshness stands in the fourth Form of the Darkness, and the Bitterness in the Fire, between the fourth and fifth Form, as is mentioned before.

34. Now [Reason's] Question is; How has *Eve* received the Soul from *Adam*? Behold, when God's harsh *Fiat* took the Rib out of *Adam*, then it attracted out of all Essences also to it, and the *Fiat* imaged [formed, imagined, or impressed] itself together therein, [that it might] continually and eternally stay therein. But now the Tincture in *Adam* was not yet extinguished, but the Soul of *Adam* sat yet wholly with Might and Virtue [or Power] in the Tincture; only the Virgin was departed: And therefore now the *Fiat* took the Tincture, and the [sour] harsh Essences mingled [or qualified] with the [sour] harsh *Fiat*; for it, (*viz.* the *Fiat*) and the [Sourness or] Harshness in the Essences, are one Kind of Essence.

35. Thus the *Fiat* inclined itself now to the Heart of God, and the Essences received the divine Virtue [or Power,] and there sprung up the Blossom in the Fire; and out of the Blossom [sprung] again the own [proper] Tincture, and thus *Eve* was a living Soul: And the Tincture filled itself in the Growth (even as it is a Cause of all growing) so that instantly there was a whole Body in the Tincture. For that was possible, they were not yet fallen into Sin, neither were there yet any hard Gristles and Bones.

36. You must understand [or conceive] it right: *Eve* got not *Adam's* Soul, nor *Adam's* Body, but one only Rib; but she was extracted from the Essences, and got her Soul in her Essences [that were] given her, in the Tincture, and the Body grew for [or to] her in her own sprung-up Tincture, yet in Virtue [or Power;] but the *Fiat* had already formed [or made] her a Woman. Indeed, she was not deformed, but altogether lovely; for she was of a heavenly Kind, in Paradise,

yet the Marks were already also set upon her by the *Fiat* of the great World; and it could not otherwise be, she must be a Woman for *Adam*; indeed they were in Paradise. And if they had not eaten of the Tree, and if they had returned to God, then they should have continued in Paradise; but the Propagation must now needs have been after a womanly Manner, and should not have stood [eternally.] For Satan had brought it too far, although he had not suffered himself to be seen, only he strewed Sugar abroad in the Spirit of this World, till at length the lovely Beast laid itself forth upon the Tree as a Flatterer and Lyar.

The Gate of our Propagation in the Flesh.

37. As I have mentioned above, the noble Tincture is now henceforth generated thus in a manly [or masculine] and womanly [or feminine] Kind [or Sex,] out of the Soul; the Tincture is so subtil and mighty powerful, that it [can go, or] goes into the Heart of another, into his Tincture; which the devilish bewitching Whores well know: yet they understand not the noble Art, but they use the [false] Tincture of the Devils, and infect many in [their] Marrow and Bones, by their Incantation, for which they shall receive their Wages, with *Lucifer*, who would fain have raised his Tincture to be above God.

38. But know that the Tincture in Mankind somewhat diverse from that in Womankind; for the Tincture in Mankind goes out of the *Limbus*, or Man, and the Tincture in Womankind goes out of the *Matrix*. For the Virtue of the Soul frames [imprints, fashions or images] itself not only in the Tincture, but in the whole Body; for the Body grows in the Tincture.

39. But thus the Tincture is the Longing, the great Desire after the Virgin, which belongs to the Tincture; for it is subtil without Understanding, but it is the divine Inclination, and continually seeks the Virgin, [which is] its Play-fellow; the masculine seeks her in the feminine, and the feminine in the masculine; especially in the delicate Complexion, where the Tincture is most noble, clear, and vigorous; from whence comes the great Desire of the masculine and feminine Sex, so that they always desire to copulate, and the great burning Love, so that the Tinctures mingle together, and [try, prove, or] taste one another with their pleasant Taste; whereas one [Sex] continually supposes that the other has the Virgin.

40. And the Spirit of the great World now supposes that he has gotten the Virgin: he grasps with his Clutches, and will mingle his Infection with the

Virgin, and he supposes that he has the Prize; it shall not now run away from him, he supposes now he will find the Pearl well enough. But it is with him as with a Thief, driven out of a fair Garden of Delight, where he had eaten pleasant Fruit, who comes, and goes round about the inclosed Garden, and would fain eat some more of the good Fruit, and yet cannot get in, but must reach in with his Hand, and yet cannot come at the Fruit notwithstanding; for the Gardiner comes, and takes away the Fruit; and thus he must go away empty, and his Lust is changed into Discontent. Thus also it is with him (*viz.* with the Spirit of this World), he sowes thus in his fiery [or burning] Lust the Seed into the Matrix, and the Tincture receives it with great Joy, and supposes that to be the Virgin: but the [sour] harsh *Fiat* comes thereupon, and attracts the same to it, while the Tincture is so well pleased.

41. Now then the feminine Tincture comes in to aid, and strives for the Child, and supposes that it has the Virgin: And the two Tinctures wrestle both of them for the Virgin, and yet neither of them both has her, and which of the two overcomes, according to that the Fruit gets the Mark of Distinction [or Sex.] But because that the feminine [Tincture] is weak, therefore it takes the Blood also to it in the Matrix, whereby it supposes it shall retain the Virgin.

The Secret Gate of Women.

42. Hence I must show the Ground to them that seek; for the Doctor cannot show it him with his Anatomy, and though he should kill a thousand Men, yet he shall not find that [Ground.] They only know [that Ground,] that have been upon it.

43. Therefore, I will write from the Virgin, which knows well what is in the Woman. She is as subtil as the Tincture. But she has a Life, and the Tincture has none: The Tincture is nothing else but an exulting joyful mighty Will, and a House [or Habitation] of the Soul, and a pleasant Paradise of the Soul, which is the Soul's Propriety [or own Portion] so long as the Soul with its Imagination depends on God.

44. But when it becomes false, so that its Essences flatter with the Spirit of the great World, and desire the Fulness of the World, *viz.* 1. [In] the [sour] Harshness [desire] much Wealth [or Riches,] to eat and drink much, and to fill themselves continually. 2. In the Bitterness [desire] great Power, Authority, and Might, to rise high, to rule powerfully, and extol themselves above all, and put

themselves forth to be seen like a proud Bride. And 3. in the Source of the Fire [desire] a fierce cruel Power, and by kindling of the Fire [of Anger,] supposing in the Luster thereof to be brave, and so are much delighted in themselves; then comes the Flatterer and Lyar, and forms or figures himself also in the Spirit of the great World, as [he did] in the Garden of *Eden*, and leads the Soul: 1. In Covetousness, to Eating and Drinking [too much,] and saith continually, thou shalt [want and] not have enough, get more for thyself how thou canst, by hook or by Crook, that thou mayest always have enough [to serve thy Turn.] And 2. in the bitter Form he saith; Thou art rich, and hast much, aspire and lift up thyself, thou art greater than other People, the Inferior is not like thee [or so good a Man as thou.] And 3. in the Might or Power of the Fire, he saith; Kindle [or stir up] thy Mind, make it implacable and stout, yield to none, terrify the Simple, and so thou shalt be dreadful, and make thy Authority continue, and then thou mayest do what thou pleasest, and all whatsoever thou desirest, will be at thy Service: And is not this a fine brave Glory? Art thou not indeed a Lord on Earth?

45. And as soon as this is brought to pass, then the Tincture becomes wholly false: For as the Spirit in a Thing is, so is also the Tincture; for the Tincture goes forth from the Spirit, and is the Habitation thereof. Therefore, O Man! whatsoever you sow here, that you shall reap, for your Soul in the Tincture remains eternally: And all your Fruits stand in the Tincture, manifested in the clear Light, and follow after you: this the Virgin says in Sincerity [for a Warning,] with great Longing after the Lily.

46. And now if we consider of the Tincture, [and search] how various it is, and [that it is] many Times so wholly false; then we may [be able fundamentally to] demonstrate the Falshood of the many various Spirits, [and] how they are generated. Therefore, we will make a short Entrance, concerning the Propagation of the Soul, which we will enlarge [when we speak] about the Fall of *Adam*, and the Birth of *Cain*. For the Seed (as is above-mentioned) is sown in the Lust of the Tinctures, where the [sour] harsh *Fiat* receives it, and supposes that it has received the Virgin; there both the Tinctures (the masculine and the feminine) then strive together about it, and there the Spirit of the great World, *viz.* the Spirit of the Stars and Elements, figures [images or imprints] itself also in it, and he fills the Tinctures with his Elements, which the Tinctures in the *Fiat* receive with great Joy, and suppose they have the Virgin.

47. But seeing the *Fiat* is the mightiest among them all, (for it is as it were a Spirit, and although it be no Spirit, yet it is the sharp Essence,) therefore it attracts the Seed to it, and desires the *Limbus* of God in Paradise, out of which *Adam's* Body was created by the *Fiat*, and would create an *Adam* out of a heavenly *Limbus*; and then the Spirit of the great World insinuates himself and supposes, [and says,] the Child is mine, I will rule in the Virgin; and he always fills it with the Elements, from whence the Tincture becomes full and very thick, [gross, swelled, or impregnated;] and there then the Tincture gets a Loathing against the Fulness; for the Tincture itself is clear, and the *Fiat* with the Elements is thick, [gross and swelled;] from whence Women (when they grow big [with Child]) know well enough, that many of them lothe some Meats and Drinks, and long still after some strange Thing [to eat], for the Tincture comes to have a Loathing of all that the Spirit of this World with his Elements fills in, and wills to have somewhat else; for this Virgin does not relish them, but becomes [discontented and] sorry, and forsakes them, and goes into her Ether, and comes not again.

48. And then the Spirit of the Sun, Stars, and Elements of this World, supposes with itself [saying,] Now thou art in the right, the Child is thine, the Foundation is laid, thou wilt bring it up, the Virgin must be thine, thou wilt live therein, and have thy Joy, [Delight, and Habitation] in her, her Ornament must be thine; and thus [he] attracts always to himself in his great Lust, by the *Fiat*, which in Eternity goes not away; and [he] supposes that he has the Virgin.

Saturnus: This is done in the first Month.

49. And there the Blood of the Mother (wherein the Tincture of the Mother is) is drawn into the Seed. And when the harsh Fiat has tried, [and perceives] that to be sweeter than its own Essence, then it frames [images or represents] itself with great Earnestness [or Longing] therein, and becomes sharp in the Tincture, and will create Adam, and so severs the *Materia* [or Matter;] and then the Spirit of the Stars and Elements is in the Midst, and rules mightily in the Fiat.

Jupiter: This is done in the second Month.

50. And then the *Materia* [or Matter] is severed according to the Wheel of the Stars, as they (*viz.* the Planets) stand in Order at this Time, and which of

them [all] is predominant, that (by the Fiat) figures the Matter most, and the Child gets a Form, after the Kind of that [Planet.]

Mars: All this which follows is done in the third Month.

51. Thus the Matter (by the Fiat) is severed into Members. And now when the Fiat thus attracts the Blood of the Mother into the Matter, then it is stifled [or choaked;] and then the Tincture of the Blood becomes false, and full of Anguish; for the harsh Essence (*viz.* the Fiat) is terrified, and all the Joy (which the harsh Fiat got in the Tincture of the Blood) withdraws, and the Fiat begins to tremble in the Terror, in the harsh Essence; and the Terror goes away like a Flash, and would fain depart and fly away out of the Essence, and yet is with-held by the Fiat, which [Terror] is now turned hard, and made tough by the Essence, which now closeth the Child about; this is the Skin of the Child. And the Tincture flies suddenly, flashing upwards in the Terror, and would be gone; yet it cannot neither (for it standeth in the Out-Birth [or Procreation] of the Essences) but rises up suddenly in the Terror, and takes the Virtue [or Power] of all the Essences with it. And there the Spirit of the Stars and Elements figures itself also therein, and fills itself also therein, in the Flight, and supposes that it has the Virgin, and will go along with it; and the Fiat gripeth it all, and holds it [fast,] and sup- poses that the *Verbum Domini* [the Word of the Lord] is there in the Uproar, that shall create the Adam; and it strengthens itself in the strong Might of the Terror, and creates again the uppermost [Part] of the Body, *viz.* the Head: And from the hard Terror (which is continually departing and yet cannot) comes the Skull, which encloseth the uppermost Center: And from the departing out of the Essences of the Tincture with the Terror into the uppermost Center, come the Veins and the neck to be, going thus from the Body into the Head, into the uppermost Center.

52. So also all the Veins in the whole Body come from the Terror of the Stifling, where the Terror goes forth from all the Essences, and would be gone, and the Fiat withholds it with his great strong Might. And therefore one Vein has always a diverse Essence from the other, caused by the first Departing, where then the Essences of the Stars and Elements do also mingle [or figure them- selves] therein, and the Fiat holds it all, and creates it, and it supposes that the *Verbum Domini* [the Word of the Lord] with the strong mighty Power of God is there, where the Fiat must create Heaven and Earth.

The Gate of the great Necessity and Misery.

O Man, consider thyself, how hardly thou art beset here, and how thou gettest thy Misery in thy Mother's Body: Observe it O ye Lawyers, from what Spirit you [come to] know [what is] right; consider this well, for it is deep.

53. The Spirit of the Virgin shows us the Mystery again, and the great Secrecy; for the Stifling [or Stopping] of the Blood in the Matrix (especially in the Fruit) is the first dying of the Essences, where they are severed from the Heaven, so that the Virgin cannot be generated there, which should [have been] generated in Adam, from the heavenly Virtue [or Power] without Woman, also without rending of his Body. And here the Kingdom [or Dominion] of the Stars and Elements begins in Man, where they take hold of Man and mingle [or qualify] with him, make and fit him, also nourish and nurture him, of which you may read more about Cain.

Further in the Incarnation.

54. And so when the Fiat thus holds the Terror in itself, so that the Elements feel it, then that Filling becomes hard Bones; and there the Fiat figures the whole Man with his bodily Form, all according to the first Wrestling of the two Tinctures, when they wrestle [or strive] together in the Sport of Love, when the Seed is sown; and that Tincture which there gets the upperhand (whether the masculine or the feminine) according to that Sex the Man is figured. And the Figuring [or Shaping] is done very suddenly in the Storm of the anguishing Terror, where the Blood is stifled [or stopt;] and there the elementary Man gets up, and the heavenly [Man] goes down. For in the Terror, the bitter Sting is generated, which rages and raves in the hard terrified [Sourness or] Harshness in the great Anxiety of the stifled [or stopped] Blood.

55. Women have sufficient Experience of this, in the third Month, (when this is done in the Fruit,) [and feel] how the Raging and Pricking comes into their Teeth, Loins, Back, and the like. This comes upon them from the stifled, [choaked, or stopped] Tincture in the Fruit, and from their stifled [or stopped] Blood in the Matrix, because the evil Tincture qualifies [or mingles] with the good [Tincture] of their Bodies. Therefore, in the same Manner as the Tincture in the Matrix suffers Pain, after the same Manner also the good [Tincture] suffers in the Members [Limbs or Parts] of the Mother, as in the hard Bones, Teeth, and Ribs, as such People know very well.

56. So now when the bitter Sting [or Prickle,] (which is generated in the anxious Terror in the Stifling [or Stopping,] and in the Entering in of Death,) does thus rage and rave, and show forth itself in the Terror, and flies upwards, then it is catched and withheld by the [sour] Harshness, so that it cannot get up aloft. For the [sour] Harshness draws it continually the more eagerly and vehemently, because it feels its Raging, and cannot endure it, from whence the Pricking often becomes more terrible, and this is after no other Manner, than as when a Man is dying, and Soul and Body part asunder; for in the stifling [or Stopping] of the Blood by the [sour] Harshness, the bitter Death is also there; and therefore it is like a furious whirling Wheel, or swift horrible Thought, which worries and vexes itself: And here is a Brimstone-Spirit, a venomous [poisonous] horrible aching Substance in the Death, for it is the Worm to the Springing up of Life.

57. And now when the Spirit of the Stars and Elements has mingled [or figured] itself together in the Incarnation, then the Virtue [or Power] of the Stars and Elements is together wheeled in this Raging, where then (in this Anguish) the Spirit of the Stars attracts the Virtue of the Sun to it, and manifests itself in the Virtue of the Sun, from whence there arises a twinkling Flash in this Raging, from whence the hard [sour] harsh Anxiety is terrified, and sinks down, and there the terrible Tincture goes into its Ether; for the Essence of the [sour] Harshness in the Fiat is so mightily terrified at the Flash, that it becomes [faint,] impotent [or feeble,] and sinks back, expands itself, and grows thin.

58. And the Terror, [Shriek,] or Flash of Fire, is done in the bitter Prickle; and when it reflects itself back in the dark [sour or] harsh Anxiety in the Mother, and finds her so very soft, [gentle,] and overcome, then it is much more terrified than the Mother: But this Terror happening thus in the soft Mother, she becomes white and clear in the Twinkling of an Eye, and the Flash remains in the Anguish, in the Root of the Fire, and now therefore it is a Shriek [or Terror] of great Joy, and it is as when Water is thrown into the Fire, where the [sour] harsh Quality is then quenched, and the [Sourness or] Harshness is then so mightily overjoyed with the Light, and the Light with the Mother, the [Sourness, or] Harshness, wherein it is generated, that there is no Similitude to [compare] it with, for it is the Birth and the Beginning of the Life.

Sol: All this which follows is done in the Entrance of the fourth Month.

59. And as soon as the Light of Life appears in the [sour] Harshness and soft Mother, so that the [Sourness or] Harshness comes to taste the Light of Life, [and finds] that it is so meek, pleasant, [lovely,] and full of Joy, then it exults with great Delight, [Desire and Longing,] after the Light, to mix itself therewith, and apprehend it, so that its Lust [or longing Delight and Virtue] goes forth from it after the Light, which [Lust or longing Delight] is the Virtue of the Light; and this out-going Lust in the Love is the noble Tincture, which is there new generated to be the Child's own; and the Spirit which is generated out of the Anguish in the Flash of the Fire, is the true [and real] Soul which is generated in Man.

60. Now here it is especially to be observed, where it dwells, and whence Heart, Lungs, and Liver come, especially the Bladder and Guts, and the Brain in the Head; also the Understanding and Senses: these I will here set down one after another: It cannot [well or] sufficiently be expressed by a human Tongue, especially the Order which is observed in the Twinkling of an Eye in Nature; it would require a great Volume to describe it in. And as the World accounts us too weak to [be able to] describe it, so we account ourselves much weaker [and more unable.] And it is with us as *Isaiah* says; *I am found of them that sought me not, and known of them that were ignorant of me, and of such as inquired not after me.*

61. I say, this has not been sought, but we sought the Heart of God, that we might hide us therein from the Tempest of the Devil. But when we came there, then the loving Virgin out of Paradise met us, and offered us her Love, she would be kind [and friendly] to us, and be betrothed to us for a Companion, and show us the Way to Paradise, where we shall be safe from the stormy Tempest, and she carried a Branch in her Hand, and said, We will plant this, and a Lily shall grow, and I will come to thee again; from whence we got this Longing to write of the amiable Virgin, which showed us the Way into Paradise, where we must go through the Kingdom of this World, and also through the Kingdom of Hell, and no Hurt done us; and according to that [Direction of her's] we write.

The Fourteenth Chapter.

Of the Birth and Propagation of Man.

The very Secret Gate.

1. If we consider now the Springing up of the Life, and in what Place of the Body it is where the Life is generated, then we shall rightly find the whole Ground of Man, and there is nothing so secret in Man but that it may be found. For we must needs say, that the Heart is the Place, wherein the noble Life is generated, and the Life again penetrates the Heart.

2. As it is mentioned above, so the Life in the Anguish, with the Kindling of the Light, takes its Beginning from the Glance of the Sunshine, from the Spirit of the Stars and Elements in the great Anguish, where Death and Life wrestle one with the other. For when Man departed from Paradise into another Birth (*viz.* into the Spirit of this World, into the Quality of the Sun, Stars, and Elements) then the paradisical [Vision or] Seeing ceased, [or was extinguished,] where Man sees from the divine Virtue, without [Need of] the Sun and Stars where the Springing up of the Life is in the Holy Ghost, and the Light of God is the Glance of the Spirit, from whence he sees; which went out; for the Spirit of the Soul went into the Principle of this World.

3. You must not so understand it, as if it were extinguished in itself: No; but the Soul of Adam went out from the Principle of God, into the Principle of this World; and therein now the Spirit of every Soul is thus generated again by human Propagation, as is mentioned before, and it cannot be otherwise. And therefore, if we would be fit for the Kingdom of Heaven, we must be regenerated anew in the Spirit of God, or else none can inherit the Kingdom of God, as Christ taught us faithfully; of which I will write hereafter, that it may be a Fountain for the Thirsty, and a Light to the noble Way, in the Blossom of the Lily.

4. And we must here know, that our Life, which we get in our Mother's Body [or Womb,] stands merely and only in the Power of the Sun, Stars, and Elements; so that they not only figure [or fashion] a Child in the Mother's Body, and give it Life, but also bring it into this World, and nourish it the whole Time of its Life, and bring it up, also cause Fortune and Misfortune to it, and, at last, Death and Corruption; and if our Essences (out of which our Life is generated) were not higher, in their first Degree out of Adam, [than the Beasts,] then we should be wholly like the Beasts.

5. But our Essences are generated much higher in the Beginning of the Life of Adam than the Beasts, which have their Essences but merely from the Spirit

of this World, and it must also, with the Spirit of this World in a corruptible Substance, go into its eternal Ether: Whereas, on the contrary, the Essences of Man are proceeded out of the unchangeable eternal Mind of God, which cannot in Eternity corrupt.

6. For we have a certain Ground of this, in that our Mind can find and conceive all whatsoever is in the Spirit of this World, which no Beast can do: For no Creature can conceive [further or] higher than [what is] in its own Principle, out of which its own Essences are proceeded in the Beginning: But we (that are Men) can certainly conceive [of that which is] in the Principle of God, and also [of that which is] in the anguishing Kingdom of Hell, where the Worm of our Soul in the Beginning in Adam originally is, and this no other Creature can do.

7. But they think [consider or imagine] only how to fill themselves and multiply, that their Life may subsist; and we also receive no more from the Spirit of the Stars and Elements. And therefore also our Children are naked and bare, with great Inability, and without Understanding; and now if the Spirit of this World had all [perfect and absolute] Power over the Essences of the Child, then he would easily put his rough Garment upon it also (*viz.* a rough Hide) but he must let that alone: And he must leave the Essences in the first and second Principle, to Man's own Choosing, to bind and yield himself to which [Principle] he will; which Man has (undeniably) in his full Power, which I will explain in its own Place according to its Worth, and deeply demonstrate it, in Spite of all the Gates of the Devil, and this World, which strive much against it.

8. Our Life in the Mother's Body has its Beginning wholly, as is above mentioned, and stands there now in the Quality of the Sun and Stars, where then, with the Kindling of the Light, a Center springs up again, where instantly the noble Tincture thus generates itself (out of the Light, out of the joyful Essences of the [sour] harsh, bitter, and fiery Kind [or Quality,]) and sets the Spirit of the Soul in a great pleasant Habitation: And the three Essences (*viz.* Harshness, Bitterness, and Fire) are in the Kindling of the Life so very fast bound one to another, that they cannot (in Eternity) be separated one from another, and the Tincture is their eternal House, wherein they dwell, which [House] they themselves generate from the Beginning unto Eternity, which again gives them Life, Joy, and Lust [or Delight.]

The strong Gate of the indissoluble Band of the Soul.

9. Behold, the three Essences, (*viz.* [Sourness or] Harshness, Bitterness and Fire) are the Worm or Spirit [that dies not.] Harshness is one Essence, and it is in the Fiat of God, out of God's eternal Will; and the Attracting of the [sour] Harshness is the Sting [or Prickle] of the Bitterness, which the [sour] Harshness cannot endure, but attracts continually the more forcibly to it, from whence the Prickle continually grows greater, which yet the [sour] Harshness holds Prisoner; and this together is the great Anxiety, which was there in the dark Mind of God the Father, when the Darkness was anxious [or longed] after the Light; from whence in the Anxiety (from the Glance of the Light) it attained the Twinkling Flash: Out of which the Angels were created, which afterward were enlightened from the Light of God (by their Imagination into the Heart of God;) and the other (like *Lucifer*) for their Haughtiness [or Pride's] Sake, remained in the Flash of Fire and Anxiety.

10. This Birth [or active Property] with the indissoluble Band, is generated in every Soul; and there is no Soul before the Kindling of the Light in the Child in the Mother's Body. For with the Kindling the eternal Band is knit [or tied,] so that it stands eternally, and this Worm of the three Essences does not die, nor separate itself; for it is not possible, [because] they are all three generated out of one [only] Fountain, and have three Qualities, and yet are but one Being [or Substance;] as the Holy Trinity is but in one only Essence [or Substance;] and yet they have three Originalities in one Mother, and they are one [only] Being [or Substance] in one another. Thus also (and not a whit less) is the Soul of Man, but only one Degree in the first Going forth; for it is generated out of the Father's eternal Will (and not out of the Heart of God) yet the Heart of God is the nearest to it of all.

11. And now it may very exactly be understood by the Essences and Property of the Soul, that in this House of Flesh (where it is as it were generated) it is not at Home; and its horrible Fall may be also understood [thereby.] For it has no Light in itself of its own, it must borrow its Light from the Sun; which indeed springs up along with it in its Birth, but that is corruptible, and the Worm of the Soul is not so; and it is seen that when a Man dies it goes out. And if then the divine Light be not again generated in the Center, then the Soul remains in the eternal Darkness, in the eternal anguishing [Source or] Quality of the Birth, where nothing is to be found in the kindled Fire, but a horrible Flash of Fire, in

which [Source, Property, or] Quality, also the Devils dwell; for it is the first Principle.

12. And the Soul here in this World uses the Light of the third Principle, after which the Soul of Adam lusted, and thereupon was captivated by the Spirit of the great World. But if the Soul be regenerated in the Holy Ghost, so that its Center to the Regeneration springs forth, then it sees with two Lights, and lives in two Principles. And the most inward [Principle] (*viz.* the first) is shut up fast, and hangs but to it, in which the Soul is tempted and afflicted by the Devil; and on the contrary, the Virgin (which belongs to and is in] the Tincture of the Regeneration, and in the Departure of the Body from the Soul, shall dwell [in the same Tincture,]) is in continual Strife and Combat with the Devil, and tramples upon his Head in the Virtue [and Power] of the [Soul's] Prince and Champion, (*viz.* the Son of the Virgin,) when a new Body (out of the Virtue [or Power] of the Soul) shall spring forth in the Tincture of the Soul.

13. And that (when the Soul is departed from the Body) it might no more possibly be tempted by the Devil and the Spirit of this World; there is a quiet Rest for the Soul included in its Center in its own Tincture, which stands in Paradise, betwixt the Kingdom of this World and the Kingdom of Hell, to continue until God shall put this World into its Ether, when the Number of Men, and Figures (according to the Depth of the eternal Mind of God) shall be finished.

14. And now when we consider how the temporary and transitory Life is generated, we find that the Soul is a Cause of all the Members [or Faculties] of [or to] the Life of Man, and without it there would not be one Member [to, or] of the Life of Man generated. For when we search [into] the Beginning and Kindling of Life, we find strongly with clear Evidences all Manner of [Faculties or] Members; so that when the clear Light of the Soul kindles, then the Fiat stands in very great Joy, and in the Twinkling of an Eye does in the Matrix separate the Pure from the Impure, of which the Tincture of the Soul in the Light is the Worker, which there renews it, but the Fiat creates it.

15. And now when the [sour] harsh Matrix is [made] so very humble, thin, and sweet, by the Light, the [stern or] strong Horror (which was so very poisonous before the Light [kindled]) flies upward; for it is terrified at the Meekness of the Matrix, and it is a Terror of great Joy; yet it retains its strong [or stern] Right [or Property,] and cannot be changed; neither can it get far from

thence (for it is withheld by the Fiat) but it raises itself suddenly aloft, and the Terror makes it a Film from the [sour or] harsh Fiat which holds the Terror fast, and that is now the Gall about or near the Heart.

16. But when the Matrix (from which the Terror was gone forth) was thus loosed from the Terror of the Anxiety, and became so very sweet, like sweet Water, then the Spirit of the great World figured [or imprinted itself] instantly in the Matrix, as a sweet Virgin; and the Fiat creates it, and separates the Elements, which also are in Strife: And each of them would have the Virgin, and are in a Wrestling, till they overcome one another, and that the Fire (being the mightiest and strongest) stays above, and the Water sinks down; and the Earth, being a hard gross Thing, stays below: But the Fire will have a Region of its own.

17. For it says, I am the Spirit, and the Life, I will dwell in the Virgin; and the [sour] harsh Fiat attracts all to it, and makes it a Mesh, [Massa, Concretion,] and moreover [it makes it] Flesh; and the Fire keeps the uppermost Region, *viz.* the Heart: For the four Elements separate themselves by their Strife, and every one of them makes itself a several Region and the Fiat makes all to be Flesh: Only the Air would have no Flesh; for it said, I dwell in no House; and the Fiat said, I have created thee, thou art mine, and closed it in with an Inclosure, that is, the Bladder.

18. Now the other Regions set themselves in Order; first the stern Flash, that is, the Gall; and beneath the Flash, the Fire, whose Region is the Heart; and beneath the Fire, the Water, whose Region is the Liver; and beneath the Water, the Earth, whose Region is in the Lungs.

19. And so every Element qualifies [or acts] in its own Source [or Manner of Operation,] and one could do nothing without the other, neither could one have any Mobility without the other. For one generates the other, and they go all four out of one Original, and it is in its Birth but one only [Thing or] Substance, as I have mentioned before at large about the Creation, concerning the Birth of the four Elements.

20. The [sour, strong, or] bitter Gall, (*viz.* the terrible poisonous Flash of Fire) kindles the Warmth in the Heart, or the Fire, and is itself the Cause, from whence all else take their Original.

21. Here we find again, in our Consideration, the lamentable, and horrible Fall in the Incarnation, because when the Light of Life rises up, and when the

Fiat in the Tincture of the Spirit of the Soul renews the Matrix, then the Fiat thrusts the Death of the Stifling [Choaking, Checking, or Stopping] and Perishing, in the Sternness (*viz.* the Impurity of the stifled [or checked] Blood) from itself, out of its Essences, and casts it away, and will not endure it in the Body, but as a Superfluity; the Fiat itself drives it out, and of its tough [glutinous] Sourness makes an Inclosure round about it, *viz.* a Film, or Gut, that it may touch neither the Flash nor the Spirit, and leaves the nethermost Port open for it, and banishes it eternally, because that Impurity does not belong to this Kingdom, as it happened also to the Earth, when the Fiat thrust it out of the Matrix in the Midst in the Center, upon a Heap [as a Lump,] seeing it was unfit for Heaven, so also here.

22. And we find greater Mysteries yet in Evidence of the horrible Fall; for after that the four Elements had thus set themselves every one in a several Region, then they made themselves Lords over the Spirit of the Soul, which was generated out of the Essences, and they have taken it into their Power, and qualify with it. The Fire, *viz.* the mightiest of them, has taken it into its Region [or Jurisdiction] in the Heart; and there it must keep, and the Blossom and Light thereof goes out of the Heart, and moves upon the Heart, as the kindled Light of a Candle, where the Candle resembles the fleshly Heart, with the Essences out of which the Light shines. And the Fire has set itself over the Essences, and continually reaches after the Light, and it supposes that it has the Virgin, *viz.* the divine Virtue [or Power.]

23. And there the holy Tincture is generated out of the Essences, which regards not the Fire, but sets the Essences (*viz.* the Soul) in its pleasant Joy. Then come the other three Elements out of their Regions, and fill themselves also by Force therein, each of them would taste of the Virgin, receive her and qualify [or mingle] with her: *viz.* the Water, that fills itself by Force also therein, and it tastes the sweet Tincture of the Soul. And the Fire says; I would willingly keep the Water, for I can quench my Thirst therewith, and refresh myself therein. And the Air says; I am indeed the Spirit, I will blow up the Heat and Fire, that the Water do not choak thee. And the Fire says to the Air; I will keep thee, for thou upholdest my Quality for me, that I also go not out. And then comes the Element [of] (Earth) and says; What will you three do alone? You will starve and consume one another; for you depend all three on one another, and devour yourselves, and when you shall have consumed the Water, then you extinguish; for the Air cannot move, unless it has some Water; for the Water is

the Mother of the Air, which generates the Air: Moreover, the Fire becomes much too fierce [violent and eager] if the Water be consumed, and consumes the Body, and then our Region is out, and none of us can subsist.

24. Then thus say the three Elements (the Fire, the Air, and the Water) to the Earth; Thou art indeed too dark, too rough, and too cold, and thou art rejected by the *Fiat*: We cannot take thee in, thou destroyest our Dwelling, and makest it dark and stinking, and thou afflictest our Virgin, which is our only Delight and Treasure wherein we live. And the Earth says; Yet pray take my Children in; they are lovely, and of good Esteem; they afford you Meat and Drink, and cherish you, that you never suffer Want.

25. Hereupon thus say the three Elements: But so they may afterwards get a Dwelling in us, and may come to be strong and great, and then we must depart, or be in Subjection to them, and therefore, we will not take them in neither, for they may come to be as rough and cold as thou art: Yet this we will do, thou mayest let thy Children dwell in our Courts and Porches, and we will come and be their Guest, and eat of their Fruit, and drink of their Drink, else the Water which is contained in the Element would be too little for us.

26. Now thus say the three Elements (Fire, Water, and Air,) to the Spirit: Fetch us Children of the Earth, that they may dwell in our Courts, we will eat of their Essences, and make thee strong. Here the Spirit of the Soul (like a Captive) must be obedient, and must reach with his Essences, and fetch them forth. And then comes the *Fiat*, and says, No: Thou mightest [so] out-run me; and created the Reaching forth, and there came forth from thence, Hands, and all other Essences and Forms, as it is before our Eyes, and the *Astronomicus* [Astronomer] knows it well, yet he knows not the Secrecy of it, although he can explain the Signs according to the Constellation and Elements, which qualify [and mingle] together in the Essences of the Spirit of the Soul.

27. And now when the Hands (in the Will) reach after the Children of the Earth (which [Reaching forth] yet is no other than a Will in the Spirit of the Child in the Mother's Body) then the *Fiat* is there, and makes a great Room in the Courts of the three Elements, and a tough firm Inclosure round about it, that they may not touch the Flesh: For the Flesh is afraid of the Children of the Earth, because the Earth is thrown away (for its rough stinking Darkness) and it trembles for great Fear; and it looks still about after the best [Means,] (left the Children of the Earth should be too rough for it, and might cause a Stink) that

so it might have an Opening, and might cast away the Stink and the Filth, and [so] it makes out of the Court (which is the Maw [or Stomach]) an Out-let and Gate, and environs the same with its tough [sour] Harshness, and so there is a Gut.

28. But because the Enemy is not yet in Substance, but only in the Will of the Spirit, therefore it goes away very slowly downwards, and seeks for the Port, where it will make an Out-let and Gate, that it may cast away the Stink and Filth, from whence the Guts are so very long and crooked.

29. Now when this Conference (which is spiritual, between the three Elements, Fire, Air, and Water,) was perceived by the Spirit of the Earth (*viz.* the Essences in the Region of the Lungs) then it comes at last (when the Habitation or the Court was already built for the Children of the Earth) and says to the three Elements, Wherefore will you take the Body for the Spirit? Will you take the Children of the Earth, and feed upon them? I am their Spirit, and am pure; I can strengthen the Essences of the Soul with my Virtue and Essences, and uphold them well, take me in.

30. And they say, Yes, we will take thee in, for thou art a Member of our Spirits; thou shalt dwell in us, and strengthen the Essences of our Spirit, that it may not faint, yet we must also have the Children of the Earth (for they have our Quality also in them) that we may rejoice. And the Spirit of the Lungs says; Then I will live in you wholly, and rejoice myself with you.

The Gate of the Syderial, or Starry Spirit.

31. Thus now when the Light of the Sun, which had discovered and imprinted itself in the Fire-flash of the Essences of the Spirit, and was shining in the Fire-flash (as in a strange Virtue, and not in the Sun's own Virtue,) [when he] sees that he has gotten the Region, and that the Essences of the Soul (which are the Worm or the Spirit) as also the Elements will rejoice in his Virtue and Splendor, and that the Elements have made their four Regions [or Dominions] and Habitations, for an everlasting Possession, and that he should be a King, and that they should serve at Court (in the Spirit of the Essences, in the Heart) and so exceedingly love him, and rejoice in their Service, and have besides brought the Children of the Earth, that the Spirit might present them (where then they will first be frolick and potent, and eat and drink of the Essences of the Children of the Earth) then he thinks with himself, it is good to dwell here,

thou art a King, thou wilt bring thy Kindred [Offspring, or Generation] hither, and raise them up above the Elements, and make thyself a Region [or Dominion.] Art not thou the King? Here is the Gate where the Children of this World are wiser than the Children of Light. O Man! consider thyself! And he draws the Constellations to him, and brings them into the Essences, and sets them over the Elements, with their wonderful and unsearchable various Essences, (whose Number is infinite,) and makes himself a Region and Kingdom of his Generation in a strange Country.

32. For the Essences of the Soul are not this King's own, he has not generated them, nor they him, but he has, by Lust, imprinted himself also in its Essences, and kindled himself in its Fire-flash, on purpose to find its Virgin, and live in her; which is the amiable divine Virtue [or Power:] Because the Spirit of the Soul is out of the Eternal, and had the Virgin, before the Fall, and therefore now the Spirit of the great World continually seeks the Virgin, in the Spirit of the Soul, and supposes that she is there still, as before the Fall, where the Spirit of the great World appeared in Adam's Virgin with very great Joy, and desired also to live in the Virgin, and to be eternal. Because he felt his Corruptibility, and that he was so rough in himself, therefore he would fain partake of the loving Kindness and Sweetness of the Virgin, and live in her, that so he might live eternally, and not break [corrupt or perish] again.

33. For by the great Longing of the Darkness after the Light and Virtue of God, this World has been generated out of the Darkness, where the holy Virtue of God [shone, or] beheld itself in the Darkness; and therefore, this great Desiring and Longing after the divine Virtue, continues in the Spirit of the Sun, Stars, and Elements, and in all Things. All groan and pant after the divine Virtue, and would fain be delivered from the Vanity of the Devil: But seeing that cannot be, therefore all Creatures must wait till their Dissolution, when they [shall] go into their Ether, and get Place in Paradise, yet only in the Figure and Shadow, and the Spirit [must] be dissolved, which here has had such Lust [or Longing.]

34. But now this Lust [or Longing] must be thus, or else no good Creature could be, and this World would be a mere Hell and Wrathfulness. And now seeing the Virgin stands in the second Principle, so that the Spirit of this World cannot possibly reach to her, and yet that the Virgin does continually behold herself [or appear] in the Spirit of this World, to [satisfy] the Lust and Longing in the Fruit and Growing of every Thing, therefore he is so very longing, and

seeks the Virgin continually. He exalts many a Creature in great Skill and cunning Subtlety, and he brings it into the highest Degree that he can; and continually supposes that so the Virgin shall again be generated for him, which he saw in Adam before his Fall; which also brought Adam to fall, in that he would dwell in his Virgin, and with his great Lust so pressed Adam, that he fell asleep; that is, he set himself by Force in Adam's Tincture close to the Virgin, and would fain have qualified in her, and [mingled] with her, and so live eternally, whereby the Tincture grew weary, and the Virgin withdrew.

35. And then Adam fell, and was feeble, which is called Sleep: This was the Tree of Temptation, [to try] whether it was possible for Adam to live eternally in the Virgin, and to generate the Virgin again out of himself, and so generate an angelical Propagation.

36. But seeing it could not so be (because of the Spirit of this World) therefore was the outward Temptation first taken in Hand by the Tree of the Fruit of this World. And there Adam became perfectly a Man of this World, and did eat and drink of the earthly Essences, and infected [or mingled] himself with the Spirit of this World, and became that [Spirit's] own, as we now see by woeful Experience, how that [Spirit] possesses a Child in the Mother's Body in the Incarnation: For he knows not any where else to seek the Virgin, but in Man, where he first of all espied her.

37. Therefore he wrestles in many a Man (that is of a strong Complexion, in whom the Virgin does often behold herself) so very hard, continually supposing he shall get the Virgin, and that she shall be generated for him: And the more the Soul resists him, and draws near to the Heart of God, and pants to yield itself over thereto (where the amiable Virgin not only freely looks upon it, but dares even for a long Time even to sit in its Nest, [*viz.* in] the Tincture of the Soul,) the more strong and [eager or] desirous does the Spirit of this World come to be.

38. Where then the King (*viz.* the Light of the Sun) is so very joyful in the Spirit, and does so highly triumph, exult, and rejoice, that he moves all the Essences of the Stars, and brings them into their highest Degree, to generate her; where then all the Centers of the Stars fly open, and the loving Virgin beholds herself in them. Where then the Essences of the Soul (in the Light of the Virgin) can see in the Centers of the Stars, what is in its Original and Source.

39. Of which my Soul knows full well, and has also received its Knowledge thus, which the learned Master in the Hood of his Degree cannot believe, because he cannot apprehend it; therefore he holds it to be impossible, and ascribes it to the Devil (as the Jews did by the Son of the Virgin, when he in [the Virtue of] the Virgin showed Signs and wrought Miracles) which my Soul regards not, neither esteems their Pride, it has enough in the Pearl; and it has a Longing to show the Thirsty [where] the Pearl [lies:] The crowned Hood [or cornered Cap] may play merrily behind the Curtain of Antichrist, till the Lily grows, and then the Smell of the Lily will [cause some to] throw away the Hood, [or Cap,] says the Virgin; and the Thirsty shall drink of the Water of Life; and [at that Time] the Son of the Virgin will rule in the Valley of Jehosaphat.

40. Therefore, seeing the Mystery in the Light of the Virgin thus wonderfully meets us, we will here, for the seeking Mind (which in earnest Hope seeks that it might find the Pearl) open yet one Gate, as the same is opened to us in the Virgin. For the Mind asks; Seeing that the Sun, Stars, and Elements were never yet in the second Principle (where the Virgin generates herself out of the Light) therefore how could they be able to know the Virgin in Adam, so that they labour thus eagerly with Longing after the Virgin?

The Depth in the Center.

41. Behold, thou seeking Mind, that which thou seest before thy Eyes, that is not the Element, neither in the Fire, Air, Water, nor Earth; neither are there four, but one only, and that is fixed and invisible, also imperceptible: For the Fire which burns is no Element, but [it is] the fierce [stern Wrath,] which comes to be such in the Kindling of the Anger, when the Devils fell out of the Element: The Element is neither hot nor cold, but it is the Inclination [to be] in God, for the Heart of God is *Barm* [that is, Warmth] and its Ascension is attractive and always finding; and then the *bertz* [that is, the Heart] is the Holding the Thing before itself, and not in itself; and then the *ig* [the last Syllable of the German Word *Barm-bertz-ig*, (that is, warm-hearted, or merciful) explained according to the Language of Nature] is the continual Discovering of the Thing, and this is altogether *ewig* [eternal;] and that is the Ground of the inward Element, which makes the Anger substantial, so that it was visible and palpable, which [Anger] Lucifer with his Legions did awaken; and thereupon he now remains to be Prince in the Anger [or Wrath] (in the kindled Element,) as Christ (according to this Form) calls him a Prince of this World.

42. And the Element remains hidden to the Anger and Fierceness [or Wrath,] and stands in Paradise; and the fierce Wrath goes still out from the Element; and therefore God has captivated the Devils with the Element in the fierce Wrath, and he keeps them [in] with the Element; and the fierce Wrath cannot [touch or] comprehend it, like the Fire and the Light, for the Light is neither hot nor cold, but the fierce Wrath is hot; and the one holds the other, and the one generates the other.

43. Here observe; Adam was created out of the Element, out of the Attracting of the Heart of God, which is the Will of the Father, and therein is the Virgin of the divine Virtue [or Power,] and the outward Regimen (which in the Kindling parted itself into four Parts) would fain have had the same [Virgin] in itself; that is, the Fierceness of the Devil would fain have dwelt in the Heart of God, and have domineered over it, and have opened a Center there, which the Fierceness without the Light cannot do; for every Center was generated and opened with the Kindling of the Light. Thus the Fierceness would fain be over the Meekness, and therefore has God caused the Sun to come forth, so that it has thus opened four Centers, *viz.* the going forth out of the Element.

44. And when the Light of the Sun appeared in the fierce [Sourness or] Harshness, then the Harshness became thin and sweet, even Water, and the Fierceness in the Fire-flash was extinguished by the Water, so that the Anger stood still, yet the Will could not rest, but went forth in the Mother, out of the Water, and moved itself, which is the Air: And that which the fierce Sourness had attracted to it, that was thrust out of the Element, in the Water, as you see that Earth swims in the Water.

45. Thus the evil Child pants after the Mother, and would get to be in the Mother in the Element, and yet cannot reach her. But in Adam that [Child] did perceive the Element; and thereupon the four Elements have drawn Adam to them, and supposed then that they had the Mother; because the Virgin there showed herself in the living Spirit of Adam.

46. Hereupon now the Spirit of the Stars and Elements would continually [get] again into the Element; for in the Element there is Meekness and Rest; and in the Kindling thereof there is mere Enmity and contrary Will, and the Devil rules also therein, and they would fain be released from that abominable and evil Guest, and they seek with great Anxiety after Deliverance, as Paul says; All Creatures groan together with us, to be freed from Vanity.

47. Then says the Mind; Why does God let it move so long in the Anxiety? Alas! when will it be that I shall see the Virgin? Hearken, thou noble and highly worthy Mind, it must all enter in, [and serve] to the Glory of God, and praise God; as it is written, All Tongues shall praise God; let it pass till the Number to the Praise of God be full, according to the eternal Mind.

48. Thou wilt say, How great is that [Number] then? Behold, tell the Stars in the Firmament; tell the Trees, the Herbs, and every [Spire of] Grass, if thou canst; so great is the Number that shall enter in, to the Glory and Honour of God. For in the End all Stars pass again into the Element, into the Mother; and there it shall appear, how much good they have brought forth here by their Working. For the Shadow and the Image of every [Thing or] Substance shall appear before God, in the Element, and stand eternally in the same: thou shalt have great Joy, thou shalt see all thy Works therein, also all the Afflictions thou hast suffered, they shall be altogether changed into great Joy, and shall refresh thee indeed; wait but upon the LORD; the Spirit intimates, that when the Time of the Lily is expired, then this shall be done.

49. Therefore, it is that God keeps it hidden so long (as to our Sight) that the Number of the Glory of his Kingdom may be great; but before him it is but as the Twinkling of an Eye. Have but Patience, this World will most certainly be dissolved, together with the Fierceness which must abide in the first Principle; therefore, do thou beware of that.

50. My beloved Reader, I bring in my Figures or Types of the Essences of the Incarnation in the Mother's Body, in a [Colloquy or] Conference of the Spirit with the Essences and Elements. I cannot bring it to be understood in any easier Way: Only you must know, that there is no Conference, but it is done most certainly so in the Essences, and in the Spirit. Here you will say to me, thou dost not dwell in the Incarnation, and see it; thou didst once indeed become Man, but thou knewest not how, nor what [was done] then; neither canst thou go again into thy Mother's Body [or Womb] and see how it came to pass there. Such a Doctor was I also; and in my own Reason I should be able to judge no otherwise, if I should stick still in my Blindness. But thanks be to God, who has regenerated me, by Water and the Holy Ghost, to [be] a living Creature, so that I can (in his Light) see my great in-bred [native] Vices, which are in my Flesh.

51. Thus now I live in the Spirit of this World in my Flesh, and my Flesh serves the Spirit of this World, and my Mind [serves] God: My Flesh is generated in this Kingdom or World, and has its Region [or Government] from the Stars and Elements, which dwell in it, and are the Master of the [outward] Life; and my Mind is regenerated in God, and loves God. And although I cannot comprehend and hold the Virgin of God (because my Mind falls into Sins) yet the Spirit of this World shall not always hold the Mind captive.

52. For the Virgin has given me her Promise, not to leave me in any Misery, she will come to help me in the Son of the Virgin. I must but hold to him again, and he will bring me well enough again to her into Paradise; I will give the Venture, and go through the Thistles and Thorns, as well as I can, till I find my native Country again, out of which my Soul is wandered, where my dearest Virgin dwells. I rely upon her faithful Promise, when she appeared to me, that she would turn all my Mournings into great Joy; and when I laid upon the Mountain towards the North, so that all the Trees fell upon me, and all the Storms and Winds beat upon me, and Antichrist gaped at me with his open Jaws to devour me, then she came and comforted me, and married herself to me.

53. Therefore, I am but the more chearful, and care not for him; he rules [and domineers] over me no further than over the House of Sin, whose Patron he himself is; he may take that quite away, and so I shall come into my native Country. But yet he is not absolutely Lord over it, he is but God's Ape; for as an Ape (when its Belly is full) imitates all Manner of Tricks and Pranks to make itself Sport, and would fain seem to be the finest and the nimblest Beast [it can,] so also does he. His Power hangs on the great Tree of this World, and a Storm of Wind can blow it away.

54. Now seeing I have shown the Reader, how the true Element sticks wholly hidden in the outward kindled [Elements,] for a Comfort to him, that he may know what he [himself] is, and that he may not despair in such an earnest Manifestation [or Revelation] as this is, therefore now I will go on with my Conference between the Elements, Sun, and Stars, where there is a continual Wrestling and Overcoming, in which the Child in the Mother's Body [or Womb] is figured; and I freely give the Reader to know, that indeed the true Element lies hidden in the outward Man, which is the Chest of the Treasure [or Cabinet of the precious Gem and Jewel] of the Soul, if it be faithful, and yield itself up to God.

55. So now when the Heart, Liver, Lungs, Bladder, Stomach, and Spirit, together with the other Parts [or Members] of the Child, are figured in the Mother's Body, by the Constellation and Elements, then the Region or Regimen rises up, which at length figures [fashions or forms] all whatsoever was wanting: And now it exceedingly concerns us to consider of the Originality of Speech, Mind, and Thoughts, wherein Man is an Image and Similitude of God, and wherein the noble Knowledge of all the three Principles does consist.

56. For every Beast also stands in the Springing up of the Life (formerly mentioned) in the Mother's Body, and takes its Beginning after the same Manner in the [Dam's or] Mother's Body, and its Spirit lives also in the Stars and Elements, and they have their [Faculty of] Seeing from the Glance of the Sun: And in the same [Beginning of the Life] there is no Difference between Man and Beast. For a Beast eats and drinks, smells, hears, sees, and feels, as well as Man; and yet they have no Understanding in them, but only to feed and multiply. We must go higher, and see what the Image of God is, which God so dearly loved, that he spent his Heart and Son upon it, and gave him to become Man, so that he came to help Man again after the Fall, and freed and redeemed him again from the bestial Birth, and brought him again into Paradise, into the heavenly Region.

57. Therefore we must look after the Ground [of it,] how not only a bestial Man with bestial Qualifications [or Condition] is figured [or formed,] but also a heavenly, and an Image of God, to the Honour of God and [the magnifying of] his Deeds of Wonder; to which End he so very highly graduated Man, that he had an eternal Similitude and Image of his own Substance. For to that End he has manifested himself by Heaven and Earth, and created some Creatures to [be] eternal, understanding, and rational Spirits, to live in his Virtue and Glory, and some to [be] Figures; so that (when their Spirit goes into the Ether and dissolves) the Spirits which are eternal might have their Joy and Recreation with them.

58. Therefore, we must search and see, what Kind of Image that is, and how it takes its Beginning so, that Man bears an earthly, elementary, and also an heavenly Image. And not only so, but he bears also a hellish [Image] on him, which is inclined [or prone] to all Sins and Wickedness; and all this takes Beginning together with the Beginning of the Life.

59. And further, we must look, where then the own Will sticks, [whereby] Man can in [his] own Power yield up himself how he will, [either] to the Kingdom of Heaven, or to the Kingdom of Hell. To this Looking-Glass, we will invite them that hunger and thirst after the noble Knowledge, and show them the Ground, whereby they may in their Minds be freed from the Errors and contentious Controversies in the antichristian Kingdom. Whosoever now shall rightly apprehend this Gate, he shall understand the *Essence of all Essences*; and if he rightly considers it, [he shall so] learn to understand what *Moses*, and all the Prophets, and also what the holy Apostles have wrote, and in [or from] what Kind of Spirit every one has spoken; also what has ever been, and what shall or can be afterwards.

The most precious Gate in the Root of the Lily.

60. Now if we consider the three Principles, and how they are in their Original, and how they generate themselves thus, then we [shall] find the Essence of all Essences, how the one goes out of the other thus, and how the one is higher graduated than the other, how the one is eternal, and the other corruptible, and how the one is fairer and better than the other: Also thus we [shall] find why the one wills [to go] forward, and the other backward: Also, [thus we shall] find the Love and Desire, and the Hate [and Enmity] of every Thing.

61. But now we cannot say of the Originality of the Essence of all Essences otherwise, than that in the Original there is but one only Essence, out of which now goes forth the Essence of all Essences; and that one Essence is the eternal Mind of God, that stands [hidden] in the Darkness, and that same Essence has longed from Eternity, and had it in the Will to generate the Light: And that Longing is the Source [or eternal working Property,] and that Will is the Springing up. Now the Springing up makes the Stirring and the Mobility, and the Mobility makes the Attracting in the Will, and the Will makes again the Longing, so that the Will always longs after Light: And this is an eternal Band, that is without Beginning and without End; for where there is a Willing, there is also Desiring, and where there is a Desiring, there is also in the Will's Desiring, an Attracting of that which the Will desires. Now the Desiring is sour, hard, and cold, for it draws to it, and holds it; for where there is nothing, there the Desiring can hold nothing; and therefore, if the Will desires to be any Thing, the Desiring must be hard, that the Will may comprehend it; and seeing there was

nothing from Eternity, therefore the Will also could comprehend and hold nothing.

62. Thus we find now that the Three from Eternity are an unbeginning and indissoluble Band; *viz.* Longing, Willing, and Defiring; and the one always generates the other, and if one was not, then the other also would not be, of which none know what it is; for it is in itself nothing but a Spirit, which is in itself in the Darkness and yet there is no Darkness, but a Nothing, neither Darkness nor Light. Now then the Longing is an Hunger, [Seeking,] or an Infecting of the Desiring, and the Will is a Retention in the Desiring; and now if the [Desiring must retain the Will, then it must be comprehensible, and there must not be one [only] Thing alone in the Will, but two; now then seeing they are the two, therefore the Attracting must be the third, which draws that [which is] comprehensible into the Will. Now this being thus from Eternity, therefore it is found of itself, that from Eternity there is a Springing and Moving; for that [which is] comprehended must spring and be somewhat, that the Will may comprehend somewhat; and seeing that it is somewhat, therefore it must be sour and attractive, that it [may] come to be somewhat. And then seeing it is sour and attractive, therefore the Attracting makes the Comprehensibility, that so the Will [may] have somewhat to comprehend and to hold; and it being thus comprehensible, therefore it is thicker [grosser or darker] than the Will, and it shadows the Will, and covers that [which is attracted] and the Will is in that, and the Longing makes them both; and seeing how that the Will is in that [which is] comprehensible, therefore that [which is] comprehensible, is the Darkness of the Will; for it has with its Comprehensibility inclosed the Will; now the Will not being out of that [which is] comprehensible, it longs continually after the Light, that it might be delivered from the Darkness, which yet itself makes with the Longing and Attracting.

63. From whence now comes the Anxiety, because the Will is shut up in the Darkness; and the Attracting of the Will makes the Mobility; and that [which is] moveable makes the Will's Rising up out of the Darkness. Now therefore the Rising up is the first Essence; for it generates itself in the Attracting, and is itself the Attracting. And yet now the Will cannot endure the Attracting neither, for it makes that dark with the attracted Essence, [Being or Substance,] which the Will comprehends, and resists it, and the Resisting is the Stirring, and the Stirring makes a Parting or Breaking in that [which is] attracted, for it separates [it;] and this also the Sourness in the Attracting cannot endure, and the Anguish

in the Will is [thereby] the greater, and the Attracting to hold the Stirring [is] also the greater. So when the Stirring is thus very hard knit together, and held by the sour Attracting, then it eats [gnaws, presses, or nips] itself, and becomes prickly, and stings in the sour Anguish. And when the Sourness attracts the more vehemently [or strongly] to it, then the Prickle becomes so very great in Anxiety, that the Will springs up horribly, and sets its Purpose to fly away out of the Darkness.

64. And here the eternal Mind has its Original, in that the Will will [go] out of that Source, into another Source of Meekness, and from thence the eternal Source in the Anguish has also its Original, and it is the eternal Worm which generates and eats itself, and in its own Fierceness in itself lives in the Darkness which itself makes; and there also the eternal Infection [or Mixture] has its Original, back from which there is no further to be searched into, for there is nothing deeper, or sooner; the same always makes itself from Eternity, and has no Maker or Creator. And it is not God, but God's original Fierceness [or Wrath,] an Anxiety [or aching Anguish,] generating in itself, and gnawing [eating or devouring] in it, and yet consuming nothing, neither multiplying nor lessening.

65. Seeing then the eternal Will, which is thus generated, gets in the Anxiety a Mind after somewhat else, that it might escape the Sourness [or Fierceness,] and exult in the Meekness, and yet it cannot otherwise be done than out of itself, therefore the Mind generates again a Will to live in the Meekness; and the Originality of this Will arises out of the first Will, out of the anguishing Mind, out of the dark Sourness, which in the Stirring makes a breaking Wheel; where the re-comprehended Will discovers itself in the breaking Wheel in the great Anxiety, in the eternal Mind, where somewhat [must] be which stood in the Meekness. And as Appearing [or Discovery] in the anxious breaking Wheel, is a Flash of a great Swiftness, which the Anguish sharpens thus in the Sourness, so that the Sharpness of the Flash is consuming, and that is the Fire-flash, as it is to be seen in Nature, when one hard Substance strikes against another, how it [grinds or] sharpens itself, and generates a Flash of Fire, which was not before. And the re-comprehended Mind comprehends the Flash, and discovers itself now in the Sourness; and the Flash with its strong [or fierce] Sharpness consumes the comprehended Sourness, which holds it, [*viz.* the Will in the Mind] captive in the Darkness; and now it is free from the Darkness.

66. Thus the Sourness receives the Flash, and goes in the Terror [Shriek or Crack] backwards, as it were overcome, and from the Terror [Shriek or Crack] becomes soft; in which Meekness the Flash discovers itself, as in its own Mother. And from the Meekness it becomes white and clear: And in the Flash there is great Joy, that the Will therein is delivered from the Darkness.

67. Thus now the eternal Mind unites itself in the re-comprehended [or re-conceived] Will, in [or unto] the Meekness of the Deliverance out of the Darkness of the Anxiety, and the Sharpness of the Consuming of the eternal Darkness stays in the Flash of the Meekness; and the Flash discovers itself in the anxious Mind in many thousand Thousands, yea, without End and Number. And in that Discovery, the Will and the Inclination [or yielding up itself, discover themselves] always again in a great Desire to go forth out of the Darkness; where then in every Will the Flash stands again to [make an] Opening, which I call the *Centrum* [the Center] in my Writings all over this Book.

68. Thus then the first Longing and Defiring (*viz.* the fierce [or stern] generating in the first Will) with the dark Mind, continues in itself, and [has] therein the Discovering of the ever-enduring Fire-flash in the dark Mind; and the same dark Mind stands eternally in Anguish, and in the Flash, in the Breaking, Attracting, Rising up, and Desiring without Intermission [to be] over the Meekness, when as in the Breaking, with the Fire-flash, (in the Sharpness of the Flash,) in the Essence, the Attracting springs up like a *Centrum* or *Principium*.

The Gate of God the Father.

69. And thus now in the Sharpness of the Fire-flash, the Light in the eternal Mind springs up out of the re-comprehended Will to Meekness and Light, that it might be freed from the Darkness; and so this Freedom from the Darkness is a Meekness and Satisfaction of the Mind, in that it is free from the Anxiety, and stands in the Sharpness of the Fire-flash, which breaks the sour Darkness, and makes it clear and light in its first Glimpse, [Shining, or] Appearing.

70. And in this [shining or] appearing of the Sharpness, stands the Omnipotence; for it breaks the Darkness in itself, and makes the Joy and great Meekness like that, when a Man is come out of an anguishing [or scorching] Fire to sit in a temperate Place of Refreshment; and thus the Flash in itself is so

fierce and sudden, yea fiercer and more sudden than a Thought, and out of the Darkness in itself (in its Kindling) sees into the Light; and then is so very much terrified, that it lets its Power (which it had in the Fire) sink down. And this Terror [or Shriek or Crack] is made in the Sharpness of the Flash; and this now is the Terror [Shriek or Crack] of great Joy; and there the re-comprehended Will desires the Crack or Joy in the Meekness; and the Desiring is the Attracting of the Joy, and the Attracting is the Infecting [or Mingling] in the Will; and that [which is] attracted makes the Will swell [or be impregnated,] for it is therein, and the Will holds it [fast.]

71. Now here is nothing which the Will with the Sharpness or Essence could draw to it but the Meekness, the Deliverance from the Darkness; this is the Desire of the Willing, and therein then stands the pleasant Joy, which the Will draws to itself, and the Attracting in the Will fills [or impregnates] the Will, that it becomes full.

72. And thus the comprehended Will is swelled [or impregnated] by the Joy in the Meekness, which it desires (without Intermission) to generate out of itself, for its own Joy again, and for its sweet Taste [or Relish] in the Joy. And the same Will to generate, comprehends the Meekness in the Joy (which stands in the swelled [or impregnated] Will) and it brings the Essences (or the Attracting) of the Willing again out of the Will, before the Will; for the Desiring draws forth the Swelling [or Impregnation] out of the swelled [or impregnated] Will, before the Will; and that which is drawn forth is the pleasant Virtue, Joy, and Meekness. And this now is the Desiring of the eternal Will (and no more) but to eat and to draw again this Virtue into it, and to be satiated therewith, and [it can] desire nothing higher or more refreshing; for therein is the Perfection [or Fulness] of the highest Joy and Meekness.

73. And so in this Virtue (which is in God the Father, as is before mentioned) stands the Omniscience of what is in the Originality in the Eternity; where the Flash then discovers itself in many thousand Thousands without Number. For this Virtue of Joy in the [Refreshment or] Habitation, is proceeded from the Sharpness of the Flash, and (in the Sharpness of the Omnipotence over the Darkness) sees [or looks] again in the eternal Sharpness in the dark Mind; and that Mind inclines itself to the Virtue, and desires the Virtue, and the Virtue goes not back again into the Darkness, but beholds itself therein, from whence [it is] that the eternal Mind is continually longing [panting or lusting] after the Virtue [or Power;] and the Virtue is the Sharpness, and the Sharpness is the

Attracting. This is called the eternal *Fiat*, which there creates and corporizes what the eternal Will in the almighty Meekness, (which there is the Might and the Breaking [or Destroyer] of the Darkness, and the Building of the Principle,) and what the Will in the eternal [Skill or] Knowledge discovers, and in itself conceives [apprehends, or purposes] to do. And whatsoever gives itself up to the Meekness, that will the Will create by the sharp *Fiat* which is the eternal Essence. And this now is the Will of God, whatsoever inclines itself to him, and desires him, that same he will create in the Meekness; even all whatsoever (out of the many thousand Thousands, out of the Infinity) inclines itself in its Virtue to him.

74. Now thus the Infinity has the Possibility, while it is yet in the first Essence [or Substance,] that it can incline itself to him; but here you must not understand it any more concerning the Whole, for God only is the Whole [*totum universale*] the great Deep all over; but this [which is in the Infinity] is divided; and it is in the appearing [Flash or Sparkling] of the Plurality [or Multiplicity,] where the Whole, in and through himself in the eternal impregnated Darkness, [sparkles, or] discovers itself *in infinitum*, [or infinitely.] This Discovery, [or these Sparklings,] stand altogether in the Originality of the Fire-flash, and may again, in the impregnated Darkness, (*viz.* in the cold Sourness, and in the Flash of the Fire) discover [flash or sparkle,] and give up themselves, or again conceive a Will out of the Darkness, to go out of the Anxiety of the Mind (through the Sharpness in the Flash) in the Meekness, to God.

75. For the Sharpness in the Flash is always the *Centrum* [or Center] to the Regeneration in the second Principle; to which now the Worm in the Spark inclines [or unites] to generate itself [in,] whether it be in the eternal cold out of the sharp Essence through the Flash in the Fierceness [or Sternness] of the Fire, or out of the Sharpness in the Regeneration of the Meekness to God; therein it stands, and there is no Recovery [back from thence.] For, the Meekness goes not back again into the dark, fierce, and cold Essence, in the first Attracting, which from Eternity is before the re-comprehended [or re-conceived] Will; but it comes to help that [Darkness,] and enlightens whatsoever comes to it out of the strong Might of God, and this lives in the Virtue, and in the light Eternity with God.

76. And the Deep of the Darkness is as great as the Habitation of the Light; and they stand not one distant from the other, but together in one another, and

neither of them has Beginning or End; there is no Limit or Place, but the sharp Regeneration is the Mark [Bounds] or Limitation between these two Principles.

77. Neither of them is above or beneath, only the Regeneration out of the Darkness in the Meekness is said to be above; and there is such a [Bar or] Firmament between them, that neither of them both does comprehend the one the other; for the [Bar or] Mark of Limitation is a whole Birth or Principle, and a firm Center, so that none of them both can go into the other, but [only] the sharp Fire-flash, the strong Might of God, that stands in the Midst in the Center of the Regeneration, and that only looks into the Worm of the Darkness; and with its Terror in the Darkness makes the eternal anguishing Source, the Rising-up in the Fire, which yet can reach nothing but only the Anguish, and in the Anguish the fierce [stern] Flash. And so now whatsoever becomes corporized there in the stern [fierce or strong] Mind, in the Sparkling [or Shining of the Infinity,] and does not put its Will (in the corporizing) forward, into the Center of the Regeneration, in the Meekness of God, that remains in the dark Mind, in the Fire-flash.

78. And so that Creature has no other Will in itself, neither can it ever make any other Will from any Thing; for there is no more in it, but [a Will] to fly up in its own unregenerated Might above the Center, and to rule [or domineer] in the Might of the Fire over the Meekness of God, and yet it cannot reach it.

79. And here is the original [Cause] that the Creature of the Darkness wills to be above the Deity, as the Devil did; and here is the Original of Self-pride; for such as the Source in the Creature is, such also is the Creature. For the Creature is [proceeded] out of the Essence; and on the other Side, the Source (*viz.* its Worm) is [proceeded] out of the eternal Will of the dark Mind.

80. And this Will is not the Will of God, neither is it God; but the re-conceived Will to Meekness in the Mind, is God's regenerated Will, which stands there in the Center of the Birth in the Sharpness of the Breaking [or Destroying] of the Darkness, and in the pleasant loving Kindness of the Fulness of the Joy and Springing up of the Light in the re-impregnating of the Will, and to generate the Virtue of the eternal Omniscience and Wisdom in the Love, that is, God, and the Procedure from him, is his Willing [or Desiring,] which the Essence (*viz.* the sharp *Fiat*) creates; and God dwells in the second Principle, which is eternally generated out of the eternal Center out of the eternal Will,

[and] this is the Kingdom of God without Number and End, as it further follows.

The Gate of the Son of God, the pleasant Lily in the Wonders.

81. Therefore, as the Will does thus impregnate itself from Eternity, so also it has an eternal Willing [or Desiring] to bring forth the Child with which it is big, [impregnated, or conceived.] And that eternal Will to bring forth, brings forth eternally the Child which the Will is conceived withal; and this Child is the eternal Virtue [or Power] of Meekness, which the Will conceives again in itself, and expresses [or speaks forth] the Depth of the Deity, with the eternal Wonders of the Wisdom of God.

82. For the Will [is it] that expresses; and the Child of the [eternal] Virtue, and the eternal Meekness, is the Word which the Will speaks; and the Going forth of the spoken Word, is the Spirit, which in the sharp Might of God, in the Center of the Regeneration, out of the eternal Mind, out of the Anxiety in the Fire-flash in the Sharpness of the [Destroying or] Breaking of the Darkness, and Breaking forth of the Light in the Meekness, out of the eternal Will from Eternity, goes forth out of the Word of God, with the sharp *Fiat* of the great Might of God; and it is the Holy Spirit of God, which is in the Virtue [or Power] of the Father, and goes eternally forth from the Father through the Word, out of the Mouth of God.

The Gate of God's Wonders in the Rose of the Lily.

83. Now Reason asks; Whither goes the Holy Spirit, when he goes forth out of the Father and Son, through the Word of God? Behold, thou sick *Adam*, here the Gate of Heaven stands open, and very well to be understood, by those that will, [or have a Mind to it.] For the Bride says, *Come, and whosoever thirsteth, let him come,* and whosoever comes, drinks of the Fountain of the Knowledge of the eternal Life in the Smell and Virtue of the Lily of God in Paradise.

84. As is mentioned above, the Ground of the Holy Trinity is in one only divine and undivided Essence, [Being, or Substance,] God the Father, Son, and Holy Ghost, from Eternity arising from nothing, always generated from and out of itself from Eternity; not beginning nor ending, but dwelling in itself; comprehended by nothing, having neither Beginning nor End, subject to no

Locality, nor Limit [Number] nor Place. It has no Place of its Rest, but the Deep is greater than we [can perceive or] think, and yet it is no Deep, but it is the unsearchable Eternity; and if any here will think [to find] an End or Limit, they will be confounded [or disturbed] by the Deity, for there is none; it is the End of Nature. And whoever [goes about to] think [or dive with his Thoughts] deeper, does like *Lucifer*, who in [High-mindedness or] Pride would fly out above the Deity, and yet there was no Place, but he went on himself, into the fiery Fierceness, and so he perished [withered, or became dry as] to the Fountain of the Kingdom of God.

85. Now see the *Lily*, thou noble Mind, full of Anguish and Afflictions of this World; behold, the Holy Trinity has an eternal Will in itself, and the Will is the Desiring, and the Desiring is the eternal Essences, wherein then is the Sharpness (*viz.* the *Fiat*) which goes forth out of the Heart, and out of the Mouth of God by the Holy Spirit of God. And the Will [that is] gone forth out of the Spirit, [that] is the divine Virtue, which conceives [or comprehends] the Will, and holds it, and the *Fiat* creates it (*viz.* that Virtue, so that in it, as in God himself, all Essences are, and [so that] the Blossom of the Light in it may spring up [and blossom] out of the Heart of God; and yet this is not God, but [it is] the chaste Virgin of the eternal Wisdom and Understanding, of which I treat often in this Book.

86. Now the Virgin is [present] before God, and inclines herself to the Spirit from which the Virtue proceeds, out of which the (*viz.* the chaste Virgin) is; this is now God's Companion to the Honour and Joy of God; the same appears or discovers herself in the eternal Wonders of God. In the Discovery, she becomes longing after the Wonders in the eternal Wisdom, which yet is herself, and thus she longs in herself, and her Longing is the eternal Essences, which attract the holy Virtue to her, and the *Fiat* creates them, so that they stand in [or become] a Substance; and she is a Virgin, and never generates any Thing, neither takes any Thing into her; her Inclination stands in the Holy Ghost, who goes forth from God, and attracts nothing to him, but moves before God, and is the Blossom [or Branch] of the Growth.

87. And so the Virgin has no Will to conceive [or be impregnated with] any Thing; her Will is [only] to open the Wonders of God; and therefore she is in the Will in the Wonders, to discover [or make] the Wonders [appear] in the eternal Essences; and that virgin-like Will creates the *Fiat* in the Essences, so

that it is [become] a Substance, and stands eternally before God, wherein the eternal Wonders of the Virgin of the Wisdom of God are revealed.

88. And this Substance is the eternal Element, wherein all Essences in the divine Virtue stand open, and are visible; and wherein the fair and chaste Virgin of the divine Wisdom always discovers herself according to the Number of the Infinity, out of the many thousand Thousands without End and Number. And in this Discovering there go forth out of the eternal Element, Colours, Arts, and Virtues, and the Sprouts of the *Lily* of God; at which the Deity continually rejoices itself in the Fruits. Virgin of the Wisdom; and that Joy goes forth out of the eternal Essences, and is called Paradise, in regard of the Sharpness of the Generating [or Bringing forth] of the pleasant Fruit of the *Lily* [in infinitum or] infinitely; where then the Essences of the *Lily* spring up in Wonders, in many thousand Thousands without Number, of which you have a Similitude in the [springing or blossoming] Earth.

89. Beloved Mind, behold, consider this, this now is God and his heavenly Kingdom, even the eternal Element and Paradise, and it stands thus in the eternal Original from Eternity to Eternity. Now what Joy, Delight, and Pleasantness is therein, I have no Pen that can describe it, neither can I express it; for the earthly Tongue is too much insufficient to do it; [all that Men can say of it] is like Dross compared with Gold, and much more inferior; yea although the Virgin brings it into the Mind, yet all is too dark and too cold in the whole Man, so that he cannot express so much as one Spark [or Glimpse] thereof sufficiently. We will defer it till [we come] into the Bosom of the Virgin; we have here only given a short Hint of it, that the Author of this Book may be understood; for we are but a very little Drop out of the Fountain of the Wisdom of God; and we speak as a little Sparkle [or Glimpse,] but [high enough] for our earthly [Understanding,] and for our weak Knowledge here upon Earth; for in this Life we have no Need of any higher Knowledge of the eternal Substance [Being or Essence,] if we do but barely and nakedly speak of what has been from Eternity, it is enough.

The Fifteenth Chapter.

Of the Knowledge of the Eternity in the Corruptibility of the Essence of all Essences.

1. HOW if we consider of the eternal Will of God, [and] of the Essence of all Essences; then we find in the Originality but one [only Being, Substance, or] Essence, as is mentioned above. Out of this [only] Essence is generated from Eternity the other [Being, Substance, or Essence, *viz.*] the divine Essence, and we find that both the [Beings, Substances or] Essences stand in divine Omnipotence, but not in one Source, neither do they mix together, nor can either of them both be [destroyed, dissolved, corrupted, or] broken.

2. But yet they have two Sorts of Inclinations [or Desires,] each in itself for its own. Yet because the divine [Being or] Essence from Eternity is generated out of itself, therefore it is inclined to help the Weak, and is rightly called *Barm-hertz-ig-keit* [Mercifulness.]

3. And now seeing the Virgin of the eternal Wisdom has discovered herself in the eternal Original, and in the eternal Mind in the sharp Essence of the Breaking of the Darkness in the Fire-flash [has found the Depth of the [very] Image of God, and that the Similitude of God is there in the eternal Original, therefore she has longed after the Similitude, and that Longing makes the Attracting in the Will, and the Will stood [right] against the Similitude; and the *Fiat* in the Attracting of the Willing, created the Will in the Similitude, out of which came the Angels all together. But now the eternal Essences were in the Similitude, and the Wisdom discovered [or manifested] herself in the Essences in many thousand Thousands, that the eternal Wonders might be revealed [or made manifest;] and thereupon there went forth (according to every Essence, as out of a Fountain) many thousand Thousands.

4. And from thence came the Names of the Thrones and Principalities, all according to the Essences of the first and great Source, which in the Discovering of the eternal Wisdom of God goes forth again into many thousand Thousands, yet there is a certain Number [of them,] and in the Center of God none, or no Number but Infinity; and thus out of the Fountain of every Essence are gone forth, first the Thrones, and in the Throne many thousand Thousands.

5. These the *Fiat* created to a Similitude and Image of God, and overshadowed the same in the *Fiat* with the overflowing Virtue of God; and the Will of God set itself [right] against the Image and Similitude, and they now which received the Will, they became Angels, for they set their Imagination, in the Will, in the Heart of God, and they did eat of the *Verbum Domini* [of the Word of the Lord;] but they that set their Imagination in the dark Mind, as

Lucifer [did, that he might] fly out above the Deity and Meekness in the Might of the Fire in the Flash, in the sharp Might of God, and be Lord alone, they became Devils, and they have that Name from their being thrust [or driven] out of the Light, for they were in the Light when the *Fiat* created them, for the *Fiat* which created them stood in the Light.

6. Thus the Devil is the Fault, and guilty of his own Fall, for he suffered himself to be moved by the Matrix of the Sternness, [Fierceness, Sourness, or Wrath,] whereas he yet had his own Will to take hold of Light or Darkness. And Lucifer was a Throne (that is, a Source [or Fountain] of a great Essence) from whence went forth all his Servants [or Ministers,] and they did like him, and also they were thrust back into the Darkness, for the Light of God goes not into the [Grimness, Wrath or] Fierceness.

7. And there the *Fiat* (which created the fierce [wrathful or grim] Devils, in Hope that they would of Devils become Angels, who set their Imagination therein, that thereby they might domineer over God and the Kingdom of Heaven) was infected in the Figuring of the Similitudes; and so instantly kindled the Element in the Similitude, *viz.* in the Out-Birth [or Procreation,] in the Speculating [or Beholding,] so that the Essence has generated to the highest Essences, from whence go forth the four Elements of this World, of the third Principle; and the sharp *Fiat* of God, which stood in the Out-Birth [or Procreation,] has created the Out-Birth, out of which the Earth and Stones are proceeded.

8. For when the *Fiat* kindled the Element in the Out-Birth, then the kindled *Materia* [or Matter] became palpable [or comprehensible,] this was not now fit for Paradise, but it was created outward, [or made external.] Yet that the Element with its Out-Birth might no more generate thus, therefore God created the Heaven out of the Element, and [caused or] suffered out of the Element, (which is the heavenly *Limbus*) the third Principle to spring up; where the Spirit of God again discovered [or revealed] itself in the Virgin, *viz.* in the eternal Wisdom, and found out, in the Out-Birth, in the corruptible Substance, the Similitude again. And the Discovering stood in the sharp Attraction of the *Fiat*, and the *Fiat* created it so, that it became essential [or substantial;] and the same are the Stars, a mere *Quinta Essentia*, an Extract of the Stars, out of the *Limbus* of God, wherein the hidden Element stands.

9. But that the sharp and severe Essence with the Attraction might cease, therefore God generated a Similitude according to the Fountain of the Heart of God, *viz.* the Sun; and herewith sprung up the third Principle of this World, and that [*viz.* the Sun] put all Things into Meekness and well doing.

10. Seeing then that the eternal Wisdom of God (*viz.* in the chaste Virgin of the divine Virtue) had discovered itself in the Principle of this World, in which Place the great Prince Lucifer stood in the Heaven, in the second Principle, therefore the same Discovering was eternal, and God desired to shed forth the Similitude out of the Essences, which the *Fiat* created according to the Kind of every Essence, that they should (after the Breaking [or Dissolution] of the outward Substance) be a Figure and Image in Paradise, and a Shadow of this Substance.

11. And that there should go nothing in Vain out of the Substance of God, therefore God created Beasts, Fowls, Fishes, Worms, Trees and Herbs out of all Essences; and [besides created] also figured Spirits out of the *Quinta Essentia*, in the Elements, that so, after the completing of the Time (when the Out-Birth [shall] go into the Ether) they should appear before him, and that his eternal Wisdom in his Works of Wonder might be known.

12. But seeing it was his Will also in this Throne, in the eternal Element, to have Creatures that should be instead of the fallen Devils, and possess the Place [of them] in the Heaven in Paradise, therefore he created Man out of the Element.

13. And as this Place was now twofold, and with the eternal Originality threefold, *viz.* [having] the first Principle in the great Anxiety, and the second Principle in the divine Habitation in Paradise, and then the third Principle in the Light of the Sun, in the Quality of the Stars and Elements, so must Man also be created out of three, if he must be an Angel in this Place, and receive all Knowledge and Understanding, whereby he might have eternal Joy also with [or in] the Figures and Images, which stand not in the eternal Spirit, but in the eternal Figure, as all things in this World are [or do.]

14. And there God manifests himself according to his eternal Will, in his eternal Wisdom of the noble Virgin, in the Element, which in Paradise stands in the Sharpness of the divine Virtue [or Power.] And the *Fiat* created Man out of the Element in Paradise, for it attracted to it out of the Quinteffence of the Sun, Stars, and Elements in Paradise in the Elements of the Originality, from whence

the four Elements proceed, and created Man to the Image of God (that is, to the Similitude of God) and breathed into him into the Element of the Body (which yet was nothing else but paradisical Virtue) the Spirit of the eternal Essences out of the eternal Originality; and there Man became a living Soul, and an Image of God in Paradise.

15. And the Wisdom of God, the pleasant Virgin, discovered herself in him, and with the Discovering opened Adam's Center, in [or to] many thousand Thousands, which should proceed out of this Fountain of this Image; and the noble Virgin of the Wisdom and Virtue [or Power] of God, was espoused [or contracted] to him, that he should be modest and wholly chaste to his Virgin, and set no Desire in the first, nor in the third Principles, to qualify [mix with] or live therein, but his Inclination or Longing must be to get into the Heart of God, and to eat of the *Verbum Domini* [the Word of the Lord] in all the Fruits of this World.

16. For the Fruits were also good, and their Inclination [or that which made them to be desired] proceeded out of the inward Element, out of the Paradise. Now Adam could eat of every Fruit in the Mouth, but not in the Corruptibility, that must not be, for his Body must subsist eternally, and continue in Paradise, and generate a chaste Virgin out of himself, like himself, without rending of his Body; for this could be, seeing his Body was [proceeded] out of the heavenly Element, out of the Virtue of God.

17. But when the chaste Virgin found herself thus in Adam with great Wisdom, Meekness, and Humility, then the outward Elements became lusting after the eternal, that they might raise themselves up in the chaste Virgin, and qualify in her; seeing that Adam was extracted out of them, [*viz.* the four Elements,] out of the *Quinta Essentia*, therefore they desired their own, and would qualify therein, which yet God did forbid to Adam, [saying,] that he should not eat of the Knowledge of Good and Evil, but live in [the] one [only Element,] and be contented with Paradise.

18. But the Spirit of the great World overcame Adam, and put itself in with Force, in *Quintam Essentiam*, [into the Quinteffence, which there is the fifth Form, the Extract out of the four Elements and Stars;] and there must God create a Woman [or Wife] for Adam out of his Essences, if he must be to fill the Kingdom, according to the Appearing [Discovering, Shining, or Sparkling] of the noble Virgin [with many thousand Thousands,] and build [or propagate] the

same. And thus Man became earthly, and the Virgin departed from him in Paradise, and there she warned him that he should lay off the Earthliness, and then she would be his Bride and loving Spouse. And now it cannot be otherwise in this World with Man, he must be generated in the Virtue of the outward Constellation and Elements, and live therein till the Earthliness falls away.

19. And thus he is in this Life threefold, and the threefold Spirit hangs on him, born, nourished, and preserved, and he is generated therein, neither can he be rid of it, except he [corrupts or] breaks to Pieces; yet he can be rid of Paradise, whensoever his Spirit imagines in the Fierceness [or Wrath] and Falsehood, and gives up himself thereto, that so he might be above Meekness and Righteousness in himself, as a Lord, like Lucifer, [and] live in Pride [and Stateliness;] and then Paradise falls [away,] and is shut up, and he loses his first Image which stands in the hidden Element in Paradise.

20. For the Adamical however (according to the inward Element which stands open in the Mind) can live in Paradise, if he strives against Evil, and wholly with all his Strength gives himself up to the Heart of God, then the Virgin dwells with him, in the inward Element in Paradise, and enlightens his Mind, so that he can tame the Adamical Body.

21. For these three Births are [inbred or] generated together with every one in the Mother's [Womb or] Body, and none ought to say, I am not elected; for it is a Lie, [and he] belies the Element, wherein Man also lives, and besides [he] belies the Virgin of Wisdom, which God gives to every one which seeks her with Earnestness and Humility. So [likewise] the Possibility of Seeking is also in every one, and it is inbred [or generated] in him with the all-possible hidden Element, [to which all Things are possible,] and there is no other Cause of Perdition in Man, than [was in or] with Lucifer, whose Will stood free; he must either reach into God in Humility, Chastity, and Meekness, or into the dark Mind, in the Climbing up of Malice and Fierceness [or Grimness,] which yet (in its Flowing forth) desires not to lift itself up above God, but it inclines itself only above the Meekness, in the Fire-flash, in the stern [or fierce] Regeneration: But the Devils would (as Creatures) be above all, and would be Lords wholly [of themselves,] and so it is also with Man here.

22. The Pride of Nature indeed inclines one Man more strongly than another, but it forces [or compels] none that they must be proud; and if there be a Force [or strong Compulsion upon any,] then it is when Man willingly for temporal

Honour and Pleasure Sake lets the Devil into his eternal Essences; and then he [the Devil] sees presently how that Man is inclined [or led] by the Spirit of this World, and in that Way tempts him accordingly; if Man lets him but in, he is then a Guest very hardly to be driven out again; yet it is very possible, if that Man entirely and sincerely purposes to turn, and to live according to the Will of God, then the Virgin is always ready [before-hand] in the Way to help him.

23. It goes very hard, when the [Grain of] Mustard-Seed is sown, for the Devil opposes strongly, but whosoever perseveres, finds by Experience what is written in this Book. And although he cannot be rid of the Untowardness of the Incitements of the four Elements, yet nevertheless the noble Seed in the *Limbus* of God continues with him, which Seed springs and grows, and at last becomes a Tree, which the Devil favours [or relishes] not, but he goes about the Tree like a fawning Cur which pisses against the Tree; and then by his Servants he casts all Mishaps upon him; and by his Crew [of Followers and Confederates] he thrusts many out of his House, that he may do him no more Displeasure. But it goes well with him [that fears God,] and he comes into the Land of the Living.

24. Therefore, we say now, according to our high Knowledge, that the Source [or active Desire] of all the three Principles does imprint itself together with the Child's Incarnation [or becoming Man,] in the Mother's Body. For after that Man is figured [or shaped] from the Stars and Elements, by the *Fiat*, so that the Elements have taken Possession of their Regions, [Kingdoms, or Dominions,] *viz.* the Heart, Liver, Lungs, Bladder, and Stomach, wherein they have their Regions, then must the Artificer in his twofold Form rise up out of all Essences; for there stands the Image of God, and the Image of this World, and there also is the Image of the Devil. Now there must be Wrestling and Overcoming, and there is Need of the Treader upon the Serpent, even in the Mother's [Womb or] Body.

25. Therefore, ye Fathers and Mothers, be honest and live in the Fear of God, that the Treader upon the Serpent may also be in your Fruit. For Christ says, A good Tree cannot bring forth evil Fruit, and an evil Tree cannot bring forth good Fruit. And although this indeed is meant of the Mind that is brought up which has its own Understanding [or Meaning] thus, that no false Mind brings forth good Fruit, nor no good Mind evil Fruit; yet it is effectually necessary for the Children, [that the Parents be honest and virtuous,] because the Child is generated from the Essence of the Parents.

26. And though it be clear that the Stars in the outward Birth [Geniture or Operation] alter the Essences in every one according to their Source [Quality, Influence, or Property,] yet the Element is still there, and they cannot alter that with their Power, except Man himself does it; they have only the outward Region; and besides the Devil dares not image [or imprint] himself, before the Time of the Understanding, when Man can incline himself to the Evil or to the Good. Yet none must presume upon this [Impotency of the Devil, and four Elements,] for if the Parents be wicked, God can well forsake a wicked Seed. For he willeth not that the Pearl should be cast before Swine; although he is very inclined to help all Men, yet it is [effectual] but for those that turn to him; and although the Child is in Innocency, yet the Seed is not in Innocency; and therefore, it has Need of the Treader upon the Serpent [or Saviour.] Therefore, ye Parents, consider what ye do; especially you Knaves and Whores; you have a hard Lesson [to learn] here, consider it well, it is no jesting Matter, it shall be shown you in its Place, that the Heaven thunders, [and passes away with a Noise.] Truly the Time of the Rose brings it forth, and it is high Time to awake, for the Sleep is at an End, there shall a great Rent be before the Light, therefore let every one take Heed to his Ways.

27. If we now search into the Life of Man in the Mother's [Womb or] Body, concerning his Virtue [or Power,] Speech, and Senses, and the noble and most precious Mind; then we find the Cause why we have made such a long Register concerning the eternal Birth; for the Speech, Senses, and Mind, have also such an Original, as is above-mentioned concerning the eternal Birth of God, and it is a very precious Gate [or Explanation.]

28. For behold, when the Gate of this World in the Child is made ready, so that the Child is [become] a living Soul out of the Essences, and now [henceforth] lives [only by or] in the Light of the Sun, and not in the Light of God, then comes the true Artificer, instantly in the Twinkling of an Eye, when the Light of the Life kindles, and figures [that which is] his; for the Center breaks forth in all the three Principles. First, there are the four Essences in the *Fiat* in the stern Might of God, which there are the Child's own, the Worm of its Soul, which stands there in the House of the great Anxiety, as in the Originality. For the Seed is sown in the Will, and the Will receives the *Fiat* in the Tincture, and the *Fiat* draws the Will to it inwardly, and outwardly [draws] the Seed to a Mass; for the inward and outward Artificer is there.

29. When the Will thus draws to it, then it becomes inwardly and outwardly impregnated, and is darkened; the Will cannot endure this, *viz.* to be set in the Dark, and therefore falls into great Anxiety for the Light; for the outward *Materia* [or Matter] is filled with the Elements, and the Blood is choaked [checked or stopped;] and there then the Tincture withdraws, and there is then the right Abyss of Death, and so the inward [*Materia* or Matter] is filled from the Essences of the Virtue, [or Power,] and in the inward there rises up another Will, out of the stern Virtue of the Essences, [that it might] lift itself up into the Light of the Meekness; and in the outward stands the Desire to be severed, the Impure from the Pure, for that the outward trial does.

30. We must consider in the Virtue [or Power] of the Virgin, that the Will first is threefold, and each in its Center is fixed [stedfast or perfect] and pure, for it proceeds out of the Tincture. In the first Center there springs up between the Parents of the Child the Inclination [or Lust,] and the bestial Desire to copulate; this is the outward elementary Center, and it is fixed in itself. Secondly, there springs up, in the second Center, the inclinable Love to the Copulation; and although they were at the first Sight angry and odious one to another, yet in the Copulating the Center of Love springs up, and that only in the Copulating; for the one pure Tincture receives [or catches] the other, and in the Copulating the Mass receives them both.

31. Now thus the Love qualifies [or mixes] with the inward [one] Element, and the Element with the Paradise, and the Paradise is before [or in the Presence of] God. And the outward Seed has its Essences, which qualify first with the outward Elements, and the outward Elements qualify with the outward Stars, and the outward Stars quality with the outward Sternness, [Grimness, Fierceness, Frowardness,] Wrath and Malice, and the Wrath and Malice in the Fierceness, [Severity, or Austereness,] qualifies with the Original of the first Fierceness of the Abyss of Hell; and the Abyss qualifies with the Devils.

32. Therefore, O Man! consider what thou hast received with thy bestial Body, to eat and to drink of Evil and Good, which God did forbid. Look here into the Ground of the Essences, and say not with Reason; It was merely for Disobedience, which God was so very angry at, that his Anger could not be quenched. Thou art deceived, for if the clear Deity was angry, it would not have become Man for thy Sake to help thee; look but upon the Mark in the Eternity, and then thou will find all.

33. Thus also the Kingdom of Darkness and of the Devil is sown together in the Copulating, and the third Center of the great Desire springs up along with it, out of which the Fierceness, [Grimness, or Wrath,] and the House of Flesh is generated. For the pure Love, which reaches the Element, and consequently the Paradise, has a wholly modest and chaste Center, and it is fixed in itself, of which I here give you a true Example, diligently and deeply to be considered.

34. Behold two young People, who have attained unto the Blossom of the noble Tincture in the Matrix and Limbus, so that it be kindled, how very hearty, faithful, and pure Love they bear one towards another, where one is ready to impart the very Heart within them to the other, if it could be done without Death; this now is the true paradisical Blossom, and this Blossom qualifies, with the [one] Element and Paradise. But as soon as ever they take one another, and copulate, they infect one another with their Inflammation [or burning Lust,] which is generated out of the outward Elements and Stars, and that reaches the Abyss and so they are many Times at deadly Enmity [or have venomous spiteful Hatred] one against another. And though it happens that their Complexions were noble, so that still some Love remains, yet it is not so pure and faithful as the first before Copulation, which is fiery, and that in the Burning [or burnt Lust, is] earthly and cold, for they must indeed keep faithful while it cannot be otherwise; as it is seen by Experience in many, how afterward in Wedlock they hunt after Whoredom, and seek after the Devil's Sugar, which he strows in the noble Tincture, if Man will let him.

35. Whereby then you see here, that God has not willed the earthly Copulation. Man should have continued in the fiery Love which was in Paradise, and generate out of himself. But the Woman was in this World in the outward elementary Kingdom, in the Inflammation of the forbidden Fruit, of which Adam should not have eaten. And now he has eaten and thus destroyed us; therefore it is now with him [the Adamical Man,] as with a Thief that has been in a pleasant Garden, and went out of it to steal, and comes again and would fain go into the Garden, and the Gardiner will not let him in, he must reach into the Garden with his Hand for the Fruit, and then comes the Gardiner and snatches the Fruit out of his Hand, and he must go away in his burning Lust and Anger, and come no more into the Garden, and instead of the Fruit there remains his desirous burning Lust with him, and that he has got instead of the paradisical Fruit, of that we must now eat, and live in the Woman.

36. Thus I give you accurately to understand what Man is, and what Man sows, and what grows in the Seed, *viz.* three Kingdoms, as is above-mentioned; and seeing the three Kingdoms are thus sown, so are they in like Manner before the Tree of Temptation; and there begins the Struggling and great Strife; there stands the three Kingdoms in one another. The Element in Paradise will keep the pure Mind and Will, which stands in the Love in the Tincture of the Seed; and the outward Elements, *viz.* that which went forth from the Element, will have the Element, and mix itself therewith; and then comes the outward Fierceness of the Stars, and draws it together with the outward Fiat, and sets itself [in the Rule or Dominion,] whereby the inward Will in the Love together with the Element and the Paradise becomes darkened, and the Love in the Paradise goes into its Ether, and is extinguished in the Tincture of the Seed; and the heavenly Center goes under, for it passes into its Principle.

37. And then comes the Woman with her stopped [or congealed] Blood, with the Stars and Elements, and sets herself in [the Dominion.] And here is the paradisical Death, where Adam in the living Body died; that is, he died [as] to Paradise and the Element, and lived to the Sun, Stars, and the outward Elements; concerning which, God said to him, *That Day thou eatest of Good and Evil, thou shalt die the Death*, and this is the Gate of the first Death in the Paradise, in which now Man lives in the elementary Woman of this World in the Corruptibility.

38. And it highly concerns us to know and apprehend, that when the Seed is sown in the Matrix, and that it is drawn together by the Fiat (when the Stars and the outward Elements set themselves in [the Dominion,] and that the Love and Meekness is extinguished; for there comes to be a fierce Substance in the Stopping [or Congealing] of the Tincture) that before the Kindling of the Light of Life, in the Child, there is no heavenly Creature. And although it be figured [or shaped] with all the Forms [or Parts] of the Body, yet notwithstanding the heavenly Image is not therein, but the bestial. And if that Body perishes [corrupts, or breaks] before the Kindling of the Spirit of the Soul in the springing up of the Life, then nothing of this Figure appears before God on the Day of the Restitution, but its Shadow and Shape for it has yet had no Spirit.

39. This Figure does not (as many judge) go into the Abyss, but as the Parents were, so is also their Figure; for this Figure is the Parent's, till the Kindling of its Life, and then it is no more the Parent's, but its own. The Mother affords but a Lodging, and the Nutriment; and therefore, if she destroys it

willingly in her Body, she is a Murderer, and the divine Law judges her to the temporal Death.

40. Thus now the Stars and the Elements (after the withdrawing of the Love in the Tincture) take the House into Possession, and fill it in the first Month. And in the second, they sever the Members [or Parts] by the sour Fiat, as is mentioned before. And in the third, the Strife begins about the Regions of the Stars and Elements, where then they separate, and every Element makes its own House and Region for itself; *viz.* the Heart, Liver, Lungs, Bladder, and Stomach; as also the Head to be the House of the Stars, where they have their Region [or Dominion,] and their princely Throne, as it follows further.

41. And now after that the Stars and Elements (as is mentioned before) have got their Region and the House to dwell in, then begins the mighty Strife in great Anxiety about the King of the Life. For the Chamber of the Building [or Fabrick] stands in very great Anguish, and [here] we must consider the Original of the Essence of all Essences, the eternal Birth and the Root of all Things; as that there is in the House of the Anguish, first one only Essence [or Being,] and that Essence is the Mixing of all Essences, and it has first a Will to generate the Light, and that Will is attractive, [astringent or sour.]

42. For the Desiring is the attracting of whatsoever the Will desires; and that Will is first pure, neither Darkness nor Light, for it dwells in itself, and it is even the Gate of the divine Virtue that fills all Things. And thus the Attracting fills the Will with the Things which the Will desires; and although it be pure, and desires nothing but the Light, yet there is no Light in the dark Anxiety that it can attract, but it draws the Spirit of the Essences of the Stars and Elements into itself, and therewith the Will of the divine Virtue is filled, and the same is all rough and dark. And thus the Will is set in the Darkness, and this is done also in the Heart.

43. The Will now standing thus in the dark Anxiety, it gets another Will to fly out of the Anxiety again, and to generate the Light; and this other Will is the Mind, out of which proceed the Senses [or Thoughts] not to continue in the Anxiety: And the Will [appears,] discovers itself in the Essences of the Sourness, as in the fierce Hardness of Death; and the Glimpse [or Glance] breaks through the Essences of the sour Hardness, as a swift [or sudden] Flash, and sharpens itself in the sour Hardness, that it becomes [pale, white, or] glimmering like a Flash of Fire, and in its sudden Flight breaks the sour

Darkness; and there stands the Hardness, and the harsh Sourness of Death like a broken turning Wheel, which with the Flash of the Breaking flies swiftly as a Thought; as also then the re-conceived Will (which is the Mind) appears so very suddenly. And seeing it cannot fly forward out of the Essences, it must go into the turning Wheel, (for it cannot get from that Place,) and so it breaks the Darkness. And when the Darkness is thus broken, then the sharp Glance discovers itself in the pleasant Joy without [or beyond] the Darkness in the Sharpness of the Will, *viz.* in the Mind, and finds itself habitable therein, from whence the Flash [or Glance] is terrified, and flies up with strong Might through the broken Essences out of the Heart, and would go out at the Mouth, and raises itself far from the Heart, and yet is held by the sour [or harsh] Fiat, and it then makes itself a several Region (*viz.* the Tongue) wherein then stands the Shriek [or the Crack] of the broken Essences. And seeing then it reflects [or recoils] back again into the Heart, as into its first Dwelling-house, and finds itself so very habitable and pleasant, because the Gates of the Darkness are broken, then it kindles itself so highly in the loving Will, by Reason of the Meekness, and goes no more like a stern [or fierce] Flash through all Essences, but [it] goes trembling with great Joy; and the Might of the Joy is now many hundred Times stronger, than first the Flash [or Glance] was, which yielded [or discovered] itself through the sour harsh Essences of the Death, and goes with strong Might out of the Heart into the Head, in the Will [or Purpose] to possess the heavenly Region.

44. For it is paradisical, and it has its most inward Root therein. When Adam in Sin died the first Death, then said God, *The Seed of the Woman shall break the Serpent's Head*. The same Word imprinted itself in Adam, in the Center of the Springing-up of his Life, and so in like Manner with the Creation of Eve in the Springing up of her Life, and so in like Manner in all Men, so that we can, in our first Mind, through the Word and Virtue of God in the Treader upon the Serpent, who in the Time became Man [or was incarnate,] trample upon [or break] the Head and Will of the Devil, and if this Might [or Power] was not in this Place, then we were in the eternal Death. Thus the Mind is its own, in the free Will, and moves in the Virtue [or Power] of God, and in his Promise, in the free Substance [or Being.]

45. Seeing then that the Shriek of the Joy in the Virtue of God (which breaks the Doors of the deep Darkness) thus springs up in the Heart, and flies with its Glimpse [or Sparkling] into the Head, then the Virtue of the Joy sets itself

above, as being the strongest, and the Flash [or Glance] beneath, as being the weakest; and so when the Flash [or Glance] comes into the Head into its Seat, then it makes itself two open Gates. For it has broken the Doors of the deep Darkness, and therefore, it continues no more in the Darkness, but it must be free as a victorious Prince [or Conqueror,] and will not be held captive. And this signifies to us the Resurrection of Christ from the dead, who is now free, and will not be held [therein,] which in its due Place shall be very deeply described. And those Gates which the Glance holds open, they are the Eyes, and the Spirit of Joy is their Root, which [Spirit] springs up at first in the Kindling of the Life.

46. Thus then the strong re-conceived Will (to fly out from the Darkness and to live in the Light in the Heart) generates itself; and therefore, we cannot know [or apprehend] it to be any other than the noble Virgin, the Wisdom of God; which thus springs up in Joy, and in the Beginning marries herself with the Spirit of the Soul, and helps it to the Light, which after the springing up of the Soul (*viz.* after the Kindling of the Virtue of the Sun in the Essences) puts herself into its paradisical Center, and continually warns the Soul, of the ungodly Ways, which are held before it by the Stars and Elements, and brought into its Essences. Therefore, the Virgin keeps her Throne thus in the Heart, and also in the Head, that she may defend and keep them off from the Soul, all over.

47. And we must further consider, that when the Shriek [or Crack] makes its Dwelling-house, in its strong Breaking-through, out of the Gate of the anxious Darkness, *viz.* the Tongue, that the Shriek [or Crack] has not then yet seen the Virgin: but when it reflected [or shined] back again into the Heart, into the opened Darkness, and found her so habitable, there then first sprung up its Joy, and Pleasantness, and it became paradisical, and desired not [to go] into the Tongue again, but into the Head, and [desired] there to have its Region out of the Source of the Heart. Therefore the Tongue ought not in all [or altogether] to be believed, for it sits not in the heavenly Region, as the friendly pleasant Virtue does; but it has its Region in the Crack and Flash, and the Flash is as near the hellish Region, as the Crack is, for they are both generated in the Sharpness of the Stars, in the Essences, and the Tongue speaks both Lyes and Truth; in which of the two the Spirit arms itself, according to that it speaks: Also it many Times speaks Lies in great Men; when it is armed from the Essences, then it speaks in the Crack, like a Rider in his [haughty, surly, vaunting State,] or high Mindedness.

The Life of the Soul. The Gate.

48. Thus now when the Virtue of the Life and the Spirit of the second Principle, is generated in the first Originality of the first Principle (*viz.* in the Gate of the deep Darkness, which the Will of the Virtue of the Virgin, in the fierce earnest Flash of the fierce Might of God, did break, and set itself in the pleasant Habitation) then instantly the Essences of the Stars and Elements, in the Flash of the Springing-up of the Life, pressed in also, yet after the Building of the pleasant Habitation first [made.]

49. For the Habitation is the Element, and the Virtue of the inward Element is the paradisical Love, which the outward Elements (being generated out of the Element) will have for their Mother, and the sharp Fiat brings them into the Habitation. And there the Light of the Life becomes rightly kindled, and all Essences live in the Habitation. For in the Beginning of the Life, each Principle takes its Light.

50. The first Principle (*viz.* the Darkness) takes the fierce and sudden Fire-flash; and so when the re-comprehended Will, in the first Will of the first attracted Darkness of the Harshness, discovers itself, and breaks the Darkness in the Flash, then the harsh dark Fire-flash remains in the first Will, and stands over the Heart, in the Gall, and kindles the Fire in the Essences of the Heart.

51. And the second Principle retains its Light for itself, which is the pleasant Habitation, which shines there, where the Darkness is broken, [or dispelled,] wherein the courteous loving Virtue, and the Pleasantness arises, from whence the Shriek [or Crack] in the strong Might becomes so very joyful, and turns its forcible Rushing into a joyful Trembling; where then the Fire-flash of the first Principle sticks to it, which causes its Trembling. But its Source [or active Property] is Pleasantness and Joy, that cannot sufficiently be described; happy are they that find it [by Experience.]

52. And the third Principle retains its Light wholly for itself, which (as soon as the Light of Life springs up) presses into the Tincture of the Soul, to the Element, and reaches after the Element; but it attains no more than to the Light of the Sun, which is proceeded out of the *Quinta Essentia*, out of the Element. And thus the Stars and Elements rule in their Light and Virtue, which is the Sun's, and qualify with the Soul, and bring many Distempers, and also Diseases into the Essences, from whence come Stitches, Agues, Swellings and [other]

Sicknesses, [as] the Plague, &c. into those [Essences,] and at last their Corruption and Death.

53. And now when the Light of all the three Principles shines, then the Tincture goes forth from all the three Principles, and it is highly [worthy] to be observed, that the middlemost Principle receives no Light from Nature: but as soon as the Darkness is broken up, [or dispelled,] it shines in most joyful Inhabitation, and [has] the noble Virgin dwelling in the Joy, *viz.* in that Tincture; and the Deity appears so very highly and powerfully in Man, that we cannot find it so in any other Thing, let us take what we will else into our Consideration.

54. In the first Principle is the Fire-flash; and in the Tincture thereof is the terrible Light of the Sun, which has its Original very sharply out of the eternal Originality, out of the first Principle, with its Root out of the fifth Essence, through the Element, which may be explained in another Place, it would be too long to do it here. And besides it should be hidden; he that knows it, will conceal it, as he would also [conceal] the Springing-up of the Stars and Planets. For the cornered Cap will needs have it under the Jurisdiction of his School-learning, though indeed he apprehends little or nothing at all in the Light of Nature. Let it remain [hidden] till the Time of the Lily, there it stands all open: And the Tincture is [then] the Light of the World.

55. And it is here very exactly seen how the third Principle unites itself with the first, and how they have one [only] Will, for they proceed from one another; and if the second Principle was not in the Midst [between them] then they were but one [and the same] Thing. But speaking here of the Tincture in the Life, we will therefore show in the Light of Nature the true Ground of all the three Births.

56. The noble Tincture is the Dwelling-house of the Spirit, and has three Forms; one is eternal, and incorruptible; the other, is mutable [or transitory,] and yet with the Holy [or Saints] continues eternally; but with the Wicked it is mutable [or transitory,] and flies into the Ether; the third is corruptible in Death.

57. The first Tincture of the first Principle is properly the Habitation in the Fire-flash, which is the Source, [Life, or active Property,] in the Gall, which makes the Brimstone-Spirit (*viz.* the indissoluble Worm of the Soul, which rules powerfully in the sharp Essences, and moves and carries the Body whithersoever the Mind, in the second Center will) to be its Dwelling-house; its

Tincture is like the fierce, [austere or grim,] and sharp Might of God; it kindles the whole Body, so that it is Warm, and that it grows not stiff [or congealed] with Cold, and upholds the Wheel in the Crack in the Essences, out of which the Hearing arises. It is sharp, and proves the Smell of every Thing in the Essences; it makes the Hearing, though itself is neither the Hearing nor Smelling; but it is the Gate that lets in Good and Evil, as the Tongue and also the Ear [does.] All which comes from hence, because that its Tincture has its Ground in the first Principle; and the Kindling of the Life happens in the Sharpness, in the Breaking through the Gate of the eternal Darkness.

58. Therefore are the Essences of the Spirit of the Soul so very sharp and fiery, and [therefore] the Essences go forth out of such a sharp fiery Tincture, wherein now stand the five Senses, *viz.* Seeing, Hearing, Smelling, Tasting, and Feeling; for the fierce Sharpness of the Tincture of the first Principle, proves in its own Essences [in or] of the Soul, or [in the Essences] of the Worm of the Soul, in this Place rightly so called, [it proves] the Stars, and Elements, *viz.* the Out-birth out of the first Principle, and whatsoever unites [or yields] itself to it, it takes that into the Essences of the Worm of the Soul; *viz.* all whatsoever is harsh [or sour,] bitter, stern, [or fierce,] and fiery, all whatsoever generates itself in the Fierceness, and all whatsoever is of the same Property with the Essences; all that which rises up along there in the fiery Source, and elevates itself in the Breaking of the Gate of the Darkness, and boils, [springs, or flows up] above the Meekness; and all whatsoever is like the sharp austere Eternity, and qualifies [or mixes] with the Sharpness of the fierce Anger of the God of the Eternity, wherein he holds the Kingdom of the Devils captive. O Man! consider thyself here, it is the sure Ground, known by the Author, in the Light of Nature, in the Will of God.

59. And in this Tincture of the first Principle, the Devil tempted Man; for it is his Source, [Well-spring, or Property,] wherein he also lives. Herein he reaches into the Heart of Man, into his Soul's Essences, and leads him away from God, into the Desire to live in the sharp (*viz.* in the fiery) Essences, that it might be elevated above the Humility and the Meekness of the Heart of God, and above the Love and Meekness of the Creatures, [on Purpose to seem] to be the only fair and glittering Worm in the Fire-flash, and to domineer over the second Principle. And thus he makes the Soul of Man so extreme proud, as not to vouchsafe himself to be in the least like any Meekness, but to be like all whatsoever lives in a Quality [or Property] contrary to it.

60. And in the bitter Essences he makes the Worm of the Soul prickly, spiteful, ravious, and malicious, grudging every Thing to any; as the Bitterness indeed is in Friendship with nothing, but it stings and grinds, raves and rages like the Abyss of Hell, and it is the true House of Death as to the pleasant Life.

61. And in the sour [or harsh] Essence of the Tincture of the Worm of the Soul, he infects the sour harsh Essence, whereby it becomes sharply attractive, and gets a Will to draw all to itself, and yet is not able to do it; for the conceived Will is not easily filled, but is a dry hellish thirsty Hunger to have all; and if it did get all, yet the Hunger would not be the less, but it is the eternal Hunger and Thirst of the Abyss, the Will of Hell-fire, and of all Devils, who continually hunger and thirst, and yet eat nothing; but it is their satiating, that they [suck or] draw into themselves, the strong Source of the Essences of the harsh, bitter Might of the Fire, wherein consists their Life and Satiating; and the Abyss of the Wrath and of Hell is also such [a Thing.]

62. And this is the Source of the first Principle, which (without the Light of God) cannot be otherwise, neither can it change or alter itself; for it has been so from Eternity. And out of this Source, the Essences of the Worm of the Soul, in the Time of its creating, were extracted by the *Fiat* of God, and created in Paradise, [and set] before the Light of God, which enlightened the Fire-flash, and put it into very high Meekness and Humility.

63. For because Man was to be eternal, therefore he must also come to be out of the Eternal; for nothing is created out of the Fountain of the Heart of God. For that is the End of Nature, and has no such Essences; no comprehensible [or palpable] Thing enters therein, otherwise it would be a Filling and Darkness, and that cannot be: Also from Eternity, there has been nothing else but only the Source [or working Property] where the Deity continually rises up, as is mentioned before.

64. And this Source of the Spirit of the Soul is eternal, and its Tincture is also eternal; and as the Source is [in it] at all Times of this World, (while it sticks in the elementary House of Flesh,) so is the Tincture also, and the Dwelling-house of the Soul; and in which Source the Mind inclines itself, whether it be in the divine, or hellish, in that [Source] the Worm lives, and of that Principle it eats, and is either an Angel or a Devil; although its Judgment is not in this [Life's] Time, for it stands in both the Gates, so long as it lives in the Flesh, except it dives [or plunges itself] wholly into the Abyss, whereof (when I

write of the Sin of Man) I shall treat deeply and exactly. Read of it concerning *Cain*.

65. The Mind (which knows [or understands] nothing in the Light of Nature) will marvel at such Writings, and will suppose that it is not true, that God has extracted and created Man out of such an Original. Behold, thou beloved Reason and precious Mind, bring thy five Senses hither, and I will show thee whether it be true [or not.] I will show thee [plainly,] that thou hast not the least Spark [or Degree of Reason or Cause] to allow any other Ground [to build upon,] except that thou wilt let thy Heart be imbittered by the Devil in bestial Reason, and except thou wilt wilfully contemn the Light of Nature, which stands in the Presence of God. And indeed, if thou art in such a bestial Way, leave my Writings, and read them not, they are not wrote for such Swine, but for the Children [of Wisdom,] that are to possess the Kingdom of God. But I have written them for myself, and for those that seek, and not for the Wise and Prudent of this World.

66. Behold, what are thy five Senses? In what Virtue do they consist? Or how come they in the Life of Man? Whence comes thy Seeing, that thou canst see by the Light of the Sun, and not otherwise? Consider thyself deeply, if thou wilt be a Searcher into Nature, and wilt boast of the Light of Nature. Thou canst not say that thou seest only by the Light of the Sun, for there must be something which can receive the Light of the Sun, and which mixes with the Light of the Sun (as the Star does which is in thine Eyes) which is not the Sun, but consists of Fire and Water; and its Glance, which receives the Light of the Sun, is a Flash, that arises from the fiery, sour and bitter Gall, and the Water makes it soft [or pleasant.] Here you take the Meaning to be only, concerning the outward, *viz.* the third Principle, wherein the Sun, Stars, and Elements are; but the same is also true in every one of the Creatures in this World.

67. Now what is it that makes the Hearing, that you can hear that which stirs and makes a Noise? Wilt thou say that it is caused by the Noise of that outward Thing which gives the Sound? No! there must also be somewhat that must receive the Sound, and qualify or mix with the Sound, and distinguish the Sound of what is played or sung; the outward cannot do that alone, the inward must receive and distinguish the Noise. Behold, here you find the Beginning of the Life, and the Tincture wherein the Life consists; for the Tincture of the Crack in the Springing up of the Life, in the Breaking-open of the dark Gate,

stands in the Sounding, and has its Gate open (next the Fire-flash near the Eyes) and receives the Noise of whatsoever sounds.

68. For the outward Sounding qualifies with the inward, and is severed [or distinguished] by the Essences; and the Tincture receives all, be it evil or good, and thereby testifies that itself, with its Essences that generate it, are not generated out of the Deity, else the Tincture would not let in the Evil, and [that which is] false into the Essences of the Soul.

69. Therefore we must consider, that the Noise in the Tincture of Man is [of a] higher [Nature] than [that] in the Beasts; for Man searches and distinguishes all Things which give a Sound, and knows from whence it comes, and how it exists, which the Beasts cannot do, but stare at it, and knows not what it is; whereby it may be understood, that the Original of Man, is out of the Eternal, because he can distinguish all Things that in the Out-Birth came out of the Eternal. And hence it is, that the Body (seeing all Things out of the eternal Nothing are caused to be Something which is comprehensible [or palpable,] and yet there, that Nothing is not a mere Nothing, but is a Source) after the Corrupting shall stand in the eternal Figure, and not in the Spirit, because it is not out of the eternal Spirit; for otherwise, if it were out of the [eternal] Spirit, then it should also search out the Beginning of every Thing, [as well as] Man, who in his Sound receives and distinguishes all Things.

70. Thus now the Habitation of Man's Sound, wherein the Understanding is, must be from Eternity, although indeed in the Fall of *Adam*, Man has set himself in the Corruptibility, and in great Want of Understanding, as shall follow here. In like Manner also we find concerning the Smelling; for if the Spirit did not stand in the Sound, then no Smell of any Thing would press [or pierce] into the Essences; for the Spirit would be whole and swelled. But it standing thus in the Gate of the broken Darkness in the Crack and in the Sound, therefore all Virtues of all Things press in into that Gate, and try themselves by one another, and what the Essences of the Spirit love, that it desires, and draws the same into the Tincture; and then Hands and Mouth fall to it, and stuff it into the Stomach, into the outward Court of the four Elements, from whence the earthly Essences of the Stars and Elements feed.

21. And the Taste also is a Trying and Attracting of the Tincture in the Essences of the Spirit. And so the Feeling also, if the Spirit of Man with its Essences did not stand in the Sound, there would be no Feeling; for when the

sour Essences draw to them, then they awaken the bitter Prickle [or Sting] in the Fire-flash, which stirs itself, either by Griping, Thrusting, or Striking, and thereupon in all driving the bitter Prickle in the Fire-flash is awakened; and therein stands the Moving; [and all] in the Tincture.

The Sixteenth Chapter.

Of the noble Mind of the Understanding, Senses and Thoughts. Of the threefold Spirit and Will, and of the Tincture of the Inclination, and what is inbred in a Child in the Mother's Body [or Womb.] Of the Image of God, and of the bestial Image, and of the Image of the Abyss of Hell, and Similitude of the Devil, to be searched for, and found out in [any] one Man.

The noble Gate of the noble Virgin. And also the Gate of the Woman of this World, highly to be considered.

1. IF we consider ourselves in the noble Knowledge, which is opened to us in the Love of God, in the noble Virgin of the Wisdom of God, (not for our Merit, Honesty, [Virtue,] or Worthiness, but merely of his own Will, and original eternal Purpose) even in those Things which appear to us in his Love, then we must needs acknowledge ourselves to be unworthy of such a Revelation; and seeing we are Sinners, we are deficient in the Glory that we should have before him.

2. But seeing it is his eternal Will and Purpose to do us good, and to open his Secrets to us according to his Counsel, therefore we ought not to withstand, nor to bury the bestowed Talent in the Earth, for we must give Account of it in the Appearing of his Coming. Therefore, we will thus labour in our Vineyard, and commend the Fruit to him, and will set down in Writing a Memorial for ourselves, and leave it to him. For we can search or conceive no further, than only what we apprehend in the Light of Nature; where our Gate stands open; not according to the Measure of our Purpose, when and how we will, but according to his Gift, when and how he wills. We are not able to comprehend the least Sparkle of him, unless the Gates of the Deep be opened to us in our Mind; where then the zealous [earnest] and highly desirous kindled Spirit is as a Fire, to which the earthly Body ought to be subject, and will grudge no Pains to

serve the desirous fiery Mind. And although it has nothing to expect for its Labour but Scorn and Contempt from the World, yet it must be obedient to its Lord, for its Lord is mighty, and itself is feeble, and its Lord leads, [drives,] and preserves it, and yet in its [Ignorance, or Want of Understanding,] it knows nothing of what it does, but it lives like all the Beasts. And yet its Will is [not] to live thus, but it must follow the worthy Mind, which searches after the Wisdom of God; and the Mind must follow the Light of Nature; for God manifests [or reveals] himself in that Light, or else we should know nothing of him.

3. And now when we consider our Mind, in the Light of Nature, and what that is, which makes us zealous [or earnest,] which burns there [in] as a Light, and is desirous [thirsty or covetous] like Fire, which desires to receive from that Place where it has not sown, and would reap in that Country where the Body is not at Home [or dwells not,] then the precious Virgin of the Wisdom of God meets us, in the middlemost Seat in the Center of the Light of Life, and says; The Light is mine, and the [Power or] Virtue and Glory is mine, also the Gate of Knowledge is mine, I live in the Light of Nature, and without me you can neither see, know, nor understand any Thing of my Virtue, [or Power.] I am thy Bridegroom in the Light; and thy Desire [or Longing] after my Virtue [or Power] is my Attracting in myself; I sit in my Throne, but thou knowest me not; I am in thee, and thy Body is not in me. I distinguish [or separate,] and thou seest it not. I am the Light of the Senses, and the Root of the Senses is not in me, but near me. I am the Bridegroom of the Root, but she has put on a rough Coat. I [will] not lay myself in her Arms till she puts this off, and then I will rest eternally in her Arms, and adorn the Root with my Virtue [and Power,] and give her my beautiful Form, and will espouse myself to her with my Pearl.

4. There are three Things which the Mind has in it, and which rule it, yet the Mind in itself is the desirous Will. And those three Things, are three Kingdoms, or Principles; one is eternal, and the second is eternal, but the third is corruptible; the one has no Beginning, the second is without Beginning, eternally generated; and the third has a Beginning and End, and corrupts again [or perishes.]

5. The eternal Mind is in the great unsearchable Depth, and from Eternity is the indissoluble Band, and the Spirit in the Source, which continually generates itself, and never decays, and therein in the Center of the Deep is the reconceived Will to the Light; and the Will is the Desiring, and the Desiring

attracts to it, and that which is attracted makes the Darkness in the Will, so that in the first Will, the second Will generates itself again, that it might fly out of the Darkness; and the second Will is the Mind, which discovers itself in the Darkness, and the [Discovery or] Glance breaks [or dispels] the Darkness, so that it stands in the Sound and in the Crack; where then the Flash sharpens itself, and so stands eternally in the broken Darkness, so that the Darkness thus stands in the Sound of the Stars. And in the Breaking of the Darkness, the reconceived Will is free, and dwells without the Darkness, in itself, and the Flash which there is the Separation and the Sharpness, and the Noise [or Sound] is the Dwelling of the Will, or of the continually conceived Mind; and the Noise and the Sharpness of the Flash are in the Dwelling of the Will free from the Darkness. And the Flash elevates the Will, and the Will triumphs in the Sharpness of the Flash, and the Will discovers itself in the Sharpness of the Sound in the Flash of the Light, without the Darkness in the Breaking, in the Infinity. And in that Infinity of the Flash, there is in every Discovery of the Whole in the Particular (in every Reflection) again a Center of such a Birth as is in the Whole. And those Particulars are the Senses, and the Whole is the Mind out of which the Senses proceed; and therefore, the Senses are mutable [or transitory,] and not in the Substance; but the Mind is whole, and in the Substance.

6. My beloved Reader, just thus is our Mind also. It is the indissoluble Band, which God by the *Fiat* in the moving Spirit breathed into *Adam* out of the eternal Mind, [from whence] the Essences are a Particular, or a Sparkle out of the eternal Mind, which has the Center of the Breaking, and in the Breaking has the Sharpness in itself; and that Will drives [forth] the Flash [or Glimpse] in the Breaking, and the Sharpness of the Consuming of the Darkness is in the Glimpse [or Flash] of the Willing, and the Will is our Mind. The Glimpse is the Eyes in the Fire-flash, which discovers itself in our Essences in us, and without us, for it is free, and has both the Gates open, that [Gate] in the Darkness, and that Gate in the Light. For although it continues in the Darkness, yet it breaks the Darkness, and makes all Light in itself; and where it is, there it sees. As our Thoughts, they can speculate a Thing that is many Miles off, when the Body is far from thence, and it may be never was in that Place; the Discovery or Glimpse [or piercing Sight of the Eye of the Mind] goes through Wood and Stone, through Bones and Marrow, and there is nothing that can withhold it, for it pierces and breaks the Darkness every where without rending the Body of any Thing, and the Will is its Horse whereon it rides. Here many Things must be

concealed, because of the devilish Inchantment, (or else we would reveal much more here,) for the *Nigromanticus* [Necromancer] is generated here.

7. But now the first Will in the Mind is out of the sour Anxiety, and its Glimpse [or Discovery] in the Original, is the bitter, strong [or sour] Fire-flash in the Sharpness, which makes the Stirring and Noise, and also the Seeing in the Glance of the Sharpness of the Fire-flash, that so the reconceived Glimpses [Discoveries or Glances in the Thoughts] have a Light in them from whence they see, when they run [along] like a Flash.

8. Yet this first Will in the Mind ought not to stay behind in the Abyss of the sour Fierceness, (in which the fierce Malice is,) but ought to go forward in the Center of the Breaking forth out of the Darkness into the Light, for in the Light there is mere Meekness, Lowliness, Humility, Good-Will, and friendly Desires, that it might with its re-conceived Will go out of itself, and to open itself in its precious Treasury. For in the re-conceived Will to the Birth of the Light, there is no Source of Anxiety, but only mere friendly Desires; for the Glimpse rises up out of the Darkness in itself, and desires the Light; and the Desiring draws the Light into itself, and there the Anguish becomes an exulting Joy in itself, an humble Cheerfulness, a pleasant Habitation. For the re-conceived Will in the Light is impregnated, and its Fruit in the Body is Virtue [or Power,] which the Will desires to generate, and to live therein, and this Desiring brings the Fruit out of the impregnated Will, [and presents it] before the Will, and the Will discovers itself [glimmers or shines] in the Fruit in an infinite pleasant Number; and there goes forth, in the pleasant Number, in the discovered [or manifested] Will, the high Benediction [or Blessing,] Favour, loving Kindness, pleasant Inclination [or yielding Pliableness,] the Taste of Joy, the Well-doing of Meekness [or Affability,] and [further] what my Pen cannot express. The Mind would much rather be freed from Vanity, and live therein without Molestation or Disturbance.

9. Now these two Gates are in one another; the nethermost goes into the Abyss, and the uppermost goes into Paradise; and a third Gate comes to these two, out of the element with its four Productions, and presses in together with the Fire, Air, Water, and Earth; and their Kingdom is the Sun and Stars, which qualify with the first Will; and their Desire is to be filled, to swell, and to be great. These draw into them, and fill the Chamber of the Deep, [*viz.*] the free and naked Will in the Mind; they bring the Glimpse [or Glance] of the Stars into the Gate of the Mind, and qualify with the Sharpness of the Glimpse [or

Flash;] they fill the broken Gates of the Darkness with Flesh, and wrestle continually with the first Will (from whence they are gone forth) for the Kingdom [or Dominion,] and yield themselves up to the first Will, as to their Father, which willingly receives their Region [or Dominion.] For he is obscure and dark, and they are rough and sour, also bitter and cold; and their Life is a seething Source of Fire, wherewith they govern in the Mind, in the Gall, Heart, Lungs, and Liver, and in all Members [or Parts] of the whole Body, and Man is their own; the Spirit which stands in the Flash brings the Constellation into the Tincture of its Property, and infects the Thoughts, according to the Dominion of the Stars; they take the Body and tame it, and bring their bitter Roughness into it.

10. Now the Gate of the Light stands between both these Regions, as in one [only] Center inclosed with Flesh, and it shines in the Darkness in itself, and it moves towards the Might of the Darkness and Fierceness, and sheds forth its Rays, even to the Noise of the Breaking through, from whence the Gates of Seeing, Hearing, Smelling, Tasting, and Feeling, go forth; and when these Gates apprehend the sweet, loving, and pleasant Rays of the Light, then they become most highly joyful, and run into their highest Region into the Heart (as into their right Dwelling-house) into the Essences of the Spirit of the Soul, which receives it with Joy, and refreshes itself therein; and there its Sun springs up (*viz.* the pleasant Tincture in the Element of Water) and by the sweet Joy becomes Blood. For all Regions rejoice therein, and suppose that they have got the noble Virgin again, whereas it is but her Rays, as the Sun shines upon the Earth, from whence all Essences of the Earth rejoice, spring, grow, and blossom. Which is the Cause that the Tincture rises up in all Herbs and Trees.

11. And here we must accurately consider wherein every Region rejoices; for the Sun and Stars apprehend not the Divine Light, as the Essences of the Soul [do,] and yet only that Soul which stands in the new Birth; but they taste the Sweetness which has imprinted [or imaged] itself in the Tincture; for the Blood of the Heart, wherein the Soul moves, is so very sweet, that there is nothing to be compared to it. Therefore, has God by *Moses* forbidden Man to eat the Flesh in its Blood; for the Life stands in it. For the bestial Life ought not to be in Man, that his Spirit be not infected therewith.

12. The three Regions receive every one of them their Light, with the Springing up of the Tincture in the Blood; and each [Region] keeps its Tincture. The Region of the Stars keeps the Light of the Sun, and the first Principle

[keeps] the Fire-flash; and the Essences of the holy Souls receive the most dear and precious Light of the Virgin, yet in this Body only her Rays, wherewith she fights in the Mind against the crafty Assaults of the Devil, as St. *Peter* witnesses. And although the dear Light stays for a While in many in the new Birth [or Regeneration,] yet it is not steady in the Houfe of the Stars and Elements, in the outward Birth, but it dwells in its [own] Center in the Mind.

The Gate of Speech.

13. Seeing now that the Mind stands in free Will, therefore the Will discovers itself according to that which the Regions have brought into the Essences, whether it be Evil or Good; whether it be fitting for the Kingdom of Heaven, or for the Kingdom of Hell; and that which the Glimpse [or Flash] apprehends, it brings that into the Will of the Mind. And in the Mind stands the King, and the King is the Light of the whole Body; and he has five Counsellors, which fit altogether in the Noise of the Tincture; and each of them tries that which the Glimpse with its Infection has brought into the Will, whether it be Good or Evil; and these Counsellors are the five Senses.

14. First the King gives it to the Eyes, to see whether it be Good or Evil; and the Eyes give it to the Ears, to hear from whence it comes, whether out of a true, or out of a false Region, and whether it be a Lye or Truth; and the Ears give it to the Nose, (the Smell,) that must smell, whether that which is brought in (and stands before the King) comes out of a good or evil Essence; and the Nose gives it to the Taste, which must try whether it be pure or impure, and therefore the Taste has the Tongue, that it may spit it out again if it be impure; but if it be a Thought to [be expressed in] a Word, then the Lips are the Door-keepers, which must keep it shut, and not let the Tongue forth, but must bring it into the Region of the Air, into the Nostrils, and not into the Heart, and stifle it, and then it is dead.

15. And when the Taste has tried it, and if it be good for the Essences of the Soul, then it gives it to the Feeling, which must try what Quality it is of, whether hot or cold, hard or soft, thick or thin, and then the Feeling sends it into the Heart, [presenting it] before the Flash of the Life, and before the King of the Light of Life; and the Will of the Mind pierces further into that Thing, a great Depth, and sees what is therein, [considering] how much it will receive and take in of that Thing, and when it is enough, then the Will gives it to the Spirit of the

Soul, *viz.* to the eternal Emperor, who brings it (with his strong and austere Might) out of the Heart, in the Sound upon the Tongue under the Roof of the Mouth, and there the Spirit distinguishes according to the Senses, as the Will has discovered [or manifested] it, and the Tongue distinguishes it in the Noise.

16. For the Region of the Air must here drive the Work through the Throat, where then all the Veins in the whole Body tend and concur, and bring the Virtue of the noble Tincture towards that, and mingle themselves with the Word; and there also all the three Regions of the Mind come, and mingle themselves with the Distinguishing, [Framing, Articulating, or Separating] of Words; and there is a very wonderful Form, [or Manner of Work.] For every Region [or Dominion] will distinguish [or separate] the Word according to its Essences, for the Sound goes out of the Heart, out of all three Principles.

17. The first will fashion it according to its fierce Might and Pomp, and mingles therein prickly [stinging] Sourness, Wrath and Malice. And the second Principle with the Virgin stands in the Midst, and sheds its Rays of loving Meekness therein, and resists the first [Principle.] And if the Spirit be kindled in that, then the Word is wholly gentle, friendly, and humble, and inclines itself to the Love of our Neighbour; it desires not to seize upon any with the haughty Sting [or Prickle] of the first Principle, but it covers the Prickles of the Thorns, and qualifies the Word with Clearness [and Plainness,] and arms the Tongue with Righteousness and Truth, and it sheds abroad its Rays, even into the Will of the Heart. And when the Will receives the pleasant friendly Rays of Love, then it kindles the whole Mind with the Love, Righteousness, Chastity of the Virgin, and the Truth of all those Things that are by all Regions tried upon the Tongue. And thus it together with the five Senses makes the Tongue shrill, and [thereby] the dear Image of God appears inwardly and outwardly, so that it may be heard and seen in the whole Abyss, what Form it is of. O Man! behold what the Light of Nature discovers to thee.

18. Thirdly, there comes the third Regimen to the Imaging [or Forming] of the Word, from the Spirit of the Stars and Elements, and it mingles itself in the House and Senses of the Mind, and desires to form the Word from the Might of its own Self, for it has great Power, it holds the whole Man captive, and it has clothed him with Flesh and Blood, and it infects the Will of the Mind, and the Will discovers itself in the Spirit of this World, in Lust and Beauty, Might and Power, Riches and Glory, Pleasure and Joy; and on the contrary, in Sorrow and

Misery, Cares and Poverty, Pain and Sickness: Also in Art and Wisdom; and on the contrary, in Folly and Ignorance.

19. All this the Glimpse [or Discovery] of the Senses brings into the Will of the Mind [and sets it] before the King, before the Light of the Life, and there it is tried. And the King gives it first to the Eyes, which must see what Good is among all these, and what pleases them. And here now begins the wonderful Form [or Framing] of Man, out of the Complexions, where the Constellation has formed the Child in the Mother's Body [or Womb] so variously in its Regions. For according to what the Constellation, in the Time of the Incarnation of the Child, in the Wheel that stands therein, and has its Aspect, (when the Dwelling of the four Elements, and the House of the Stars in the Head, in the Brains, are built by the Fiat,) according to that is the Virtue also in the Brains, and so in the Heart, Gall, Lungs, and Liver; and according to that is the Inclination of the Region of the Air; and according to that also a Tincture springs up, to [be] a Dwelling of the Life, as may be seen in the wonderful [Variety in the] Senses and Forms [or Shapes] of Men.

20. Although indeed we can say this with Ground of Truth, that the Constellation images and forms no Man, as to [make him to be] the Similitude and Image of God; but [it forms only] a Beast in the Will, Manners, and Senses, and besides that, it has no Might nor Understanding, to be able to figure [or form] a Similitude of God: Though indeed it elevates itself in the highest [it can,] in the Will after the Similitude of God, yet it generates only a pleasant, subtle, and lusty Beast in Man (as also in other Creatures) and no more. Only the eternal Essences, which are propagated from Adam in all Men, they continue with the hidden Element (wherein the Image consists) standing in Man, but yet altogether hidden, unless the new Birth in the Water, and the Holy Ghost [or Spirit] of God [be attained.]

21. And thereupon it comes, that Man many Times in the Dwelling of the Brains, and of the Heart, as also in all the five Senses, in the Region [or Dominion] of the Stars, is in his Mind often like a Wolf, a churlish Dog, crafty, fierce, and greedy; and often like a Lion, stern, cruel, sturdy and active in devouring of his Prey; often like a Dog, snappish, envious, malicious; often like an Adder and Serpent, subtle, venomous, stinging, poisonous, slanderous in his Words, and mischievous in his Deeds, ill-conditioned and lying, like the Quality of the Devil in the Shape of a Serpent at the Tree of Temptation; often like a Hare, timorous, or fearful, starting and running away; often like a Toad, whose

Mind is so very venomous, that it poisons a tender [or weak] Mind to the temporal Death by its Imagination, which many Times makes Witches and Sorcerers, for the first Ground serves enough to it; often like a tame Beast; and often like a merry Beast, &c. all according as the Constellation stood, in its Incarnation in the wrestling Wheel, with its Virtue of the *Quinta Essentia*, so is the Starry Mind in its Region figured; although the Hour of Man's Birth alters much, and does hold in the first, whereof I will write hereafter in its Place, concerning Man's Birth [or Nativity.]

22. And now if the Glance out of this Mind, out of this or any other Form not here mentioned, glances [or darts] through the Eyes, then it catches up its own Form out of every Thing, as its starry Kingdom is most potent at all Times of the Heaven, in the Good or in the Bad, in Falsehood or in Truth. And this is brought before the King, and there must the five Counsellors try it, which yet are unrighteous Knaves themselves, being infected from the Stars and Elements, and so set in their Region [or Dominion.] And now those [Counsellors] desire nothing more than the Kingdom of this World; and to which Sort the starry House of the Brains and of the Heart is most of all inclined, for that the five Counsellors also give their Advice, and will have it, be it for Pomp, Pride, Stateliness, Riches, Beauty, or voluptuous Life, also for Art and Excellence of earthly Things, and for poor Lazarus there is no Thought there; the five Counsellors are very soon agreed, for in their own Form they are all unrighteous before God; but according to the Region of this World they are very firm. Thus they counsel the King, and the King gives it to the Spirit of the Soul, which gathers up the Essences, and falls too with Hands and Mouth. But if they are Words [that are to be expressed] then it brings them to the Roof of the Mouth, and there the five Counsellors distinguish [or separate] them according to the Will of the Mind, and further [the Spirit] brings them upon the Tongue, and there the Senses [divide or] distinguish them in the Flash, [Glance, or in a Moment.]

23. And there stand the three Principles in Strife. The first Principle, *viz.* the Kingdom of Sternness [or wrathful Fierceness] says, Go forth in the Midst of the strong Might of the Fire, it must be [so;] then says the second [Principle] in the Mind, Stay and consider, God is here with the Virgin, fear the Abyss of Hell; and the third [Principle,] *viz.* the Kingdom of this World says, Here we are at Home, we must have it [so,] that we may adorn and sustain the Body, it must be [so;] and it takes the Region of the Air, *viz.* its own Spirit, and brings that

[Region] out at the Mouth, and keeps the Distinction according to the Kingdom of this World.

24. And thus there goes forth out of the earthly Senses and Mind, Lyes and Folly, Deceit and Falsehood, [also] mere Subtilty, [with Lust and Desire] to be elevated; many [to be elevated] in the Might of the Fire, as by Force and Anger; and many by human Art and Policy of this World, which is but a Knave in the Sight of God, yet wrestles [or holds fast] till it has prevailed; many in the Form of a tame and gentle Beast, very cunningly alluring, and drawing to itself, under a fair Pretence; many in Pride, and Stateliness of Body [in Carriage] and Manners, which is a right diabolical Beast, who contemns all that does not please him, and elevates himself above all Meekness and Humility, and over the Image of God; yea, there is so very much of false Untowardness, that I may not mention it; every one follows the Region [Rule or Dominion] of the Stars, even that which serves most to the Voluptuousness of the earthly Life.

25. In Brief, the Regimen of the Stars [or starry Region] makes not a holy Man; and although Men may converse under a holy Show, yet they are but Hypocrites, and desire to get Honour [and Esteem] thereby, their Mind sticks nevertheless in Covetousness and Pride, and in fleshly Pleasure, in mere base Lechery and Lust, and they are in the Sight of God (according to the Desire of this World) no other than mere Knaves, proud, wilful, [self-conceited] Thieves, Robbers, and Murderers. There is not one, who as to the Spirit of this World is righteous, we are altogether Children of Deceit and Falsehood; and according to this Image (which we have received from the Spirit of this World) we belong to eternal Death, but not to Paradise; except it be, that we become regenerated anew, out of the Center of the precious Virgin, who with her Rays averts the Mind from the ungodly Ways of Wickedness.

26. And if the Love of God (which so dearly loved the Image of Man, that itself is become Man) did not stand in the Center of the Mind in the [Midst or] Point of Separation, then Man had been a living Devil, and he is indeed such a one, when he despises the Regeneration, and goes on according to the inbred Nature of the first and third Principles.

27. For there remain no more than two Principles eternally, the third [Principle] wherein he lives here, perishes; and if he desires not now the second [Principle,] then he must remain in the first Original eternally with the Devils; for after the Time it will be no otherwise, there is no Source which can come to

help him [hereafter;] for the Kingdom of God goes not back into the Abyss, but it rises up forward in the Light of Meekness; this we speak seriously and in earnest, as it is highly known in the Light of Nature, in the Ray of the noble Virgin.

The Gate of the Difference between Man and Beast.

28. My dear and loving Reason, bring thy five Senses hither, and consider thyself, according to the Things above-mentioned, what thou art, how thou wast created the Image of God, and how thou in Adam (by the Infection of the Devil) didst let thy Spirit of this World take Possession of thy Paradise, which now sits in the Room of Paradise. Wilt thou say that thou wast created thus [as] to this World in the Beginning? Then behold and consider thyself, and thou shalt find another Image in thy Mind and Speech.

29. Every Beast has a Mind, having a Will, and the five Senses therein, so that it can distinguish therein what is good or ill for it. But where remain the Senses in the Will [that come] out of the Gates of the Deep, where the Will discovers itself [or glimmers] in the first Principle in *infinitum*, [infinitely,] out of which the Understanding proceeds, so that Man can see into all Things into their Essences, how high they are graduated, whereupon follows the Distinction [or different Articulation] of the Tongue? For if a Beast had them, then it could also speak, and distinguish Voices, and speak of the Things that are in Substance [or Being,] and search into the Originality. But because it is not out of the Eternal, therefore it has no Understanding in the Light of Nature, be it never so nimble and crafty; neither does its Strength and Force avail to the lifting it up into Understanding; no, it is all in vain.

31. Man only has Understanding, and his Senses reach into the Essences and Qualities of the Stars and Elements, and search out the Ground of all Things in the Region of the Stars and Elements: And this now has its Original in Man, in the eternal Element, he being created out of the [eternal] Element, and not out of the Out-Births of the four Elements. And therefore, the Eternity sees into the beginning Out-Birth in the Corruptibility; and the Beginning in the Out-Birth cannot see into the Eternity, for the Beginning takes its Original out of the Eternity, out of the eternal Mind. But that Man is so very blind and ignorant, or void of Understanding, is because he lies captive in the Regimen [or Dominion] of the Stars and Elements, which many Times figure [or fashion] a wild Beast

in the Mind of Man, a Lion, a Wolf, a Dog, a Fox, a Serpent, and such like, though indeed Man gets no such Body, yet he has such a Mind; of which Christ spoke to the Jews, and called some of them Wolves, Foxes, and Serpents. Also John the Baptist said so of the Pharisees, and we see apparently, how many Men live wholly like Beasts, according to their bestial Mind, and yet are so audacious, that they judge and condemn those that live in the Image of God, and subdue their Bodies.

32. But if he speaks or judges any Thing well, he speaks not from the bestial Image of the Mind, wherein he lives, but he speaks from the hidden Man, which is hidden in the bestial [Man,] and judges against his own bestial Life; for the hidden Law of the eternal Nature stands hidden in the bestial Man, and it is in a hard Restraint, and judges [or condemns] the [malicious] Wickedness of the carnal Mind.

33. Thus there are three in Man that strive against one another, *viz.* the eternal proud malicious Anger, [proceeding] out of the Originality of the Mind. And secondly, the eternal holy chaste Humility, which is generated out of the Originality. And thirdly, the corruptible Animal wholly bestial, generated from the Stars and Elements, which holds the whole House in Possession.

34. And it is here with the Image of Man, as St. Paul said; *To whom you give yourselves as Servants in Obedience, his Servant you are, whether it be of Sin unto Death, or of the Obedience of God to Righteousness*, that Driving [or Property] you have. If a Man yields his Mind up to Malice, Pride, Self-power, and Force, to the Oppressing of the Miserable, then he is like the proud, haughty Devil, and he is his Servant in Obedience, and loses the Image of God; and out of the Image comes a Wolf, Dragon, or Serpent to be, all according to his Essences, as he stands figured in the Mind: But if he yields up himself to another swinish and bestial Condition, as to a mere bestial voluptuous Life, to Gormandizing, Gluttony, and Drunkenness, and Lechery, Stealing, Robbing, Murdering, Lying, Cozening, and [Cheating] Deceit, then the eternal Mind figures him also in such an Image as is like an unreasonable ugly Beast and Worm. And although he bears the elementary Image in this Life, yet he has indeed the Image of an Adder, Serpent, and Beast, hidden therein, which will be manifested at the Breaking [or Deceasing] of the Body, and it belongs not to the Kingdom of God.

35. But if he gives himself up to the Obedience of God, and yields his Mind up unto God, to strive against Malice and Wickedness; and the Lusts and Desires of the Flesh, also against all Unrighteousness of Life and Conversation, in Humility under the Cross, then the eternal Mind figures him in the Image of an Angel, who is pure, chaste, and virtuous, and he keeps this Image in the Breaking of the Body, and hereafter he will be married with the precious Virgin, the eternal Wisdom, Chastity, and paradisical Purity.

36. Here in this Life he must stick between the Door and the Hinges, between the Kingdom of Hell, and the Kingdom of this World, and the noble Image must suffer much Wrong, [or be wounded,] for he has not only Enemies outwardly, but also in himself, he bears the bestial and also the hellish Image of Wrath in him, so long as this House of Flesh endures. Therefore that causes Strife and Division against himself, and also without him, against the Wickedness of the World, which the Devil mightily presses against him, and tempts him on every Side, mis-leads, and distorts him every where, and his own Household in his Body are his worst Enemies; therefore the Children of God are Bearers of the Cross in this World, in this evil earthly Image.

37. Now behold, thou Child of Man, (seeing thou art an eternal Spirit) thou hast this to expect after the Breaking [or Deceasing] of thy Body; thou wilt be either an Angel of God in Paradise, or a hellish ugly diabolical Worm, Beast, or Dragon, all according as thou hast been inclined [or given to] here in this Life; that Image which thou hast borne here in thy Mind, with that thou shalt appear; for there can no other Image go forth out of thy Body at the Breaking [or Deceasing of it;] but even that which thou hast borne here, that shall appear in Eternity.

38. Hast thou been a proud vain-glorious, selfishly Potent, and one that has for thy Pleasure Sake oppressed the Needy, then such a Spirit goes forth from thee, and then so it is in the Eternity, where it can neither keep nor get any Thing for [to feed] its Covetousness, neither can it adorn its Body with any Thing, but with that which is there, and yet it climbs up eternally in its Pride, for there is no other Source in it; and thus in its Rising it reaches into nothing else but the stern Might of the Fire in its Elevation, it inclines itself in its Will continually in such a Purpose as it did in this World; as it was wont to do here, so all appears in its Tincture, therein it climbs up eternally in the Abyss of Hell.

39. But hast thou been a base Slanderer, Lyar, Deceiver, false murderous Man, then such a Spirit proceeds from thee, and that desires in the Eternity nothing else but mere Falsehood; it spits out from its fiery Jaws, fiery Darts full of Abomination and Reproach; it is a continual Stirrer and Breaker in the fierce Sternness, devouring in itself, and consuming nothing, all its [Things, Beings, Essences, Works, or] Substances appear in its Tincture; its Image is figured according as its Mind has been here.

40. Therefore I say, a Beast is better than such a Man, who gives himself up into the hellish Images; for a Beast has no eternal Spirit, its Spirit is from the Spirit of this World, out of the Corruptibility, and passes away with the Body, till [it comes] to the Figure without Spirit, that [Figure] remains standing; seeing that the eternal Mind has by the Virgin of the eternal Wisdom of God discovered itself in the Out-Birth, for the manifesting of the great Wonders of God, therefore those [creaturely Figures,] and also the figured Wonders, must stand before him eternally; although no bestial Figure or Shadow suffers or does any Thing, but is as a Shadow or painted Figure, [or limned Picture.]

41. Therefore in this World all Things are given into Man's Power, because he is an eternal Spirit, and all other Creatures [are] no other than a Figure in the Wonders of God; and therefore Man ought well to consider himself, what he speaks, does, and purposes, in this World; for all his Works follow after him, and he has them eternally before his Eyes, and lives in them. Except it be, that he is again new re-generated out of Evil and Falsehood, through the Blood and Death of Christ, in the Water and the Holy Spirit, and then he breaks forth out of the hellish and earthly Image, into an angelical [Image,] and comes into another Kingdom, into which its Untowardness [or Vices] cannot follow, and that [Untowardness, Contrariety, or Vice] is drowned in the Blood of Christ, and the Image of God is renewed out of the earthly and hellish.

42. Thus we are to consider, and highly to know in the Light of Nature, the Ground of the Kingdom of Heaven, and of Hell, as also [the Ground] of the Kingdom of this World, and how Man in the Mother's Body inherits three Kingdoms, and how Man in this Life bears a threefold Image, which our first Parents by the first Sin inherited for us; therefore we have Need of the Treader upon the Serpent, to bring us again into the angelical Image. And it is needful for Man to tame his Body and Mind, [or bring them under Subjection,] with great Earnestness [and Labour,] and to submit himself under the Cross, and not

to hunt so eagerly after Pleasure, Riches, and the Bravery of this World, for therein sticks Perdition.

43. Therefore, said Christ; *A rich Man shall hardly enter into the Kingdom of Heaven*, because they take such Delight in Pride, Haughtiness, and fleshly Voluptuousness, and the noble Mind is dead to the Kingdom of God, and continues in the eternal Darkness. For the Image of the Spirit of the Soul sticks in the Mind; and to whatsoever the Mind inclines and gives up itself, in that is the Spirit of the Soul figured by the eternal Fiat.

44. Now if the Spirit of the Soul remains unregenerated in its first Principle, which it has inherited out of the Eternity, with the Beginning of its Life, then also (at the Breaking [or Deceasing] of its Body) there proceeds out of its eternal Mind such a Creature, as its continual Will has been here in this Life.

45. Now if thou hast had an envious [spiteful] dogged Mind, and hast grudged every Thing to others, as a Dog does with a Bone which himself cannot eat, then there appears such a doggish Mind, and according to that Source [or Property] is its Worm of the Soul figured, and such a Will it keeps in the Eternity, in the first Principle. And there is no revoking, all thy envious wicked proud Works appear in thy Source, in thy own Tincture of the Worm of the Soul, and thou must live eternally therein, nay, thou canst not conceive or apprehend any Desire [or Will] to Abstinence [or Forbearance of it,] but thou art God's and the holy Soul's eternal Enemy.

46. For the Door of the Deep to the Light of God appears to thee no more; for thou art now a perfect Creature in the first Principle. And now though thou dost deviate thyself, and wouldst break open the Door of the Deep, yet that cannot be [done;] for thou art a whole Spirit, and not merely in the Will only, wherein the Door of the Deep can be broke open; but thou fliest out aloft over the Kingdom of God, and canst not enter in, and the higher thou fliest, the deeper thou art in the Abyss, and thou seest not God yet, who is so near thee.

47. Therefore it can only be done here in this Life (while thy Soul sticks in the Will of the Mind) so that thou breakest open the Gate of the Deep, and pressest in to God through a New Birth; for here thou hast the highly worthy noble Virgin of the divine Love for thy Assistance, who leads thee in through the Gate of the noble Bridegroom, who stands in the Center in the parting Mark, between the Kingdom of Heaven, and the Kingdom of Hell, and generates thee in the Water and Life of his Blood and Death, and therein drowns

and washes away thy false [or evil] Works, so that they follow thee not [in such a Source and Property,] that thy Soul be not infected therein, but according to the first Image in Man before the Fall, as a new, chaste, and pure noble Virgin's Image, without any Knowledge of thy untowardness [or Vices,] which thou hadst here.

48. Thou wilt ask, What is the New Regeneration? Or how is that done in Man? Hear and see, stop not thy Mind, let not thy mind be filled by the Spirit of this World, with its Might and Pomp. Take thy Mind, and break through [the Spirit of this World] entirely, incline thy Mind into the kind Love of God; make thy Purpose earnest and strong, to break through the Pleasure of this World with thy Mind, and not to regard it; consider that thou art not at Home in this World, but that thou art a strange Guest, captivated in a close Prison, cry and call to him, who has the Key of the Prison; yield thyself up to him, in Obedience, Righteousness, Modesty, Chastity, and Truth. And seek not so eagerly after the Kingdom of this World, it will stick close enough to thee without that; and then the chaste Virgin will meet thee in thy Mind highly and deeply, and will lead thee to thy Bridegroom, who has the Key to the Gate of the Deep; thou must stand before him, who will give thee to eat of the heavenly Manna, which will refresh thee, and thou wilt be strong, and struggle with the Gate of the Deep, and thou wilt break through as the Day-break; and though thou liest captive here in the Night, yet the Rays of the Break of Day will appear to thee in the Paradise, in which Place thy chaste Virgin stands, waiting for thee with the Joy of the Angels, who will very kindly receive thee in this new-born Mind and Spirit.

49. And though indeed thou must walk here with thy Body in the dark Night among Thorns and Thistles, (so that the Devil and also this World does rend and tear thee, and not only buffet, despise, deride, and vilify thee outwardly, but also many Times stop thy dear Mind, and lead it captive in the Lust of this World into the Bath [or Lake] of Swines,) yet then the noble Virgin will help thee still, and will call upon thee to desist from thy ungodly Ways.

50. Look well to it, stop not thy Mind and Understanding; when thy Mind says, Turn, do it not, then know that thou art so called by the dear Virgin and turn instantly, and consider where thou art lodged, in how hard a House of Bondage thy Soul lies imprisoned; seek thy native Country, from whence thy Soul is wandered, and whither it ought to return again.

51. And then if thou wilt follow it, thou wilt find in thyself, not only after this Life, but in this Life also in thy Regeneration, that she will very worthily meet thee, and out of what Kind of Spirit this Author has wrote.

The Seventeenth Chapter.

Of the horrible, lamentable, and miserable Fall of Adam and Eve in Paradise.

Man's Looking-Glass.

1. If the Gate of the Deep was not opened to me in my Mind then I should also suppose, that the Matter [of the Fall] was merely a Disobedience about the Biting of an Apple, as the Text in *Moses* barely passes it over, though *Moses* has wrote wholly right.

2. For [the Matter] was about the earthly Eating and Drinking, wherewith the paradisical Man was captivated by the Spirit of this World, which now must qualify [or mix] with all Men. This the Holy Scripture witnesses, and also Reason, that Man is not at Home in the elementary Kingdom of this World. For Christ said; *My Kingdom is not of this World:* And to his Apostles he said; *I have called you out from this World:* Also, *Flesh and Blood cannot inherit the Kingdom of God.*

3. Also we see that the Kingdom of this World dies to Man, and passes away or breaks. Seeing then, that *Adam* did bear the Image of the Kingdom of God (which was eternal and uncorruptible, and stood in Paradise) therefore we can with no Ground say, that he did bear the Image of the Kingdom of this World. For this World is transitory and corruptible: But the Image in *Adam* was not transitory, or corruptible. Also if we will say, that *Adam* (before his Fall) lived in the Source [or Property] of the four Elements, then we can no Way maintain, that *Adam* was not a corruptible Image. For at the End, the four Elements must pass away, and go into the eternal Element.

4. Besides, he should have been subject to the Source, for Heat and Cold should have ruled over him; which we may see plainly in *Moses*, that God first after the Fall (by the Spirit or Angel of the Counsel of this World) made Cloaths of skins, and put them [then first] upon them; as the Vail of *Moses* does cover it,

that Men cannot see his Face, as is to be seen by [the People of] *Israel*. Besides, if he had been merely of Earth, and of the four Elements, then he might have been burnt in the Fire, or drowned in the Water, and be stifled in the Air; also Wood and Stone could have bruised him and destroyed him, and yet it is written, that he [the Adamical Man] at the Day of the Restitution shall pass through the Fire, and be approved, and the Fire shall not hurt him.

5. Now no other Man shall rise [again] but that which God created in the Beginning; for he is created out of the eternal Will, as to his Soul, which was breathed into him and his Body is created out of the eternal Element, which was and is Paradise; and the four Productions (of the four Elements) out of the one [eternal] Element, are this World, wherein *Adam* was not created.

6. The Text in *Moses* says; he was created in the Paradise; that is, in the Gate of the Deep between the Deity and the Abyss of the Kingdom of Hell. His Body was out of the [one pure] Element, and his Spirit was breathed into him out of the eternal Mind of God the Father, from the chaste Virgin of the divine Wisdom and Love.

7. For the Element is without Understanding, and that is that [which is attracted or] concreted in the Will of God, wherein the eternal Wisdom of God does [sparkle or] discover itself *in infinitum* [infinitely,] and in that spring up Colours, Arts, Virtues, and the eternal Wonders; out of which [Element] in the Beginning (in the Kindling of the Fire in the stern Fierceness) are the four Elements proceeded.

8. For this is very well to be apprehended and perceived in the Earth and Stones, that the four Elements are of one only Substance, and that the Earth and Stones were generated in the Fierceness from the Kindling of the Elements. For a Stone is but Water, and therefore we should do well to consider, what Kind of Fierceness there must have been, that has drawn the Water so hard together.

9. Moreover, what has proceeded from the four Elements may be perceived in the Fierceness of the Fire, how instantly the strong Air goes forth from the Fire; and the Stone or Wood is nothing else but a Sulphur from the Water and from the Earth; and if the Tincture be consumed by the Fierceness, then the [Wood or Stone] would come to Ashes, and at last to nothing; as indeed, at the End, this World with the four Elements will come to nothing, and there shall remain nothing else of them in the eternal Element, but the Figure and the Shadow in the Wonders of God. How then canst thou think that God has created

the eternal Man out of the four Elements, or what has proceeded from them, which are but corruptible?

10. Yet as concerning *Eve*, we must acknowledge that she was created to this corruptible Life, for she is the Woman of this World; and at this Time it could not be otherwise. For the Spirit of this World with its Tincture, had overcome and possessed *Adam*, so that he fell down into a Sleep, and could not generate out of himself the Image of the Virgin according to the Discovery of the noble and chaste Virgin, the Wisdom of God which was the Matrix in him, which was joined [or espoused] to him out of the heavenly Limbus, where according to which (in his being overcome) the elementary Woman was given to him, *viz. Eve*, who (in the Spirit of the World's overcoming) was figured after a bestial Form.

11. But that we may, in a brief Sum, give the Reader to understand what our Knowledge and high Sense in the Light of Nature has highly apprehended, we therefore let it down thus, according to our Knowledge. *Adam* was the Image of God, according to the Similitude of God, which God (the holy Trinity in one only divine Substance) through the Virgin of his eternal Wisdom, in the Wisdom had foreseen or [manifested or discovered, [or purposed,] in the eternal Element to have in the Room of the fallen Devil. For his Counsel (in the eternal Will) must stand; there should and must be a Throne and Princely Region in this Place, which should manifest the eternal Wonders.

12. And so now God created the Image, and Similitude, out of the eternal Element, in which the eternal Wonders are originally, and [God] breathed into him the Spirit of the Essences, out of his eternal original Will, out of the broken Gate of the Deep, through where the Wheel of the Stirring and Breaking-through stands in the eternal Mind, which reaches the clear, true, and pure Deity of the Heart of God.

13. This [Image] is not the Heart of God, but it reaches into the Heart of God, and it receives Virtue, Light and Joy from the Heart and Light of God. For it is in the eternal Will of the Father, out of which he [the Father] continually generates his Heart and Word from Eternity and his Essences, which, in the Element of his Body, *viz.* [in the Element] of Ignorance in the eternal Wonders of God now breathed into him, they (in respect of the high triumphing Light, out of the Heart and Light of God) were Paradise; his Meat and Drink was Paradise, out of the Element, in his Will; whereby then he drew the Virtue of

the eternal Wonders of God into him, and generated the Noise [Voice] Sound, or the eternal Hymn of the eternal Wonders of God, out of himself before the Will; and all this stood before the chaste, high, noble, and blessed Virgin, the divine Wisdom, in a pleasant Sport, and was the right Paradise.

14. But now, what this is, my Pen cannot describe. I rather long after it, to comprehend it more in Perfection, and to live therein, which we here in the Light of Nature (in the Gate of the Deep) know and behold; but we cannot raise our threefold Mind into it, till our rough Garment be put off, and then we shall behold it without Molestation.

15. But because the four Elements went forth now further out of the [one] Element, and made, with the Quintessence of the Stars, and with the Heart of the Essences, *viz.* the Sun, the third Principle, wherein also the great Wonders stood; and because there was no Creature found that could manifest those [Wonders,] but only that Image and Similitude of God, *viz.* Man, who had the chaste Virgin (the Wisdom of God) in him; therefore the Spirit of this World pressed so hard upon the Image for the Virgin, that it might manifest its Wonders, and possessed Man; from whence he first got the Name *Mensch* [Man] as a mixt Person.

16. But when the Wisdom of God saw that Man, from the Spirit of the World, came to lust, to mingle himself with the four Elements, then came the Commandment and said; *Thou shalt not eat of the Knowledge of Good and Evil.* Now the Knowledge of Good and Evil is not manifest in the Paradise, and in the Kingdom of Heaven, but only in what is proceeded out of the Element, in the Fierceness, there only stands the Knowledge of Evil manifest; and there only the Essences are capable of being kindled, and so therein Death sticks; of which God said, *When thou eatest thereof, thou shalt die.*

17. God intended that the Body which he should get from the Infection of the four Elements, must die; and it did also presently (in his tender virgin Mind) die to the Virgin-like Paradise, and got the Mind of this World, wherein sticks nothing but patching and piecing, as also Frailty, and at last Death.

18. But that the four Elements, with the Sun and Stars, had such Power to press upon *Adam*, and to infect him, the Cause of it was, because he was extracted out of them, *viz.* out of the Element; and had (in the Originality) all the three Kingdoms (all three Principles) in him, and therefore it was that he

must be tempted whether he could stand in the Paradise, in the Kingdom of Heaven, and there both heavenly, and also earthly Fruit was set before him.

19. For the Tree of Temptation was earthly, as now all the Trees are; all the other were paradisical, from which *Adam* could eat paradisical Virtue in his Mouth, and had no Need of Stomach and Guts; for they [the Trees] were like his Body, and [like] the Element, and the Tree of Temptation was like the four Elements.

20. But that *Moses* presses so hard upon it, and says, God created Man of a Lump of Earth; there the Vail is before his Face, so that the earthly Man cannot look him in the Face, indeed he was rightly a Lump of Earth, and Earth, when he had eaten earthly Fruit, which God did forbid him; but if *Adam* (before the Fall) had been of the Earth earthly, then God would not have forbid him the earthly Fruit; as also, if he had been created out of the earthly Element, why did not the earthly Element put its Cloaths upon him instantly with a rough Skin? Why did that [earthly Element] leave Man naked and bare? And when it had plainly possessed him, yet it left him naked.

21. *Moses* speaks only of the Tables of God, which were graven through with the Ten Commandments, so that they could see through them into the Paradise. He hung the Vail before his Face (as is to be seen concerning [the People of] *Israel*) because Man was become earthly, and therefore must put off the earthly again, and then he must with *Joshua* (or Jesus) enter into the paradisical promised Land, and not with *Moses* stay in the Wilderness of this World, where the Vail of this World hangs before him, before the Paradise.

22. Reason must not imagine, that God ever made any Beast out of a Lump of Earth, as a Potter makes a Pot. But he said, Let there come forth all Sorts of Beasts, every one after its Kind; that is, out of all Essences, every one after the Property of its Essence; and so also it was (by the Fiat) figured according to the Property of its own Essence, and in like Manner, all Trees, Herbs, and Grass, all at once together. How then should the image of God be made out of the fragile [or corruptible] Essences? But it [must be and] was made in the Paradise out of the eternal [Essences.]

23. The Earth is not eternal, and for the Sake of the Fragility [or Corruptibility,] therefore Man's Body must break [or perish,] because he has attracted the Corruptibility to him. Thus also the paradisical Knowledge, Delight and Joy is departed from him, and he is fallen into the kindled Anger, of

the kindled four Elements, which (according to their Fierceness) qualify with the eternal Anger in the Abyss; although the outward Region of the Sun is mitigated, so that it is a pleasant Habitation, as is seen before our Eyes; yet if the Sun should vanish away, then thou wouldst well see and feel the Anger of God. Consider it well.

24. Thus it is shown us in the Light of Nature, that when *Adam* was thus impregnated [or possessed] from the Spirit of this World, then God built [or made] a Garden in Eden upon Earth, in the Paradise, and caused to grow up all Sorts of paradisical Fruit, pleasant to behold, and good to eat, and the Tree of Temptation in the Midst [of the Garden of Eden,] which had its Essences from the Spirit of this World; and the other [Trees and Fruits] had paradisical Essences.

25. In this [Garden] now the Image of God stood altogether free. It might embrace [and take] what it would, only the Tree of Temptation, that was forbidden. There he was forty Days in the paradisical Knowledge, Joy, and Habitation, where yet there was neither Day nor Night to him, but only the Eternity; he saw with his Eyes [from or] out of the divine Power [and Virtue.] There was in him no Shutting of his Eyes, he had no Need of the Sun at all, yet all Things must serve and be subject to him. The Out-Birth [or Production] of the four Elements did not touch him, there was no Sleep in him, nor Pain, nor Fear. A thousand Years were to him but as a Day; he was such an Image as shall rise at the last Day; there will rise no other Image than that which God created in the Beginning, therefore consider it well.

26. But that I have said, that he was forty Days in the Paradise, the second (*Christ's*) Temptation testifies so much to me; as also the Temptation of *Israel* at Mount *Sinai* by *Moses* [staying twice] on the Mount, both which lasted forty Days, which you may read in *Moses*; and you may read concerning the Temptation of *Christ*, and you will find Wonders.

27. But when *Adam* was infected from the Lust to eat of the Knowledge of Good and Evil, and that the Spirit of this World pressed [or swayed] *Adam*, where also the subtle Devil (which in the Spirit of this World slipt in mightily at *Adam*, so that *Adam* became weary, and blind to the Kingdom of God) then said God, *It is not good for Man to be alone,* for he will not now bring forth the paradisical Virgin; because he is infected from the Spirit of this World, so that the Chastity of the Modesty is quite at an End; we will make a Help for him, to

be with him, out of whom he may build his Principality, and propagate himself, it cannot be otherwise now; and he let a deep Sleep fall upon Man, and he slept.

28. Here it may be very properly and well understood, how the Virgin in *Adam* departed into the Ether, into her Principle; for the Text says, God let a deep Sleep fall upon *Adam*; now where Sleep is, there the Virtue [or Power] of God is hidden in the Center; for where that [Virtue of God] grows, there is no Sleep; for the Keeper of *Israel* neither slumbers nor sleeps; as it is written.

If thou askest, How long did *Adam* sleep?

29. Then consider *Christ's* Rest in the Grave, and thou shalt find the Ground; for the second *Adam* must (with his Resurrection out of the Grave) awaken [or raise] the first (out of his eternal Sleep of the Darkness of Hell) out of the Grave of this World again.

30. And so God, in his Sleep, made the Woman for him out of himself, by which he must now generate his Kingdom, for now it could not otherwise be. And when he awaked, he saw her, and took her to him and said; *This is Flesh of my Flesh, and Bone of my Bones:* for *Adam* was (in his Sleep) become quite another Image; for God had permitted the Spirit of this World in him to make his Tincture weary to Sleep.

31. *Adam* was in an angelical Form before the Sleep; but after the Sleep he had Flesh and Blood; and he was (in his Flesh) a lump of Earth, and he saw from a threefold Spirit. With his Eyes he apprehended the Light of the Sun, and knew the first Image no more; although the four Elements had not yet fallen upon him, nor touched him; for he was yet in Innocence.

32. And there the Devil bestirred himself, and slipt into the Serpent, (which he himself is, in his own proper Form,) and laid himself at the Tree, and strewed Sugar upon it; for he saw well that Eve was a Woman, and that she was infected with the four Elements, and although she did strive a little, and objected God's Command against the Devil, yet she suffered herself very easily to be persuaded, when the lying Spirit said, That the Fruit would make her wise, and that her Eyes should be opened, and she be as God, knowing Good and Evil; yet he told her not, that (if she eat thereof) she must die; but [he said] she should be wise and fair; which Disease [Desire or Lust] sticks still in the Brains of the Woman, that she would fain be the fairest Beast.

33. So she pulled off an Apple and did eat, and gave to Adam also, and he eat of it likewise. That was a Bit at which the Heavens might well have blushed, and the Paradise have trembled, as it was indeed really done, as is to be seen at the Death of Christ, (when he entered into Death, and wrestled with Hell,) that the Earth and the Elements trembled, and the Light of the Sun was darkened, when this Bit of the Apple was to be healed up.

The Gate of the great Affliction, and Misery of Man.

34. Reason sticks at the Vail of *Moses*, and sees not through the Tables that were graven through, which God gave him upon Mount Sinai; as also Reason cannot take off the Vail from before his eyes, and look him in the Face, for he has a brightened [clarified or shining] Countenance in the Crack of the Fire; it [Reason] is afraid of it [that Countenance,] and trembles at it; it says continually to *Moses*, Speak thou with the Lord, for we are afraid, and moreover, altogether naked [and unclean.]

35. It presents indeed the Wrath of God to itself, and trembles at its Fall, but it knows not what has happened to it; it only presents the Disobedience before itself, and makes [as if] God was an angry malicious Devil, that cannot be reconciled, having indeed put on the Garment of Anger (in *Adam* and *Eve*) on to itself in Body and Soul, and has set itself [against the Will of God] in the Bath [or Lake] of Anger, on which God took such Pity [or Compassion,] that he has not spared his own Heart, to send it into the Depth of Anger, into the Abyss of Hell, [as also] into the Death and Breaking of the four Elements from the eternal holy Element, to help fallen Man, and to deliver him out of the Anger and Death.

36. But the Vail (in the Death of Christ) was since taken away from the Face of *Moses*, instead whereof the Stars with the four Elements have yet cast a Mist and Cloud (through the Infection of the Devil) before Man; for the Region of this World has generated the Antichrist, and set [him] before the Countenance of *Moses* in a Cloud, as if he were Christ, so that the Countenance of *Moses* cannot be apprehended [or beheld.] Therefore, we have Need of the Lily, which grows through the Tables of *Moses*, (that were graven through,) with its strong Smell, which reaches into the Paradise of God; from whose Virtue, the People [or Nations] shall be so virtuous and strong, that they shall forsake the Antichrist, and shall run through the Darkness to the Smell of the Blossom. For

the Breaker-through the Gates has planted the Lily, and he has given it into the Hand of the noble Virgin, and this [Lily] grows in the Element wonderfully against the horrible Storm of Hell, and [against] the Kingdom of this World, where then many Branches will fall to the Ground, from whence Antichrist becomes blind, and grows stark mad and raving in the Fog and Mist, and stirs the four Elements in the [Wrath and grim] Fierceness; and then it is needful for the Children of God to awake from the Sleep of the Fog; this the Spirit intimates, in the Light of Nature, seriously and earnestly.

37. Therefore, according to our Knowledge, we will set down an Explanation of the Fall of Man, which is very perfectly manifested, and appears in the Light of the Day, and convinces us. And we have no Need of the Fooleries of the Antichrist, who with the Blood and Death of Christ does but seek his own Covetousness, Pride, and Voluptuousness, and draws the Vail of *Moses* before our Eyes, that we should not see through the Tables that were graven through [*through*] *Joshua* or *Jesus*, into the promised Land of Paradise; that he may only fit and ride upon his horrible and devouring Beast of Covetousness and Pride, which [Beast] is become so very great and strong, that it shadows the Circuit of the Earth, and rules so wonderfully over Mountains and Valleys, with his Fierceness; which [Beast] yet shall be broken by the Lily without Hands. At which the [People or] Nations shall wonder, and say; How art thou, O terrible and great Might [and Power,] founded upon so weak and loose a Ground!

38. Now then, if we consider the miserable Fall of *Adam* and *Eve*, we need not to run long after the mad Antichrist, to fetch [or learn] Wisdom from him, he has none. Let us only consider ourselves, and compare the heavenly and earthly Images one with the other, and so we [shall] see the whole Root and Ground thereof: We have no Need of a Doctor, nor of any strange Language about it, it stands written in our Body and Soul; and when we see it, it terrifies us so much, that we tremble at it, as *Eve* and *Adam* did in their Fall.

39. And if we do not come to know [or have a Glimpse of] the Treader upon the Serpent in the Mark of the Partition, [or Limit of Separation,] in the Gate of the Deep, between the World and the Kingdom of Hell, then we see [indeed] nothing else but mere Misery and Death, which might well awaken us from Sleep.

40. Do but behold thyself, thou blind Mind, and consider thyself, where is thy angelical Form in thee? Why art thou so angry, stern, [fierce, froward,] and malicious? Wherefore dost thou elevate thyself still in thy Wickedness, in Pride, in Might [or Authority,] and Pomp, and boastest thyself for a brave and potent Beast? What is it that thou dost? Wherefore hast thou let the Spirit of this World into thee, which seduces thee (as it lifts) into High-mindedness, into [proud] Stoutness, into Potency and Pomp, into Covetousness and Lying, into Falshood and Treachery, as also into Sickness and Corruption, [or Frailty?]

41. What is it now that thou hast after thy Corrupting, when thou diest? Consider thyself, what is it that thou art [then?] Thou art a Spirit: But what Kind of Source [or Property] is it that thou hast in thee? [Surely thou hast in thee] Anger, Wickedness, Pride, Self-seeking, Wilfulness, (in raising up thyself after temporal Pleasure, but finding none;) [thou hast] a false Mind in the Spirit, full of Lies and Deceit, and murderous, [arising in thee] out of the Essences. As thou wast upon Earth towards Men, just so it is [then] with such a Spirit as is gone forth from thee out of the corruptible Body of the Element. And where shall that [then] remain when this World perishes? Dost thou suppose that it shall [then] be an Angel? Has it an angelical Quality, [Source or Property?] Is its Source [or Quality] in Love, Humility, and Meekness? Is it in the divine Obedience, in the Light of Joy?

42. O thou blind Mind, with thy Might and Stateliness, full of Wickedness and devilish fierce Wrath, wilt thou know where thou art after that thy Body perishes? Thou art even with all the Devils, in the Abyss of Hell, if thou dost not turn, and by earnest unfeigned Sorrow and Repentance for thy Abominations, enter into the angelical Footsteps, that the Saviour and Treader upon the Serpent of fierce Wrath, Wickedness, Lying, and Deceit, may meet thee, and embrace thee in his Arms, and [that thou] mayest be new-born in him, and be yielded up into the Bosom of the chaste Virgin, and become an Angel; or else thou art in the eternal Death, in the eternal Darkness, and canst not in all Eternity reach the Kingdom of God any more.

43. Or dost thou suppose, that I write of the Fall of Man without Light and Understanding? Or that I do not look and see into the Holy Scripture, what that says of it, [when I say] that Man before his Fall was angelical in his Mind and Body? Then hear and see what Christ says of it, *In the Resurrection of the Dead, they will neither marry, nor be given in Marriage, but they are as the*

Angels of God. And such an Image God created in the Beginning, [according] to his Similitude.

44. For an angry, malicious, proud Seeking of Self-Honour, and Dignity, a mendacious, [or lying,] thieving, robbing, murderous, lascivious, lecherous Mind, is not the Similitude of God. But an humble, chaste, modest, pure, courteous [Mind,] which inclines itself with a longing Desire and Love to the Heart of God, that is the Similitude of God; in which the fire-flaming Spirit in the Joy and Meekness goes forth out of the Will, and for its Brethren the Will of its Spirit (which goes forth from it) readily inclines towards them; and as the Proverb says, It imparts the very Heart to them, which is done in the Spirit, wherein the heavenly Joy (in the eternal Element) springs up, and the Wonders of God are manifested in the Virgin, by a Hymn of Praise to the eternal Mind of God; where the Mind plays upon the Harp of *David* an Hymn to God, where then (in the eternal holy Mind) there springs up Knowledge and Colours in the [eternal] Element, and in the Spirit Wonders, with Works and Powers [or Virtues.]

45. And this is the Image of God, which God created for his Glory and Joy, and no other; and let not the mad Antichrist persuade thee concerning any other for there is no other. Thy Body and Soul convinces thee of it, as also Heaven and Earth, the Stars and Elements; look upon what thou wilt, all Things convince thee, and if thou dost not turn and enter into that Image to which God created thee, then in the Breaking of thy Body (when thy Mind in the Spirit of the Soul shall stand naked without a Body) thou shalt be ashamed before all Creatures; this we speak according to its high Worth, as it is highly known in the Will of God.

46. Thus it is highly [necessary] for us to know the miserable Fall of our first Parents; why it was so with God, that his Anger is in us, and that we must die, and (if we apprehend not the Treader upon the Serpent) must also perish eternally. But that we may set down a short Summary of the Fall (because of our simple, cold, dull, and dark Mind) for the Reader's Understanding, who it may be does not yet apprehend our Sense and Knowledge, therefore we will explain it briefly and clearly, and also readily impart our Knowledge and Mind to him, as indeed (according to the divine Image) we ought to do.

47. *Adam* stood forty Days in an angelical Image before his Sleep, and there was neither Day nor Night in him, also no Time; though indeed he was not (as

an Angel) a mere Spirit; for his Body was out of the Element, which is no understanding Spirit, but [is] the Attraction [Concretion or Congelation] in the Will of God, or the Limbus, which stands before God, wherein the chaste Virgin, the divine Wisdom dwells, which discovered and created the Image out of the Element by the *Fiat*.

48. And out of this Limbus (at the Time when the Earth was corporised) went forth the four Elements, as out of a Fountain; and that which was discovered [or manifested] by the Virgin (the Wisdom of God) in the Innumerability, were the Stars, as a Virtue [Power] or Procreation out of the Limbus. And they are the Quintessence of the four Elements, not separated from the four Elements, but qualifying [or mixing Virtues] one with another, and yet extracted from the four Productions, with their sharp Essences; and they are the Seeking [Longing or Hunger] of the four Elements, or, as I may express it by a Similitude, [they are] the Man, and the Elements are the Woman; and the Heart of these Things is the Element, in one only Substance, and the Essences in that [one Element] are the Virtues [or Power] of the Wonders of the Wisdom of God, and are called Paradise, an exulting Joy.

49. And the Spirit of the eternal Essences (which has Understanding and Knowledge, and also the Trial and Proving of every Thing, in which the Source [or active Property or Quality] which is in Man, consists) that was breathed into him, by the Wisdom of God, through the driving Will, which goes forward, out of the eternal Mind, out of the opened Gates of the Deep, through the Word, [together] with the moving Spirit of God. And he had the Touch of the Center of the Abyss [*viz.*] the eternal Source behind him, as a Band, and before him, the Heart and Light of God, as a Glance of the Joy and Kindling of Paradise, which springs up in the Essences with the Light of the Joy; and beneath him [he had] the four Elements in the Budding out of the Limbus which was in him.

50. And as long as he set his Imagination in the Heart of God, the Paradise was in him, [and he] in the Paradise, and the Band of the Abyss in him (in the Source) was a Paradise of transcendent Joy; and the Kingdom of this World held him from beneath also in the Band, because it goes forth from the Element. But so long as he set his Mind in the Heart of God, it [the Kingdom of the four Elements] could not lay hold on him (or master him) and it was impotent, as to him, as this World is impotent as to God.

51. And thus the Spirit and Soul of *Adam* stood in the Midst (in the joyful Paradise) forty Days, as one [only] Day, and all inclined to him; one [whereof was] the Kingdom of Hell, of the eternal Originality out of the dark Mind, out of which his Worm of the Soul (in the opened Gate) was gone forth; and secondly, [there inclined to him] the Deity of the Kingdom of Heaven in the opened Gate, in the pleasant Luster; and thirdly, the Spirit of the Stars and Elements [inclined to him] drawing him to their Bands, and heartily desiring him.

52. And thus *Adam* stood upright in the Temptation; for his angry Mind (out of the Originality of the first Principle) stood in Joy [being enlightened] from the Light of God, and the Source of the fierce Wrath made the rising Joy, for the Light made all meek and friendly, that he might incline himself to Love; and thereby he stood (on Earth) rightly in the Paradise.

53. The four Elements of this World, together with the Sun and Stars, could not qualify [or mix] with him; he drew no Air into him; but the Spirit of God (in the Virgin) was his Breathing, and [his] Kindling of the Fire in the Spirit.

54. But while he thus stood (between the Kingdom of Hell and the Kingdom of this World) in the Paradise, bound with Bands, and yet also wholly free, in the Might of God, he [reflected himself into or] discovered himself in the great Deep of the Kingdom of this World; in which the great Wonders also stand hidden in the Center, as we see, that Man has (by his eternal Mind) discovered it, and brought it to Light, as is seen before our Eyes. And in his Discovering [or Reflecting] he imagined, and fell into Lust, for the Spirit of the World took hold of him, as a Mother makes a Mark upon a Child in the Mother's Womb, and [he] became (in the Lust) impregnated from the Spirit of this World, and then was blind as to God, and saw neither God nor the Virgin any more in his Mind. And thus the Kingdom of Heaven continued in the opened Gate of the Omnipotence, (in the Paradise) in its [own] Principle to itself (and the Virgin in it) hidden in the Center, and was in *Adam*, and yet *Adam* (with his Mind) was not in God, but in the Spirit of this World; and he became feeble as to the Kingdom of God, and so fell down and slept.

55. And then God (by the Spirit of this World through the *Fiat*) built [or formed] out of him the Woman of this World, by whom he increased his Kingdom. The Woman was out of the Matrix, which (before the Infection) was a chaste Virgin, which *Adam* should have brought forth out of himself; but

when the Modesty of the Wisdom, and Ability [or Potency] departed from him, when he passed into the Spirit of this World, he could not then bring forth [or generate;] for in his Sleep the Spirit of this World clothed him with Flesh and Blood, and figured [formed or shaped] him into a Beast, as we now see by very woful Experience, and know ourselves to be blind and naked as to the Kingdom of God, [being] without any Virtue, [or Strength,] in the Sleep of the great Misery, clothed with corruptible [frail and transitory] Flesh and Blood.

56. And now when *Adam* awaked from Sleep, then he was a Man, and no Angel; he drew Breath from the Air, and therewith kindled his starry Spirit, which had taken Possession of him; he knew his Wife to be a Woman, and that she was taken out of him, and took her to him, as all Beasts couple together; yet he had then pure Eyes, for the Fierceness [or grim Wrath] did not yet stick in them, but the Infection [or Longing.] The Element of Fire with its Bitterness (which qualifies, [or mixes Properties] with the Abyss of Hell) had not pressed him wholly.

57. Thus now *Adam* with his Wife went (in great Lust and Joy) into the Garden of *Eden*, where *Adam* told her of the Commandment concerning the Tree: But *Eve* (being a Woman of this World) regarded it but little, and turned her from *Adam* to the Tree, and looked upon it with Lust; and the Lust instantly took hold of her; and the lying Devil (when she was talking with him, whom she knew not, neither had heard of any Devil) persuaded her, and she laid hold on the Tree, and broke off [an Apple,] and did eat of the Fruit of the four Elements and Stars, and gave to *Adam*; and when *Adam* saw that *Eve* died not, then he eat also.

58. And then their Eyes were opened, and they knew that they had Flesh and Blood, and were quite naked. For the Spirit of the great World took them captive with the four Elements, and figured [or framed in] them Stomach and Guts; though indeed in the Sleep of *Adam* (when the Matrix was severed from the Limbus) the same Forms were already figured, but they knew it not, till after the Biting of the Apple; and then the Spirit of the Fierceness first got in, and made its Region, as may be seen in the Heart, Liver, Lungs, Gall, and Bladder, as also in the Stomach; this Regimen had *Adam* got in his Sleep, and with the Biting of the Apple the Spirit of the great World has set itself in that [Government.]

59. And then they looked one upon another, and were ashamed one before another, and they were afraid of the Wrath [or Severity] that entered into them, for it was the Anger of God; and thus they were captivated by the first Principle, as by the Abyss of Hell, which held *Adam* and *Eve* captive in their Souls in the eternal [Part;] for it sprung up with Terror, Fear, and Doubt, concerning the Kingdom of God; and they could have no Comfort, [in that Condition,] for they saw the Paradise no more, but the Garden in *Eden*, so also they had lost the Deity, they could set no Will [or Desire] into it, for the Wrath and Doubt stood in the Way.

60. Then came the Spirit of this World with its rough Garment, with Heat and Cold, and pressed upon them, as upon naked People, and so struck the Image of God half dead, (with their Fierceness, Anguish, and Doubt, with their Quality [or Property] of hot and cold,) and let it lie in Pain, Anguish, and Doubt. And here Man went from *Jerusalem* (out of the Paradise) to *Jericho*, into the House of Murderers, who stript him of his paradisical Garment, and robbed him, and struck him (with their Poison, Torment, Plague, and Sickness, from their Infection) half dead, and so left him and went their Way, as the second *Adam* said in the Gospel, in a Similitude [or Parable.]

61. And here now was no Remedy, neither in Heaven, nor in this World, they were captivated in hard Slavery, in Misery and Death; the Abyss of Hell held the Soul, and the Spirit of this World held the Body [captive.] Death and Corruption was in the Body; and there was nothing else in them but Enmity to itself, [proceeding] from the tart Essences of the Stars, wherein one Source [or Quality] strives against the other, and one breaks [or destroys] the other with greater Pain and Torment to the Body, with Trembling and Shrieking; and at last [comes] Corruption and Death, as it is before our eyes.

62. There the Devil got the Game for the Kingdom of this World to be his again, he got an Enterance into Man, and he could reach into the Essences of his Soul; for they were now both in one Kingdom.

63. He [the Devil] supposed, [saying;] The Kingdom of this World is thine, thou shalt sport thyself according to thy Power with the Image of Man, which should have possessed thy Throne, his Spirit is in thy Kingdom; and so [the Devil] mocked God in his Mind, [saying;] Where is now thy noble Image, which thou didst create to rule over my Throne? Am not I Lord of the great Might of the Fire? I will rule over thy Throne, the Might [or Strength] and

Virtue is mine: I fly up above the Thrones of Virtue and Strength, and no Might [or Power] can withstand me.

64. Yes indeed he flies up above the Thrones, but he cannot fly into the Thrones; he flies up in the first eternal Source of Fire, which is stern, sour, dark, hard, cold, rough, and burning, but he cannot get through the open Gate of the Deep, into the Light of God, but he flies up aloft in his Abyss, in the Eternity, in the wrathful Source [or Quality] of Hell, and reaches nothing else. And therefore, he is a Prince, though in the Abyss of Hell, which was well enough known to Man after his miserable Fall.

65. And because I may not be well understood by the Reader, in that I write, that Man dwells in the Abyss of Hell with the Devils, therefore I will show him the Ground, that he may touch and handle it; and if he will not feel it, yet it is given to him that he may know it, and it shall be a Witness against him.

66. It is not without a Cause, that Christ calls the Devil a Prince of this World, for he is so, according to the first Principle, according to the Kingdom of Wrath, and continues so to Eternity. But he is not so according to the Kingdom of the four Elements and Stars; for if he had full Power in that, then there would be no vegetative [Fruit] nor living Creature upon the Earth. He cannot master the Exit of the four Elements, for he is in the Originality, and there is a [whole] Principle between; only when the Constellations awaken the fierce Wrath of the Fire, in the Elements, as in a tempestuous Storm, then he is Master-Juggler [in Mischief,] and rejoices himself [therein.] Though indeed he has no Power there neither, except it be permitted him from the Anger of God, then he is the Hangman [or Executioner,] and executes the Right as a Servant [Minister or Officer;] but not as a Judge, but as an Executioner.

67. He is Executioner in the Kingdom of this World, the Stars are the Council, and God is the King of the Land, and whosoever departs from God, falls into the Council of the Stars, which run many upon the Sword, and make them lay violent Hands upon themselves, and [bring] some to a Rope, others to the Water; and there he is very busy, and is the Driver or Executioner.

68. Into this great Misery Man is fallen and he is fallen quite home to the Kingdom of the Stars and Elements, as to his Body; what these do with him, that he is, and that stands in the Substance they make one great, another small; one straight, another stooping and crooked; they send one Fortune and Riches, and another Poverty; of one they make a crafty subtle Man according to the

Council and Kingdom of this World, and of another they make an Idiot; they make one a King, and they break and pull down another; one they kill, another they bring into the World; and they continually drive the Mind of Man, yet into nothing else but into vain Troubles, Discontent, and Vexation.

69. Besides, the Kingdom of Hell, and of [fierce] Wrath, always gape after the Soul, and set their Jaws wide open to devour the captive Soul; which is held fast fettered with two strong Chains; the one of the Kingdom of Hell; the other of the Kingdom of this World, and it is continually led by the heavy, lumpish, bestial, and sickly Body, as a Thief who is often led to the Place of Execution, and still by a Petition reprieved, and laid in Prison again, and the poor Soul must lie thus in Prison the whole Time of the Body; where the Devil on the one Side very suddenly rushes upon it with his devouring Fierceness, Wrath, and Malice, and would carry it into the Abyss. Then instantly [it is beat upon by] the glistening [flattering] World, with Pomp, Bravery, Covetousness, and Voluptuousness of Perdition; presently [again come upon it] Sickness and Fear, and it is continually trembling and quaking; and when Man goes but in the Dark, how is it amazed, and continually afraid that the Executioner will take it, and do Execution upon it!

The Gate [or Explanation] of the great Sin, and Contrariety of Will against God, in Man.

70. If we did well consider the Abominations and great Sins of Man before God, which our first Parents inherited for us, then we should scarce ever be merry in this World at all, if the Spirit of this World did not cast foolish Fancies, and seeming Joys and Pleasures before us, in our Imprisonment; or if the Regeneration did not cause us so highly to rejoice, that we shall once be delivered out of this Prison; for in this Life, we find nothing else but mere Abomination, Sin, Misery, and Death, and scarce attain (in this [temporary] Life) so much as a Glimpse of the eternal Joy.

71. Now the Mind asks, What is Sin then? How is it Sin? Why has God a Loathing against the Substance which he has created? Behold, thou Child of Man, there is no Sin in Heaven in the Presence of God; only in thyself there is Sin, and Sin separates us and our God asunder; otherwise all Things are fixed, [or perfect,] and good in their own Being [or Substance;] the Kingdom of Hell and of Wrath is good in itself, according to its [own] Region, it does not vex or

torment itself; but its Woe [Pain or Smart] is its Birth, and the Rising of its Source, also it desires nothing else.

72. And so also the Kingdom of this World is fixed [or perfect,] and good in itself; neither does it vex or torment itself; but the elevating of the Elements (*viz.* the Kindling of the Heat, Cold, Air, and Water,) is its Growing and Springing; neither does it torment itself in itself, nor has it any Distress or Fear in itself.

73. Only Man (who is proceeded out of another Principle) has in both the [forementioned] Principles, Woe, Misery, Sorrow, and Distress, for he is not in his native Country; and none of these two Principles can attain his native Country: Therefore the poor Soul must be thus plagued and tormented, that it may attain its native Country again; it must go again through the Gate of the deep Anguish of Death; it must break through two Kingdoms, and it sticks here between the Door and the Hinges, and is continually infected with those Things which keep it back and plague it; it sticks as it were in a Press.

74. If it stretches to God, then the Devil holds it on one Side with one Band, and the World with another Band; and they set upon it; the Devil handles it with Fierceness, [Sternness, Frowardness, or Wrath, which is a Source [or Quality] of Sin, which cannot attain to the Kingdom of God; and the World leads it into Pride, Covetousness, and fleshly Lust, so that the Essences of the Soul grow so substantial [or impregnated] with the fleshly Will; for the Will of the Mind draws these Things into the Soul, and so the Soul (from that which is attracted) becomes wholly unclean, swelled and dark, and cannot attain the Light of God; its Essences, that should give up themselves to God, cannot: For they are too rough, and cannot get into the Light, that kindles not itself in its Essences. The Gates of the Deep must be broken open first, and then the Essences [of the Soul may] press into the Liberty, without the Darkness; but if the Mind be filled, then it cannot [come into the Liberty,] and then begins Horror, Fear, Distress, and Despair of the Kingdom of God, and this makes mere Torment, [Woe, Pain, and Smart,] in the Soul.

75. Thus thou shalt know in what Manner it is Sin before God; thou hast in thyself the [one eternal pure] Element, which is a Joy in the Presence of God; and now if thou ragest and ravest with the Source [Quality or Property] of Hell, then thou touchest [or troublest] the Element; and thou stirrest up the Wrath [and makest it] to go forth, and thou doest as the Devil did, when he awakened

[or stirred up,] and kindled the Fierce Wrath in the *Fiat*, whereby the Fierceness generated Earth and Stones; thou sinnest [piercing] into the Heaven in the Presence of God, upon which the Prophets complained in many Places, *That the Disobedient did grieve their God.* Though (in himself) he felt no Pain, yet his Wrath was kindled in the first Principle, in the Gate of the Deep, wherein the Soul stands, and that is a mere Abomination before him.

76. Behold, all whatsoever thou lettest into thy Mind (if thy Soul be not inclined [or yielded up] to God, so that it believes and trusts in him) then all whatsoever thou doest is Sin; for thou bringest an earthly Mind into the Gate of the Deep, where the Spirit of God [moves, walks, or] goes, and thou defilest the Element which is in the Presence of God.

77. Thou wilt say, How? God dwells in Heaven. O! thou blind Mind, full of Darkness; the Heaven where God dwells is also in thee, as *Adam* was both upon Earth, and also in Paradise at once, and give not Way to Antichrist to direct thee aloft without [the Place of] this World above the Stars, for he tells thee a Lye, as the Devil himself did. God is every where, as the Prophet *David* says: *If I fly to the Day-break, or into Hell, thou art there.* Also, *Where is the Place of my Rest? Am not I he that fills all Things?* Yet *I behold the miserable and those that are of a broken Spirit, and will dwell in them:* Also, *I will dwell in Jacob, and my Tabernacle shall be in Israel:* Understand it right, he will dwell in the contrite and broken Spirit, which breaks the Gate of Darkness, he will press into that [Spirit.]

78. Therefore, beware of the Longing (Lust or Desire;) and say not in thyself, I stand in the Dark, the Lord sees me not, [nor] what I think and do. He stands in the Gate of the Mind, where the Soul stands (before the clear Face of God) in the opened Gate; and all thy Abominations are known before God, and thou makest the Element of God blush [or change Colour] with them; thou grievest the chaste Virgin (which dwells in her own Center, and is given to be a Companion to thee in thy Mind) and makest her sad; she warns thee of the Way of the Ungodly; if thou followest [her Counsel,] and turnest, and breakest in unto her, by earnest Repentance, then she crowns thee in thy Mind with Wisdom and Understanding, that thou mayest then very well avoid the Devil; but if thou doest not, then thou fallest out of one Sin and Abomination into another, and makest thy Measure full and running over, and then the Devil helps thee into his Kingdom, and thou art very serviceable to him; for thou art a true Scourge to the Children of God, not only with Reproaching, but also in

Deeds [or in the Work of thy Hands,] which the Devil dares not do; thou dost him acceptable service. He amuses thee finely with the Name [of God,] so that thou bringest forth from thy Lips, and teachest it; but thy Heart is a Thief and a Murderer, and thou art wholly dead to the Kingdom of Heaven.

79. Therefore, O thou beloved Mind! examine thyself to what thou art inclined; whether thou art inclined to Righteousness, Love, Fidelity, and Truth, also to Chastity, Modesty, and Mercifulness; if so, it is well for thee; but if not, then dive into thy Bosom, and consider thy fleshly Heart, and try it, wrap thy Senses together, and put them in Prison, and storm thy fleshly Heart, that the Elements in thee may quake and tremble. The flattering and lying Devil (who has possessed thy fleshly Heart) shall feel these Strokes (which he will not like) and then he must be gone, and thou wilt be of another Mind: This is no Conceit from a Mind not opened; itself has tried this, and therefore it shall stand for a Memorial, and a continual Monitor; and whosoever pleases, let him try it, and he shall find Wonders indeed.

80. Now when *Adam* and his Wife had eaten of the earthly Fruit, then they were ashamed one of another, for they perceived the bestial Members for Propagation; and they broke off Boughs, and held them before their Shame; and the Voice of God went into the Garden, highly into their Minds, and they hid themselves behind the Trees in the Garden.

81. Here we see clearly, yes we feel, that God (in the Beginning) created no such Image with bestial Members for Propagation, for that which God created for Eternity, that has no Shame before it. Yet also they then first perceived that they were naked; the Elements had taken Possession of them, and yet put no earthly Garment [like the Beasts hairy Skin] upon them for the Spirit of Man was not from the Essences and Properties of the Elements, [as the Spirit of the Beasts,] but [Man] was out of the Eternal.

82. And here in this Place there is nothing more palpable, than that it is seen and known, that *Adam* had no bestial Form before his Sleep, before his Wife [was formed;] for he was neither Man nor Woman, but a chaste Virgin without bestial Form, he had no Shame nor Breasts, neither had he need of them; he should have generated in Love and Chastity (without Pain or Opening of his Body) a Virgin as himself was, and it should have been possible, that the whole Host of angelical Men should have proceeded out of one only Man, (as the Angels did,) out of one Fountain, if he had stood in the Temptation; even as all

those who come to the only Arch-Shepherd, to his Rest, were redeemed by one only Man from the eternal Death and Torment of Hell.

83. Here now we find, that they heard the Voice of God in the Garden, for the Element, which is before God, wherewith Man qualifies [or mixes,] that did tremble because of Sin; and Sin was manifested in the Element of the Mind, first in *Adam* and *Eve*, and then Fear and Terror fell into the Essences of the Soul; for the first Principle in the [fierce] Sternness was stirred, so that [Principle] got (as a Man may say) Fuel for its Source of Fire. And it is risen up in the Kindling, in a Contrariety of Will, in the Essences, where one Form has continually opposed the other, until the sour Tartness, and the Cold, with their Attracting, have awakened the bitter Stinging and Tormenting in the Essences of the Tincture of the Blood in the Spirit; and the bitter Raging and Rising has awakened the Fire.

84. And so instead of the paradisical Joy and Refreshment, there has been a mere Brimstone-Spirit, which stands in Anguish and Trembling of Corruption [or Fragility,] which kindles the Tincture of the Blood, wherein Tearing, Stinging, and Tormenting is wrought; and if the Fire in the Brimstone-Spirit be too much kindled, then it burns the Tincture up, and the Light of Life goes out, and then the Body falls away to be a dead Carcase, and if the tart Sourness be kindled too much by the hard Attracting and Holding, then also the Light of Life goes out, and the Body perishes; so also of the Water; if the Tincture kindles itself in the Meekness, then it becomes windy, gross, swelled, wholly dark, also infectious and corrupt, wherein the Flash of the Life is as a pricking Thorn. And so Man's Life is every where begirt with Enemies, and the poor Soul is always in a close Prison fettered with many Chains, and is continually in Fear that (when the Body shall [die or] break) it may fall into the Kingdom of the Executioner, the Devil.

85. Thus in *Adam* and *Eve* in the Garden of *Eden* (after the biting of the Apple) there sprung up the first Fruit in the Gate of the Deep, where the Soul stands before God, and qualifies [or mixes] with the Will of the Justice of the Father, who sets his Will before him (in the Breaking of the Darkness) in the Light of the Meekness, and continually generates his beloved Heart and Son in the Virtue of the Meekness of the Will, *viz.* his eternal Word, from Eternity.

86. And so should the angelical Man also set his Will in the broken Gates of the Darkness, through the Will of the Father, wherewith the Soul qualifies [or

mingles] in the Meekness of the Heart of God, and then the Source [or Quality] of the Darkness, in the [fierce] Wrathfulness, should not have stirred him, but he should have continued a glorious Prince of Paradise, in Triumph over the Kingdom of Hell and of this World.

87. But when he set his Imagination in the Kingdom of this World, then the bright and clear Will of his Soul drew the swelled Kingdom of the Out-Birth to the Soul in its Will and so the pure paradisical Soul became dark, and the Element of the Body got the *Mesch* or *Massa*, which the Will of the Soul of the Mind attracted into the Element [of the Body;] and then he was a fleshly Man, and got the Fierceness of the first Principle, which the strong Breaking-through to God, in the Gate of the Deep, made to be hard Gristles and Bones.

88. And we are seriously and highly to know (for it is seen in the Light of Life) that the Marrow in the Bones has the noblest and highest Tincture, wherein the Spirit is sweetest, and the Light clearest, which may be known in the Fire, if you be not blind with your Gain-saying; and it is accurately known, that those Places (where the hard Bones now are) were Wonders and Virtue [or Power,] which have broken the Gates of the Darkness, in which [Power] the angelical Man in the Light stood.

89. Therefore the Providence of God, when *Adam* fell into Longing [Desire or Lust,] environed that Virtue and Strength with the Might of the first Principle (*viz.* with the Might of the Stars and Sharpness of God) that the Source [or Quality] of the first and third Principle might not so easily touch it; and this was done in *Adam's* Sleep, when God built *Adam* to [or for] this World, from whence Saint *Paul* also says, *That the natural Man was created in the corruptible Life of this World;* which was done at the Temptation of *Adam*, at that Time when God made his natural Wife out of him. But he was a holy Image before, and he must be the same again in his Restoration at the last Day.

90. Though the Devil and this World rage and rave against this, yet it is nevertheless the Ground of Truth, highly known in the Wonders of God, and not from the Fables or Suppositions, such as the proud seeming holy or hypocritical World now ground their Babble upon, about the Cup of *Jesus Christ*, for the advancing of their Pomp and Haughtiness, their own Honour and supposed Wisdom, for their Pleasure, and the filling of their Bellies, like the proud Bride in *Babylon*, who rides upon the evil Beast, which devours the Miserable; therefore thus saith the Spirit against *Babel* in the Confusion, *I have spewed*

thee out; in the Time of the Wrath, thou shalt drink of the Cup of thy Pride, and thy Source [or Torment] shall rise up in Eternity.

Of the Voice of God in the Garden of Eden, and the Conference between God and those two, about Sin.

91. So now when *Adam* and his *Eve* (after the Biting of the Apple) beheld themselves, then they perceived the monstrous Image and bestial Form, and they felt in themselves the Wrath of God, and the Fierceness of the Stars and Elements; for they took Notice of the Stomach and Guts, into which they had stuffed their earthly Fruit, which begun to take Effect, and they saw their bestial Shame; and then they lift up their Minds towards Paradise, but they found it not; they run trembling with Fear, and crept behind the Trees, for the Wrath had stirred their Essences in the Spirit with the earthly Fruit, and then came the Voice of God in the Center of the Gates of the Deep, and called *Adam*, and said; *Adam*, Where art thou? And he said, Here I am: And I am afraid, for I am naked. And the Lord said; Who hath told thee that thou art naked? Hast thou eaten of the Tree, whereof I said unto thee, that thou shouldest not eat thereof? And he said, The Woman gave to me, and I did eat. And he said unto the Woman, Why hast thou done so? And she said, The Serpent beguiled me, so that I did eat.

92. Here it may be seen very plainly, that the Devil had lost his angelical Image; and comes now in the Form of a Serpent, with his murderous Lying, and beguiles the Woman. Because he had not been able to overthrow *Adam* wholly, therefore he sets upon the Woman; and promises her Wisdom, and the Riches of this World, and that she should be therein like God; the Devil mingled Lyes and Truth together, and said, She shall be as God, but he meant, according to the Kingdom of this World, and according to the first Principle of the [fierce] Wrath, and let Paradise out; but *Eve* understood it, that she should continue in the Paradise, in the divine and pleasant Joy.

93. Therefore, it is not good to tattle with the Devil, he is a Lyar and Murderer from the Beginning of his Kingdom, and a Thief also; he comes only to murder and to steal, as here [with *Eve*.] And the Devil is the highest Cause of the Fall; for he strewed Sugar upon *Adam*, so that he imagined [or lusted] after the Kingdom of this World; though *Adam* indeed did not see him, yet he slipt

into the Essences of the [fierce, four] Sternness; and did there strow Hell's paradisical Sugar before him, so that *Adam* lusted.

94. But because he beguiled *Adam* and *Eve* with his Sugar, therefore God has prepared such a Dwelling-House for him, as *Adam* lets forth (from the earthly Sugar) at the nethermost Exit; and that shall be left for him at the Corruption of the Earth, when it goes into its Ether; and then that pleasant Smell of the Stink of Sin and Abominations (in the Kingdom of the fierce Wrath) shall remain for him, and that Sugar he shall eat eternally, and frame his Will continually therein to get other Sugar in the Furnace of the Fire, and then he may make that ready for him, as may best suit with his Pallate; at which he quakes and trembles, when he hears the Spirit declare such Things. And hereby it is also signified to all the Ungodly, that they shall also eat the same Sugar eternally, which they have continually baked here, with their Blaspheming, Cursing, Covetousness, Scorn, Backbiting, taunting, Murdering, Robbing, and taking the Sweat of the Needy and Miserable to maintain their haughty stately Pride.

95. And now when these two, thus captivated by the Devil and this World, stood before God with Fear and great Horror, and felt the Anger of God, and the severe Judgment, then the Heart of God, which had made them, pitied them, and it looked whether there was any [Remedy or] Counsel that might help poor Man, and redeem [or deliver] him from the Bands of the eternal [Fiercenefs or] Wrath, and from the mortal Body of this World. But there was nothing found, neither in Heaven, nor in this World, that could make them free; there was no Principality or Throne-Angel, which had the Ability to do it; all was lost, they were in the eternal Judgment of the temporal and eternal Death. For the first Principle had captivated them, in the Spirit of the Soul, and qualified [or mingled] with the Soul; the Kingdom of Heaven in the Light was shut up, and there was a firm Enclosure of a whole Principle between, and it could not reach the Kingdom of Heaven again, except it were born of God again; otherwise there was no Council, nor Help, nor Refuge in any Thing at all.

96. Then the Devil mocked the Image, and Hell opened its Jaws wide, and had the Bridle in their Essences, and continually drew them therewith towards the hellish Fire of the fierce Wrath; and then there was Trembling and Horror in the Mind, and they could not reach the Love of God. Heaven was their Enemy, no Angel came near them, but the horrible Devils, they showed themselves, and hooped, crying, Ho, ho! we have gotten the Game, we are Princes over Men, we

will torment them soundly, because they would have possessed our Throne; we should have been their Footstool, and now we are their judges; what Care we for God, he dwells not in our Kingdom; why has he thrust us out? we will be sure to wreak our Spleen upon his Image.

The most pleasant, and most lovely Gate [or Explanation] of the Premise of the Treader upon the Serpent, highly to be considered.

97. Now when no Counsel [or Remedy] was found, and Man was sunk down into Hell, to the great Triumph of the Devils, then said God to the Serpent (the Devil;) *Because thou hast done thus, be thou cursed and the Seed of the Woman shall tread upon* [or break] *thy Head, and thou shalt bruise* [or wound] *his Heel*; at which the Abyss of Hell did quake and tremble, but the Devil understood not wholly what that should be; only he saw that the Word imagined [or represented itself] in Adam and in Eve, in the Center of Life, and that it opposed the Fierceness of the Kingdom of Hell, of which he stood in Fear, and his Jollity was lessened, for he did not relish that.

98. Moses writes here as if the Serpent had beguiled Eve, because God cursed it, [and said;] That it should eat Earth, and creep upon its Belly; but Moses here puts the Vail before our Eyes, that he cannot be looked in the Face. For all Prophecies stand in dark Words, that the Devil may not know [nor apprehend them,] and learn the Times, and that he may not strow his false Seed, before the Wonders of God appear as may be seen in all the Prophets, who prophesied of the Treader upon the Serpent.

99. We know, that the Devil slipt into the Serpent, and spoke out of the Serpent; for God did not mean [by it] that the Treader upon the Serpent should tread upon the Head of the bestial Serpent; but that he should destroy the Devil and the Abyss of Hell. But that was the Punishment of the bestial Serpent, that it should remain a poisonous Worm without Feet, and eat Earth, and have Communion with the Devil; for so all evil Spirits in Hell appear, in their own Form, according to their Source for Quality, as Serpents, Dragons, horrible Worms, and evil Beasts.

100. This now the Devil did not understand; because God spoke of the Serpent, and cursed it to [be] a horrible Worm, and he supposed that it did not concern him; neither does he yet know his own Judgment, he knows only what he learns from Men, that declare [Things] in the Spirit of God; yet the Spirit of

God does not wholly intimate his Judgment to him, but all in the Depth, afar off, so that he cannot wholly understand it. For to the enlightened Men all Prophesies (even concerning the Wickedness of Men) are thus given, and they dare not set them down clearer, that the Devil may not wholly learn the Counsel of God, and strow his Sugar upon it; though in this Place there are very excellent Things, that ought not to be revealed to the World, for they remain till the Judgment of God; that the Devil may bring no new Sects into it, and lead Men into Doubt; and therefore they shall be passed over till the Time of the Lily.

101. So now when we consider the great Love and Mercifulness, in that God has turned to Man, we find Cause enough to write and teach these Things; for it concerns our eternal Salvation and Redemption out of the Jaws of Hell; therefore I will set down the Ground of the promised *Messiah*, that the following Writings may be the better understood, especially *Moses* in his Book of the Law, where there is need of it. Now he that will see nothing, God help him, he must needs be blind, for the Time of the Visitation of the hardened Jews, Turks, and Heathens, comes now. Whosoever will see, let them see; the Lamps for the Bridegroom are shortly to be kindled. He comes, whosoever desires to be a Guest, let him prepare him a Wedding-Garment.

102. Now, says Reason, how could Adam and Eve know what God meant by the Treader upon the Serpent? Indeed, they did not wholly and altogether know; only they saw that the Devil must depart from them, and not show himself outwardly any more; but the Mind (in the Center of the Breaking through of the Life into the Element, into the Presence of the chaste and modest Virgin, the Wisdom of God) that understood it well: For he lodged a precious and worthy Guest; for the Word (which God the Father spoke concerning the Treader upon the Serpent) went out of the Heart, and out of the Mouth of God, and that was the Spark of Love [proceeding] out of the Heart of God, which was from Eternity in the Heart of God, wherein God the Father had known and elected Mankind (before the Foundations of the World were laid) that they should live therein, and that the same [Spark or Promise] should stand in the Rising-up of the Life; and *Adam* also in his Creation stood therein.

103. And this is that which Saint *Paul* said, That Man is elected in Christ, before the Foundation of the World; and not those Dregs of Despair that are now taught about the Election of Grace; they are not the right Understanding. I will show thee *Paul's* [Meaning about] his Election of Grace in its due Place,

when I shall write of the bestial, wolfish, and dogish Minds of Men, that will not give Way that the Treader upon the Serpent may enter into them, so that the heavenly Father in his Son Jesus Christ, through his Incarnation, Sufferings and Death) might draw them to him; they will not endure that Drawing, for they have the Essences of the Serpent which draw into Hell: But this is not from God, as if he did willingly leave them; no, but from the dogish Nature, ingrafted from the Stars and from the Devil; which God knows well, and will not cast the Pearl before Swine. Whereas [nevertheless] it were possible, if they did but turn, and did step into the new Birth, they should obtain the Jewel, though indeed it seldom happens, therefore God knows [who are] his.

104. As is mentioned above, so has that same Word out of the Heart of God (which God spoke to Adam and Eve) imaged [or formed] itself in *Adam* and *Eve*, in the Light of the Life in its own Center, and espoused itself with the dear and worthy Virgin of the Chastity, to continue eternally with Adam and Eve, and to defend them from the fiery Essences and Darts of the Devil;

105. And this Word should enlighten the Soul, and at the Departure of the Body be the Light of the Soul, and bring the Soul through the Gate of the Darkness into Paradise, before the bright Countenance of God, into the second Principle, into the Element, where there is no Pain.

106. For [there] the Word clothed the Soul, and shut up the Kingdom of Hell, and there it shall wait till the Day of the Restitution, and then it shall get a Body again out of the Element, out of the Body that was here [in this Life,] when Wrath, Corruption, Sin, and Fierceness shall be washed and melted away in the Fire at the last Day; and not a strange Body, but the same it did bear, in the [one] Element hidden in the Dross, or the four Elements, that same shall go forth and flourish as *Adam* [had done] in [his] Creation.

The Gate of the Redemption.

107. And the same Word is propagated by the two first Persons, [or People,] from one to another, [and that] in the Birth of the Life, and [in the] Kindling of the Soul, yet, in the Center; and the Kingdom of Heaven is near in every one's Mind, and they can attain it, if they will themselves; for God has bestowed it to every one, out of Grace.

108. Yet thou must know that the Word sticks not in thy [mortal] Flesh and Blood; as thy Flesh cannot inherit the Kingdom of Heaven, so therefore it cannot stick in the Flesh; but [it sticks] in the Principle, in the Center of the Soul, and it is the Bridegroom of the Soul. If the Soul be faithful, then he rests in its Bosom; but if it turns unfaithful, then it [the Soul forsakes or] goes away out of the Word.

109. For it stands in the Gate in the Center, *viz.* in the Door [Way,] between Heaven and Hell; and the Word is in the Heaven. And if the Soul gives Way to be drawn away from that Gate, then it loses the Word; but if the Soul reaches forward again, towards the Gate, then it attains that again, and the Virgin (who is the Servant of the Word) goes continually along with the Soul, and warns it of the evil Ways.

110. But if the Soul be a Dog, an Adder, or Serpent, then the Virgin goes away to the Word into the Heaven, and then the Door is shut. And then there is a whole Birth between the Soul and the Word, whereas else there is but half [a Birth between the Word and the Soul;] and then there is Need of hard Striving, and [such a Soul] will hardly enter into the Kingdom of Heaven; yet it is possible enough.

111. This Word has brought the Souls of Men which have inclined their Minds to it, ever since the Beginning of the World (when their Bodies have been dead) into the Bosom of *Abraham*, into the Element, into the Rest, [which is] without Source, [or Pain,] and there the Soul, [being yet] without a Body, has no Paradisical Source, [or active Property or Faculty,] but dwells in the broken Gate, in the meek Element, in the Bosom of the Virgin, in the Presence of their Bridegroom, after the long Strife of Unquietness, and waits for its Body without Pain. And as to the Soul there is no Time, but it is in Stillness; it sleeps not, but it sees (without Disturbance) in the Light of the Word.

112. But because the Essences of the Soul were infected with the Poison of the Devil, and of Hell, so that the Soul could not be helped again, except it were born anew through the Word, out of the Mouth of God, *viz.* through his beloved Heart, (if ever it should attain the paradisical Joy and Source, [Condition or Quality] again, and qualify or mingle in the paradisical Essences, and if ever its Body should come out of the Element again to the Soul) then the Word (in the Virgin-Chastity) must become Man, and take Man's Flesh and Blood, and become a human Soul, and enter into Death, as also in the first Principle, into

the dark Mind of the Eternity, where the Soul has its Original, into the Ground of Hell, and break in Pieces the dark Gate in the Ground of the Soul, and the Chains of the Devil, and generate [or beget] the Soul anew again out of the Ground [thereof,] and present it as a new Child (without Sin and Wrath) before God.

113. And as the first Sin did [pass or] press from one upon all, so also the Regeneration [passes] by one upon all; and none are excluded, except they will themselves. Whosoever says otherwise, has no Knowledge in the Kingdom of God, but tells mere Stories, [or speaks but according to the History or Letter only,] without the Spirit of Life.

114. Now as follows we will highly and orderly set down God's great Deeds of Wonder, for the comforting of the sick *Adam*, which for the present sticks in the Press, and must suffer Anguish; yet this (which is set down) shall stand against all the Gates of the Devil, also against all Sects and Schisms, and that in the Ground of the Light, as it is given to us of God, and besides, out of the Ground of the holy Scriptures, upon the highly precious Words of the Promise in the Prophets, and the Psalms, as also the apostolical [Writings.] And though we do not here alledge the Scriptures, yet we will sufficiently prove it to every one who will not be contented with this summary Description.

The Gate of the Incarnation of Jesus Christ, the Son of God.

The firm Articles of the Christian Faith.

115. Beloved Mind, we write no Conceits and Tales, it is in Earnest, and it is as much as our Bodies and Souls are worth; we must give a strict Account of it, as being the Talent that is committed to us. If any will be scandalized at it, let them take Heed what they do, truly it is high Time to awake from Sleep, for the Bridegroom comes.

116. I. We Christians believe and acknowledge, that the eternal Word of God the Father became a true self-subsisting Man (with Body and Soul) in the Body [or Womb] of the Virgin Mary, without Man's interposing: For we believe, that he was conceived by the Holy Spirit, and born of the Body of the Virgin, without blemishing of her Virgin [Purity or] Chastity.

II. Also we believe, that (in his human Body) he died and was buried.

III. Also [we believe,] that he descended into Hell, and has broken the Bands of the Devil (wherewith he held Man captive) in Pieces, and redeemed the Soul of Man.

IV. Also we believe, that he willingly died for our Iniquities, and reconciled his Father, and has brought us into Favour with him.

V. Also we believe, that he rose again from the Dead on the third Day, and ascended into Heaven, and there sits at the Right-Hand of God.

VI. Also we believe, that he shall come again at the last Day, to judge the Living and the Dead, and take his Bride to him, and condemn the Ungodly.

VII. Also we believe, that he has a Christian Church here upon Earth, which is begotten in his Blood and Death, [and so made] one Body with many Members, which he cherishes, and governs with his Spirit and Word, and unites it continually (by the holy Baptism, of his own appointing, and by the Sacrament of his Body and Blood) to [be] one only Body in himself.

VIII. Also we believe, that he protects and defends the same, and keeps it in one Mind.

And now we will, in what follows, set down all out of the deep Ground (according to every Thing's own Substance) what our Knowledge is, as far as is now necessary.

The Eighteenth Chapter.

Of the promised Seed of the Woman, and Treader upon the Serpent. And of Adam's and Eve's going forth out of Paradise, or the Garden in Eden. Also of the Curse of God, how he cursed the Earth for the Sin of Man.

1. We will not concoct the Meat in the Mouth, and play with the Mysteries, to write one Thing, and confess another with the Mouth, to please the Ear, as is used now-a-days, where they cover themselves continually with a strange Cloak, whereas all is nothing else but mere Hypocrisy, Appearance, and [Juggling] or fighting with a Shadow. The Spirit of God is not in such a one, but he is a Thief and a Murderer, and he uses his Pen for nothing else but his own

Pride. If he had Power, then he would himself cast all away, though he should [under a strange Cover] acknowledge it but with half a Mouth: He is to speak freely out of the Abyss of his Heart, and to write without a Cover; for Christ has done away his Covering [or Vail,] and his loving Countenance appears to the whole World, for a Witness to all People.

2. Therefore, let every one look to it, and take Heed of the seeming holy Hypocrites and Flatterers, for they are Antichrist's (and not Christ's) Ministers [or Servants;] for Antichrist has set his Foot upon the Breadth of the Earth, and rides upon the abominable devouring Beast, which is as great as himself, and indeed greater. Therefore it is highly necessary, that every one should feel [or grope] in his own Bosom, and consider his Heart, how it is inclined, that he do not deceive himself, and unknown to himself yield himself to be the [Servant or] Minister of Antichrist, and fulfill that Prophecy; for he stands now in the Light of the Eyes; the Time of his Visitation is at Hand; he shall be manifested in the Light of Life. And beware of Covetousness, for thou shalt not enjoy it; for the Wrath of the Beast breaks the Mountains and Hills to Pieces; and thy Covetousness will partake of the Fierceness; the Time is near.

3. Now when poor fallen Man (*viz. Adam* and *Eve*) stood thus in great Fear, Horror, and Trembling, being fast bound with the Bands of the Devil, and of Hell, in great Scorn and Shame before the Heaven and Paradise, then God the Father appeared to them with his angry Mind of the Abyss, into which they were fallen; and his most loving Heart went forth through the Word of the Father in *Adam* and *Eve*, and placed itself before the Wrath, highly in the Gate of Man's Life, and enlightened the poor Soul again; yet they could not comprehend it in the Essences of the Soul; but received the Rays of the Almighty Power, whereby *Adam* and *Eve* became glad again; and yet they stood trembling, by Reason of the Wrath [or fierce Horror or Grimness] that was in them, and heard the Sentence which God pronounced; for God said, *Because thou hast eaten of the Tree whereof I told thee that thou shouldst not eat, cursed be the Ground for thy Sake; with Care thou shalt maintain thy Life thereon all thy Life long; Thorns and Thistles shall it bring forth to thee; and Thou shalt eat the Herb of the field, till thou become Earth again, from whence thou wast taken; for thou art now Earth, and to Earth thou shalt return again.*

4. Here now stand the great Secrets (which we cannot see with our earthly Eyes) wholly naked and plain, and there is no Vail before it, only we are blind to the Kingdom of God; for God cursed the Earth, and said, it should now bear

Thorns and Thistles, and Man should eat the Fruit of the accursed Earth. This indeed was a new Thing. He allowed them not in Paradise to eat of the earthly Herbs, but the pleasant Fruit. And if he had eaten of the Herbs of the Fields, yet that which he had eaten, was heavenly; and when the Lord cursed the Earth, then all became earthly, and the holy Element was withdrawn, and the Fruit did grow in the Proceeding-forth of the four Elements, in the Kindling of the Fierceness, out of which Thorns and Thistles grew.

5. We must conceive, that there was then a very pleasant Habitation upon the Earth; for all the Fruits did grow [spring and bud] out of the hidden Element through the Fierceness of the four Elements; and although the four Elements have also their Fruits, yet Man should not (but the Beasts of the Field should) have eaten thereof. But now when the Lord cursed the Earth, then the Element withdrew from the Root of the Fruit, for God's Cursing is nothing else, but his Flying from a Thing; and thus God's Holiness is flown from the Root of the Fruit, and the Root [of the Fruits] remains in the four Elements, in the Out-Birth; and *Adam* and *Eve* were also fallen thereinto. And thus now like came to like; his Body also was become earthly, and must turn to Earth again.

6. But that God said, *Thou shalt turn to Earth from whence thou wast taken*, that is also very true; but the Understanding is [hidden] in the Word, and the earthly Vail hangs before it, we must look under the Vail. For *Adam* was taken out of the Earth, not out of the four Productions of the Elements, [but he was] an Extract out of the Element, which qualified [or mingled] with the Earth. But when he fell into the four Elements, then he became Earth, as also Fire, Air, and Water. And now what should the bestial Man do [with] the heavenly paradisical Fruit? He could not eat of it, and therefore God does not cast his heavenly Kingdom to Beasts and Swine, but it belongs to Angels.

7. So also it is very clear and manifest, that before the Curse there grew not such venomous [or poisonous] Thorns and Thistles, and poisonous Fruits; and if God had not cursed the Earth (from the [one] Element) then no Beast should have been so fierce and [mischievous or] evil; for God said, *Let the Earth be cursed for thy Sake.* From whence now is also arisen the Disobedience of the Beasts towards Man, and their Wildness, [or flying in their Face,] as also, that they are so [cruel,] fierce, [mischievous,] and evil, and that Man must hide himself from their fierce Rage [and Fury;] whereas God (in the Creation) gave all into his Power, all Beasts of the Field should be in Subjection under him, which now is quite contrary; for Man is become a Wolf to them (in devouring

the Beasts) and they are (like) Lions against him, and there is mere Enmity against one another; he can scarce order the tame Beasts, much less the wild.

8. And we are to know, that there was a great Difference in the Beasts before the Curse; for some (*viz.* the tame ones) were very near of Kin to the Element, with whom Man should have had Joy and Delight; on the contrary, some (*viz.* the wild ones, which fly from Man) [were very near of Kin to the four Elements;] for the Causes of those Wonders stuck wholly in the Essences, and they were very well known and seen in the Light of the Life in the Knowledge of the Wisdom. There is nothing so deep that Man cannot search into, and see it most assuredly, infallibly, if he does but put away the Vail, and look (through the Tables graven through) with *Joshua*, into the promised Land.

9. And God said; In the Sweat of thy Face, thou shalt eat thy Bread till thou turn to Earth again. Here now all is clear (and manifest) in the Light; for he had lost the heavenly Fruit, which grew for him without Labour (or Toil of his;) and now he must dig and delve in the Earth, and sow and plant, and so in the four Elements must get Fruit, in Cares, Labour, Toil, and Misery. For while the Element, or the Virtue (or Power) out of the Element, sprung forth through the Earth, there was so long a continual lasting Root to the Fruit; but when the Element (by the Curse) withdrew, then the congealed Death, Frailty, and transitory Fading, was in the Root, and they must now continually be planted again: Thus the turmoiling Life of Man took Beginning, wherein we must now bathe ourselves.

10. God could well have created Creatures which should have managed the Beasts, (so) that Man might well have staid in Paradise in the angelical Form; and besides that, there are already, in all the four Elements, Creatures without a Soul; God would well have laid the Labour (or Charge) of Managing the Beasts upon another Generation, which were also earthly. But he saw well that Man would not stand, therefore instantly the Burthen was laid upon him, as *Moses* also writes of it.

11. But if God would have had bestial Men, then he would have created them so in the Beginning, and given them no Commandment, neither should they have been tempted; as indeed the Beasts have no Law.

12. Therefore, all Objections, which fall into Reason, are nothing else but the subtle Contradictions (or Fallacies) of the Devil, who would very fain maintain, that God did will the Fall of Man. There are also Men that dare to say, that God

did will it; (and say) that he fitted the Tongue of the Serpent to seduce *Eve*; whose Judgment is very justly upon themselves, because they (offer to) confirm the Devil's Word with Lying, and (go about to) make God a Lyar.

13. It is very true, according to the first Principle (*viz.* the Abyss of Hell) he has willed it; but that Kingdom is not called God: there is yet another Principle and fast Inclosure between. But in the second Principle (where God appears) he has not willed it. Indeed, all is God's. But the first Principle is the Band of Eternity, which makes itself; from whence God the Father goes forth from Eternity into the second Principle; and therein he generates his Heart and Son (from Eternity to Eternity;) and there the Holy Ghost proceeds forth from the Father and the Son, and not in the first (Principle;) and Man is created for the second Principle.

14. And therefore also the Heart to the second Principle (by himself) has new regenerated him (Man) out of the Band of the first Principle, and delivered him from the harsh (or wrathful) Band; and each (Principle) shall stand, to itself, in its own Eternity: And yet God alone is Lord, and alone Almighty; but the eternal Band is indissoluble, or else the Deity also would be dissoluble. But now all must be to his Honour, Glory, and Joy; and he is alone the Creator of all Things; and all must stand (naked) before him; as the Scripture says; *Thou shalt see, and rejoice, when the Wicked are recompensed;* whereas in the second Principle, there is no Desire of Revenge at all; but in the Sharpness of the Breaking-through out of the first (Principle) into the second, where the Soul strains through from the Torment into the Joy, there it rejoices that the Driver (who plagued and vexed it) is imprisoned, and because now it is securely freed from him; even as it is the Joy of the Kingdom of Heaven, that the Devil (in the first Principle) is imprisoned, so that he cannot molest the Heaven any more, and kindle the Habitation of the Element.

15. Therefore, there is also very great Joy in Heaven, for this World, because there is a Principle generated, so that the Devil can make no more Use of the fierce Wrath, which he poured forth and kindled in the Time of his Creation; but is imprisoned between the two Principles, which are both good.

16. Thus you must understand what it is (or means) when the Scripture speaks of revenging the Ungodly, that there is Joy in the Saints at it; for the fierce Wrath (or Grimness,) and the Source (or Torment) of Hell, is the Joy of the Heaven: For if there was no Source (or Pain,) there would be no Flowing-up

(or Springing.) But if the Light comes (to be) in the fierce, (austere, sour) Source, then there is mere Joy; and in the Darkness there is a peculiar Enmity in itself, and therein is the eternal Worm generated.

17. Therefore, we must know, that God, as he is all in all, so where he is not (in the Love) in the Light, there he is (in the Darkness) in the Fierceness, and Source (or Torment;) for before the Time of the Creation there was nothing but the Source, and over it the Deity, which continues in Eternity. There is no other Ground, you (can) find nothing more, therefore give over your deep Searching, for it is the End of Nature.

18. Although such Revelations have been hidden (or concealed) from the Beginning of the World, yet because it must now go into its Ether, and into the Breaking-through, therefore all stands naked, whatsoever has been hidden in Nature; and there shall very great Things (which have been hidden) be revealed (or manifested;) and this *Mysterium* is the Break of Day. Therefore, it is Time to awake, for the Awakening of the Dead is near at Hand.

19. Now when God had pronounced his Sentence upon *Adam*, and ordained the Treader upon the Serpent for him, for his Comfort and Assistance in his Toil and Misery upon Earth, then he pronounced *Eve's* (Sentence) also, and established her perfectly to be a Woman of this World, and said to her; *Thou shalt bear Children with much Pain, and thy Will shall be in Subjection to thy Husband (or Man,) and he shall be thy Lord, and I will cause many Pains to thee, when thou art conceived with Child.*

20. And here it is as clear as the Sun, that it was not intended that Man (in the Beginning) should generate in such a Manner, for it should have been done without Pain, without bestial Impregnation, without a Wife (or Woman,) and without a Husband (or Man.) And therefore the Treader upon the Serpent was born of a Virgin, without the Seed of Man; although now that (also) must come to be done in such a human Manner, yet that was to this End only, that the Deity might enter into Flesh, and (so might) generate the Soul of Flesh again out of the dark Flesh, out of Death into Life. But otherwise, the Saviour (or Champion) is wholly the Virgin's Son, and a virgin Mind, as the first *Adam* (was) in the Creation: for you must earnestly and accurately (consider and) understand what Manner of Person he is.

21. First, he is God, and is in the Father of Eternity, generated out of the Father of Eternity from Eternity, without Beginning and End, out of the Depth

of the Omnipotence, out of the broken Gates of the Sharpness (or Depths) of God in the Joy, (or Habitation,) where the Father attracts the pleasant Joy in his eternal Will, whereby the Will is impregnated, with the attracted Virtue of the Light, out of which (Impregnation) the Father conceives the other (or second) Will to generate the Virtue; and that Conception (or Comprehension) is his Word, which the Father speaks (out of the Will, before the Will) out of himself, and this Speaking remains in the Mouth of the Father, as a comprehended Word, with the second Will; and the proceeding forth out of the spoken Word (which goes forth out of the Will through the Word) is the Spirit; and that which is spoken forth before the Will, is the eternal Wisdom of God, the Virgin of the Chastity.

22. For God generates nothing else but his Heart and Son, and will never generate any other Thing out of himself. Therefore that which is spoken forth before (or from) the Will, is a Virgin of Chastity, which never generates any Thing else neither; but she discovers herself in the Holy Ghost *in infinitum* (infinitely) in the Deep of the Wonders of the Omnipotence, and opens them; and she has the strong *Fiat* of God for an Instrument (to work with,) whereby she creates, and did create all in the Beginning, and she discovers herself in all created Things, so that (by her) the Wonders of all Things are brought to the Day-light.

The Strong Gate of the [Incarnation or] becoming Man of Jesus Christ, the Son of God.

23. And out of this Heart and Word of God the Father, with and through the chaste Virgin of God, of his Wisdom of the Omniscience, is proceeded the Treader upon the Serpent, in and with the Word of the Promise of God the Father to *Adam* and *Eve* and their Children, and it has imaged (or imprinted) itself in *Adam's* and *Eve's* Mind, and espoused itself in Eternity (therein;) and opened (for) the Soul the Gate to the Kingdom of Heaven; and has with the chaste Virgin set itself in the Center of the Light of Life, in the Gate of God, and has given the Virgin to the Soul for a perpetual Companion, from whence Man has his Skill and Understanding, or else he could not have Understanding. She is the Gate of the Senses, and yet she leaves the Counsel of the Stars, because the Soul lives in the Source (or Quality) of the Stars, and is too rough, (crude, or sour,) and therefore she cannot imprint (or unite) herself with the Soul, yet she shows it the Way of God. But if the Soul becomes a hellish Worm,

then it withdraws into her Gate, and stands before God, before his Word and Heart.

24. But because the Souls of *Adam* and of *Eve*, and of all the Children of Men, were too rough, wild, and too hard kindled from the first Principle, so that they had the Source of Hell in them, being inclined to all Evil, (Malice, or Mischief,) therefore the Word and the Treader upon the Serpent did not so instantly image (or imprint) itself in the Soul of *Adam*, but stood opposite to the Kingdom of the Devil and of Hell, and (against) their poisonous Darts, in the Mind; and in the Mind of those Men which incline and yield themselves to the Treader upon the Serpent, it breaks the Head of the Serpent, the Devil.

25. And so it was tried for a long Time, whether it were possible that Man should be recovered this Way, so that he might yield himself wholly to God, that the Soul might be born in the Word, and at last stand before God; yet all was in vain, the kindled Soul could not stand, but there came to be Man-slayers and Murderers, also self-willed People, in mere Lechery and Unchastity of the Flesh; also aspiring in State, Pride, and Domineering, according to the Regimen of the Stars and Elements, that drives the Body and the Soul of Man at all Times; and there were but few that did cleave to the Word of God.

26. Then God sent the Deluge (or Flood) upon the whole World, and drowned all Flesh, except *Noah*, who cleaved to the Word of God; he and his Sons and their Wives were preserved; and so the World was tried, whether it would be afraid of the horrible Judgment, and cleave to the Word, but it was all in vain. Then God chose to himself the Generation of *Shem*, (which cleaved to the Word,) that so he might erect a Light and Office of Preaching, that the World might learn from them. But all availed nothing; the Stars ruled Men according to their Source (or Quality,) in mere Covetousness, Unchastity, and Pride; which was indeed so very great, that they purposed to build a Tower, whose Top should reach to Heaven. Such blind People they were as to the Kingdom of God.

27. And then God confounded their Language, that they might yet see that they had only confounded Senses (or Thoughts,) and should turn them to God; that they also might see that they did not understand the Language of the Saints (or holy People,) of the Stock of *Shem*; and that they must be scattered abroad over the whole World, so that a holy Seed might be preserved, and that all might not perish; but it availed not, they were wicked.

28. Then God (out of the Fierceness of the first Principle) burnt *Sodom* and *Gomorrah*, those five Kingdoms, with Fire, for a Terror; but it availed not, Sin grew like a green Branch. And then God promised the chosen Generation, that if they would walk before him, he would bless them as the Stars of Heaven, and make them so great (that they should not be numbered,) and yet there were still among them evil Birds hatched. And then God brought them into a strange Land, and prospered them, to try whether they would acknowledge his Goodness, and depend on him, but they were yet worse.

29. Then God stirred up a Prophet among them, even *Moses*, who gave them Laws, and sharp Doctrines, as Nature required; and these were given them (through the Spirit of the great World) in Zeal, in the Fire. Yet seeing they would live still in the Roughness, therefore they were tried (or tempted to see,) whether they would live in the Father; and God gave them Bread from Heaven, and fed them forty Years, to try what Manner of People they would be, and whether they would by any Means be brought to cleave to God: He gave them Ordinances and Customs (to observe,) in Meats and Drinks, and also a priestly Order, with heavy and hard Precepts and Punishments, which he published also to them; but it availed not, they were only wicked, and walked in the Dominion (or Regimen) of the Stars; and yet far worse, (they walked) altogether according to the Wrathfulness of Hell.

30. And there is a great Matter for us to see in the several Meats which God forbid them, especially Swine's Flesh, whose Source (Quality or Property) will not subsist in the Fire, but affords only a Stink; and so it does also in the Fire of the Soul, which reaches (or stirs) the Originality of the first Principle; from whence the first Principle (in the Soul) stinks (or makes a Stink,) which is contrary to the Word, and the noble Virgin, and it makes the Gates of the Breaking-through (into the Light) swelled, (thick, misty, fumy, and dark:) For the Soul is also a Fire, which burns; and if it receives such a Source, (Quality, or Property,) then that darkens it the more, and burns in the Vapor, like a Flash (of Lightening,) as may be seen in the Fat of Swine; for which Cause God did forbid it them.

31. And there was no other Cause of their Employment about offering Sacrifice, than because Man was earthly; and so the Word standing near the Soul in the Gate of the Light of Life, he heard their Prayers through the earthly Source (Quality or Property) of their Smells, (or Incense;) and so they had a

Token in the Fire, that their Prayer was acceptable to God; as may be seen in many Places in *Moses*, which shall be explained in its due Place.

32. And there is a very great Matter to be seen in *Moses* concerning his brightened Face; where he was tried whether it was possible that the Soul could be ransomed by the Father's Clarity (or Brightness) in the Fire, if they did live in his Law, which was sharp and consuming, and a great piercing to the Soul; but it was in vain, it might not be.

33. And there the noble Virgin (in the Spirit of the Prophets) pointed at the Seed of the Woman, at his Incarnation (or becoming Man,) his suffering and dying for the poor Soul of Man, that it might be delivered from the eternal Death, and be regenerated anew, in the Son of the Virgin; which was done after three Thousand nine Hundred and seventy Years; and then the Word of the Promise, which God promised to *Adam* and *Eve* in the Paradise in the Garden of *Eden*, when they fell into Sin, and which imaged (or imprinted) itself in the Center of the Life, through which all Men that come to God are justified, became Man.

34. It continued a long Time in the Covenant of Circumcision (in the Life and Light of the Father) with the Shadows and Types of the Incarnation of the Son; but these could not reach the Earnestness of the Coming again of the Body out of the Grave; but the Word must become Man, if Man must rise again out of the Grave. It (the Covenant) ransomed the Soul indeed, so that it could stand before the Father (in the Gate of the Corruptibility) in the Fire of the Sharpness, but not in the pleasant Joy, before the Light of the holy Trinity; and besides, it could not bring the new Body forth out of the Element, for it was defiled too much with Sin.

35. Thus in that fore-mentioned Year, the Angel *Gabriel* came, being sent of God the Father to *Nazareth*, to a poor (yet chaste and modest) Virgin, called *Mary*, (her Name signifies plainly in the Language of Nature, A Redemption out of the Valley of Misery, and though it is plain, that we are not born of the high Schools, Universities, with many Languages, yet we have the Language of Nature in our School of Wonders (or Miracles,) fixed, (stedfast, or perfect,) which the Master of Art, in his *Pontificalibus*, will not believe,) and he greeted her through God, and brought the eternal Command of the Father out of his Will, and said to her; *Hail, full of Grace, the Lord is with thee, thou blessed among Women:* And when she looked upon him, she was terrified at his saying,

and (considered in her Thoughts) what Manner of Salutation this was. And the Angel said to her, *Fear not, Mary, thou hast found Grace with God; behold, thou shalt conceive in the Womb (or Body,) and bear a Son, whose Name thou shalt call Jesus; he shall be great, and be called the Son of the most High, and God the LORD will give unto him the Throne of his Father David, and he shall be King over the House of Jacob eternally, and of his Kingdom there will be no End.* Then said *Mary* to the Angel, *How shall that come to pass, since I know not a Man?* And the Angel answered her, and said, *The Holy Ghost will come upon thee, and the Virtue (or Power) of the most High will overshadow thee, therefore also that Holy One, that shall be born of thee, shall be called the Son of God.* Then said *Mary, Behold! I am the Handmaid of the Lord, let it be done to me as thou hast said;* and the Angel departed from her. Now when this Command (or Message) from God the Father came, then the Nature of the Spirit of the Soul in *Mary* was astonished, as the Text says; for it was stirred by a precious Guest, who went into a wonderful Lodging (or Inn.)

36. But the Reader must not here understand it, as if the Word for this Incarnation at this Time did first come down, out of the highest Heaven above the Stars, hither beneath, and became Man, as the World teaches in Blindness. No; but the Word, which God spoke in Paradise to *Adam* and *Eve*, concerning the Treader upon the Serpent, (which imaged (or imprinted) itself in the Door of the Light of Life, standing in the Center of the Gate of Heaven, and waiting perceptibly in the Minds of the holy Men, even till this Time) that same Word is become Man; and that same divine Word is again entered into the Virgin of the divine Wisdom, which was given to the Soul of *Adam* near the Word, to be a Light, and a Handmaid as to the Word.

37. And the Will of the Heart of God in the Father, is from the Heart entered into the Will of the Wisdom, before the Father, into an eternal Contract; and the same Virgin of the Wisdom of God, in the Word of God, has in the Bosom of the Virgin *Mary* given itself into her virgin Matrix, and united itself, as a Propriety, not to depart in Eternity; (you must) understand, into the Essences, and into the Tincture of the Element, which is pure and undefiled before God. In that, the Heart of God is become an angelical Man, as *Adam* was in the Creation; and the going forth out of the Heart of God, with the whole Fulness of the Deity (out of which also the holy Spirit of God, and out of the Spirit the Virgin, goes forth) maketh his high angelical Image greater than *Adam*, or ever

any Angel was; for it is the Blessing, and the Might of all Things, which are in the Father eternally.

38. For the Word (by its being given into the Element, into the virgin Matrix) is not separated from the Father, but it continues eternally in the Father, and it is in the Heaven (of the element) every where present; into which (Element) the same (Word) is entered, and is become a new Creature in Man; which (new Creature) is called God. And you must here very highly and accurately understand, that this new Creature in the holy Element is not generated of the Flesh and Blood of the Virgin, but of God, out of the Element, in a total Fulness, and Union of the holy Trinity; which (Creature) continues with total Fulness without ending therein eternally: Which (Creature) every where fills all, in all the Gates of the Holiness, whose Depth has no Ground, and is without Number, (Measure,) and Name.

39. Yet you must know, that the Corporeity of the Element of this Creature is inferior to the Deity; for the Deity is Spirit, and the Element is generated out of the Word from Eternity: and the Lord entered into the Servant, at which all the Angels in Heaven wonder. And it is the greatest Wonder that is done from Eternity, for it is against Nature; and that may (indeed rightly) be (called) Love.

40. And after that this high princely angelical Creature, in the Twinkling of an Eye, in the Word and Holy Ghost (in the holy Element) was figured, (fashioned, formed, or made) a self-subsisting Creature (with perfect Life and Light) in the Word; then also in the same Twinkling of an Eye the four Elements (with the Dominion of the Sun and Stars) in the Tincture of the Blood, together with the Blood and all human Essences, which were in the Body of the Virgin *Mary* in her Matrix (according to the Counsel of God) in the Element, received the Creature, wholly and properly, as one (only) Creature, and not two.

41. And the holy (pure) Element of the Heaven, which incloses the Deity, that was the *Limbus* (or the masculine Seed) to this Creature; and the holy Spirit, with the holy *Fiat*, in the Virgin of the divine Wisdom, was the Master-builder, and the first Beginner; and every Regimen built its own (in its own Center) therein.

42. The holy Spirit of God built the Formation in the Wisdom of the Virgin, in the (holy) Element, in its Center of the Heaven, even the highly worthy princely and angelical Formation; and the Regimen of the Stars and Elements

of this World formed the outward Man wholly, with all Essences of our human Bodies, with a natural Body and Soul (wholly like us) in one only Person.

43. And yet every Form has its own Height, Source, (or Quality,) and Perception; and (yet) the divine (Source) has not so mixed, that (thereby) it is the less; but what it was, that it continues to be; and that which it was not, that it is, without severing from the divine Substance; and the Word abode in the Father; and the natural Humanity, in this World, in the Bosom of the Virgin Mary.

Of the three Regions of the [Incarnation, or becoming Man;] the forming [or imaging] of the Lord Jesus Christ.

44. The Forming of this highly worthy Person is severally [done;] first there is the Word, or the Deity, which has had its Forming from Eternity in the Father; and assumed in the becoming Man no other Forming [or Image,] but continued in the Father, as it was from Eternity, in its Seat.

45. The second Forming is done naturally, in the same Time of the Angel Gabriel's greeting, when the Virgin said to the Angel, *Let it be done unto me as thou hast said.* In the Performance of the same Word, the Imaging [or Forming] in the Element was done, which [Image] was like the first Adam before the Fall, which then should have generated such an angelical Creature out of himself; and the whole Propagation of the angelical Men [should have been] so; and that he could not do now, because he had entered into the Spirit of this World; and therefore there must be such a Virgin-like Creature born in the earthly Virgin, which must bring the earthly Virgin (with her Brethren and Sisters) out of the Earthliness again into the [pure] Element (before God) through himself. And this Forming [or Imaging] is done in the Twinkling of an Eye, wholly and perfectly without any Defect; and nothing at all has happened to it the more with the Length of Time.

46. And the third Forming was together, in the same Twinkling of an Eye, with the other Formings also at once (out of the [pure] Element) produced, just as if an earthly Seed was sown, out of which a whole Child springs forth, and took its Beginning naturally; and the new Creature (in Perfection of the Element) was the masculine Seed of the earthly Man, which the earthly Matrix of the Virgin conceived in the Bosom of the Virgin Mary; yet the Earthliness

defiled not the Limbus of the new Creature in the holy Element, for the Word of the Deity (which was the Mark of the Limit of Separation) hindered that.

47. And the angelical Image, as to the Limbus of the [holy pure] Element, came naturally to be Flesh and Blood, with the Infecting and Figuring of all natural Regions of human Members, as in all the Children of Men, and attained his natural Soul in the Beginning of the third Month, as all other Children of Adam, which has its Ground out of the first Principle, and has raised up its Throne and Seat into the divine Element, into the Joy [or Habitation] wherein it sat (in the Creation) in Adam; and there it has attained its princely Throne (in the Kingdom of Heaven, before God) again, out of which it was gone forth with Sin in Adam.

48. And thither the second Adam (with his becoming Man) brought it in again, and [there] as a loving Child it was bound up with the Word of God, in Love and Righteousness; and there the new Creature (out of the Element) came to be the Body of the Soul. For in the new Creature of the Limbus of God, the Soul was holy, and the earthly Essence (out of Flesh and Blood) clave to it, in the Time of the earthly Body; which [Essences] Christ (when his Soul with the new Creature went into Death) left in Death, and with the new Body in the natural Soul he arose from Death, and triumphed over Death; as hereafter you shall see the Wonders concerning the Death and Resurrection of Christ.

49. But that the Soul of Christ could be generated both in the new, and also in the old earthly Creature, it is because the Gate of the Soul in the first Principle stands in the Source [or Quality] of the Eternity, and reaches into the deep Gate of the Eternity, in the Father's original Will, wherewith he breaks open the Gate of the Deep, and shines [or appears] in the eternal Light.

50. Now then as the Word of God is in the Father, and goes forth out of the Father into the [pure] Element, and that the same Word was given to Man again after the Fall (from out of the [holy] Element, through the Voice of the Father, with the Promise of the Treader upon the Serpent) out of Grace, in the Center of the Light of Life; so the natural Soul of Christ, with its first Kindling in its Center in the Light of Life (where the Word, with the Consent of the Virgin Mary, had set itself, by the Word in the Father of Eternity) received the Principle of the Father in the Light.

51. Thus Christ (according to this Form) was the natural eternal Son of God the Father; and the Soul of Christ (in the Word) was a self-subsisting natural

Person in the holy Trinity.

52. And there is in the Depth of the Deity no such wonderful Person more, as this Christ is, which the Prophet *Isaiah* calls (in the Spirit highly known by him) Wonderful Power, [or Virtue, Champion, or] Saviour, eternal Father, and Prince of Peace; whose Dominion is great, and upon his Shoulders; understand [upon] the Creatures of the Element.

53. And the second Birth of the Soul of Christ stood in the natural Propagation, like [the Souls of] all Men; for he also [as well as other Men] was in the six Months wholly figured [framed or formed] with a natural Body and Soul, with all the Gates of the Mind and Senses; the Soul in the first Principle, and the Body in the third Principle; and then Christ (the true Breaker through) continued standing in the second Principle, in the Kingdom of God, and after nine Months was born a Man, out of the Body [or Womb] of the Virgin Mary, and *we saw his Glory as the Glory of the only begotten Son of God the Father.*

54. And here the Light shone in the Darkness of the natural outward Body, as Saint *John* witnesses; he came into [or to] his own, and his own received him not, for they knew him not; but those which received him, [to them] he gave Might to be the Children of God; they were through him begotten to the Kingdom of Heaven. For his is the Kingdom, the [Power or] Might, and Glory in Eternity. Amen.

55. Thus consider here, thou beloved Mind, thou shalt here find the Root, whereby Men (before the Birth of Christ) entered to Salvation; if you understand this Writing right (as the same is known by the Author in the Grace of God) then you understand all whatsoever *Moses* and the Prophets have wrote; as also all whatsoever the Mouth of Christ has taught and spoken; thou hast no Need of any Mark or Spectacles about it. That Knowledge needs not to be confirmed by the antichristian Throne [or Stool,] who saith, The divine Ordinances must be established by his See or Throne, and whatsoever Men must teach and believe, [as if] he could not err.

56. The Light of Nature shows us now (in the Love of God) quite another Throne, which God the Father with his Son Jesus Christ has established; the same is the eternal Throne in [or of] Grace, where our Soul may be new regenerated, and not in the antichristian Throne; that is nothing else but the Throne of Babel the Confusion, where he may continue to be the Ape of Christ upon Earth with his brave Hood; where of late we saw a young Lad, [Disciple,

or Scholar,] who plucked the Pearl from his Hatband, and his Hatband broke; and then he became as another earthly Man, and none saluted [reverenced or regarded] him.

The Difference [or Distinction] between the Virgin Mary, and her Son JESUS CHRIST.

The Earnest and true Gate of Christian Religion; and of the Articles of Belief, earnestly to be considered for the Sake of Man's Salvation, and because of the Inventions and Opinions of Heretics and Schismatics, forged by the confused Babel of Antichrist.

The high and deep Gate of the Aurora and Day-Spring in the Root of the Lily.

57. The Mysterium [or Mystery] which we knew not before, meets us, nor did we know the Ground of it, neither did we ever esteem ourselves worthy of such a Revelation; but seeing it appears unto us of Grace, through the Mercy of the gracious Son of God, our Lord Jesus Christ, therefore we must not be so lazy, but labour in the Garden of the Lily, in Love to our Neighbour, and for the Sake of the Children of Hope, especially for the Sake of the poor sick Lazarus, who lies wounded in Babel; who (after his painful Sickness) shall be healed, in the Smell of the Lily; and when he shall begin to go out from Babel, we will set a Root before him in Hebron, which shall afford him Strength, to get quite out of Babel for his Health.

58. For the Virgin [the Wisdom of God] has graciously bestowed a Rose upon us, of which we will write in such Words as we behold in that Wonder; and we cannot [write] otherwise, but our Pen is broke, and the Rose taken from us, and then we are as we were before the Time [of our Knowledge;] whereas yet the Rose stands in the Center of Paradise, in the Hand of the Virgin, which she reaches forth to us, in the same Place where she came to us in the Gate of the Deep, and proffered us her Love, when we lay on the Mountain towards the North, in the Strife and Storm before Babel, which [Virgin] our earthly Man has never seen nor known.

59. Therefore we write out of a School, wherein the earthly Body (with its Senses) never studied, nor never learned the A, B, C; for in the Rose of the Virgin we learned that A, B, C, which we supposed we could have learned from

the Thoughts of the Mind; but that could not be, they were too rough, and too dark, they could not comprehend it. And therefore, the earthly Body must not learn in this School, and its Tongue cannot raise itself up to it; for the Mind of this School stood hidden in the Gate of the Deep, in the Center. Therefore we ought not to boast of this School at all, for it is not the proper one of the Senses [or Thoughts,] and Mind of the earthly Man; and if we go forth from the Center of the noble Virgin, then we know as little from this School as others; just as it was with Adam when he went out of the Paradise of God, into the Sleep of being overcome, then at his awaking in this World he knew no more of Paradise, and he knew his loving Virgin no more.

60. Therefore, we have no Ability, Might, nor Understanding (in our earthly Will) to teach of the Wonders of God, we understand nothing thereof, according to our in-bred Nature; and none ought to require any Thing from our own Will, for we have nothing [in it.]

61. But the Spirit intimates, that if you shall go out from Babel into the Meekness of Jesus Christ, then the Spirit in Hebron will give you Teachers with great Power, at whose Power the Elements will tremble, and the Gates of the Deep fly open. And thou shalt go out from Lazarus, his Sicknesses [and Sores,] through the Word and Wonders of these Men, for the Time is near, the Bridegroom comes [to fetch home his Bride.]

62. And now if we consider in our own Reason, and (in the Consideration of our high Knowledge) look upon what the World at Babel has introduced in this high Article [of Prayer,] whereof we are about to treat, in that Antichrist has set himself therein, and shown his great Power therein, then our Reason might well keep us back, because of the great Sting and Danger that might befall us from the fierce Wrath of Antichrist. But seeing it appears to us without our Knowledge, therefore we will rather obey the Voice of God, than the earthly Fear, in Hope to be recompenced. And though it should happen that Antichrist should destroy our earthly Body, which yet stands in the Permission of God, which we must not withstand, yet we will more highly esteem that which is to come, than that which is transitory, which [Things to come,] if we attain them, are our true native Country, out of which we (in Adam) are gone forth; and the Spirit invites all Men’s Attention before this Glass.

63. Hitherto the Honour of Invocation [or Worship] has been paid and afforded to the Virgin Mary, and other Saints, [or holy People,] that have been

here [in this Life;] whereas yet (in the Ground of the Light of Nature) this Command or Law was not known at all, and it is most highly necessary to be known, that the Ground thereof has been taken in the confused Babel, when Men were weary of the poor Christ, who in this World had not whereon to lay his Head. Then they did as *Israel* with *Moses*, who made themselves a Calf to be their God, and said; *Behold, Israel, these are thy Gods, which brought thee out of the Land of Egypt,* and they made a calvish Worship of God, for their voluptuous Life, and looked no more after *Moses*, but said; *We know not what is become of this Man Moses,* and they said to *Aaron, Make thou us Gods which may go before us,* and he made them the Calf, but when *Moses* came and saw it, then he was wroth, and took the Tables of God, and broke them, and threw them away, and said *Hearken, you that belong unto the Lord, gird every Man his Sword to his Side, and slay his Brother, the Worshippers of the Calf.*

64. In such a Form [or Condition] also is the confused Babel (the Kingdom of Christ upon Earth) in the blind Earnestness of Man's own Reason, where Men seek Christ in the Kingdom of this World; whereby they could not find him, as *Israel* [could not find] *Moses*, while he was on the Mount. And thereupon they have made other Gods to [go before] them, and [have instituted and set up] the divine Service [or Worship] of God, with the richest [and most costly Ornaments] and holy Show; and they continually say [in their Mind,] we know not what is become of this Jesus, for he is gone from us; we will erect a divine Service for him in our Country, and we will make merry at it, and that shall be done according to our own Will and Pleasure, that we may be rich and fat with it, and refresh ourselves fully with this Jesus.

65. Are we not Lords in his Kingdom? And being in his Ministry, [Service or Worship,] we are the most holy and best. Who may compare himself with us? He is ascended into Heaven, and he has given us his Dominion on Earth. The Keys of Peter, he must be [Deputy, Vice-Roy, Vicar, or] Keeper of the City, and those he has left us to [open] the Kingdom of Heaven and of Hell. Who will take them away from us? We can get into Heaven well enough, though we be evil, it matters not, we have the Keys that can open it; we are Priests in Power, [or Ministers having Authority,] we will let those in that make much of us, [fatten us,] and give much to our Kingdom, and then the Christian Church will be in great Honour, [Glory, and Esteem,] when they so highly honour her Ministers [or Servants;] that will well please our Lord [and Master.] Where is there such a Kingdom as we have? Should not that [Kingdom] be crowned with

the most glorious Crown of this World? And should not all bend and crouch before it?

66. Yes indeed, say they, we ourselves confess that we are evil wicked Men, but this Order makes us holy. Our Office is holy, we are the true Ministers of Christ in his Service; and although we be evil [mere natural wicked carnal] Men, yet our Office remains holy and the highest Dignity is due to us for our Office-sake. As *Aaron* (with his Worship of the Calf) must be called holy in his Office, though they forgot *Moses*, and rose up (from eating and drinking) to dance and to play; and so also *Aaron* must be highly honoured [and reverenced] for his Ministry or Service to the Calf.

67. But that the Kingdom of Christ on Earth in Babel might stand in great earnest [Zeal,] they say, we will ordain a holy divine Service [and Worship of God,] that may be diverse [or separated and set apart] from the World, and procure there, that our Laws may be in force [and put in Execution] by them. We will impose great fasting Days, and holy Days of Feasting, that the World also may have a Looking-Glass of Holiness, and highly honour and reverence us, and acknowledge that our Ministry [or Worship,] which we perform [when we pray] before God, is holy; we must be the holy Priests of God; whosoever judge otherwise, we will condemn them; and we do right in it, and do God good Service by it. For though an Angel should come from Heaven, and preach any other Doctrine than we, he is accursed, as *Paul* says.

68. Whatsoever we have ordained at the Convention of the chief Fathers, with the whole Consent of our Concilium [or Council,] that is holy; for it is written, *Thou shalt not curse the Chief [or Ruler] of thy People.* And when our Hearts (before the Light of Nature) condemn us, or that we must stand ashamed of ourselves before God, and acknowledge ourselves great Sinners, then we will invocate the holy Mother of Christ, and his Disciples, that they may pray for us, that so our Sins may not be known. When we go in Pilgrimage to honour them and perform divine Service, or Worship, then she will make Intercession, and speak to her Son for us, and pray for us, so that we may thus (in her Service) be holy; and though we stick continually in bestial Lechery, Self-honour, and Voluptuousness, yet that is no Matter, we have the Keys of *Peter*, and the Mother of Christ for our Assistance.

69. [Thus it is with the holy Priests,] as it was not *Israel's* Meaning (in *Moses'*) concerning the Calf, to acknowledge it for a God, and to account it for

the true God; because they knew that [the Calf] was Gold, and that the true God had made himself known to be otherwise; and also they had good Experience [of the true God,] by the Wonders [which were wrought] before *Pharaoh*; but they would thereby worship and reverence the absent God, and make a Remembrance and Worship of God for themselves: As King *Jeroboam* with his Calf-worship, where yet the Honour must be done to the true God.

70. And as *Jeroboam's* Calves were an Abomination to God, which he yet with earnest Zeal set up to serve the true God thereby, only that he might preserve his worldly Kingdom, that the People might not fall from him, when they were to go up to Jerusalem to offer Sacrifice; and God rejected him and his whole House for it; and as *Moses* came (in Wrath) because of their divine Service before the Calf, and broke the Tables of the divine Law, and took his Sword, and one Brother must slay the other, because of their Abominations and Sins of false Worshipping of God; so also (thou blind World in Babel of Confusion) seeing thou art fallen away from the omnipresent, omniscient, all-seeing, all-hearing, all-smelling, and all-feeling Heart, Jesus Christ, and set upon thy own conceited Ways, and dost not desire to see the gracious Countenance itself of Jesus Christ, and wilt not lay aside thy Shame and Whoredom, thy appearing Show of Holiness or Hypocrisy, thy self-conceited wilful Pride, Might, Authority, Pomp and State, but livest in thy invented Holiness, for thy Pleasure, in Covetousness, Gormandizing, Gluttony, and Drunkenness, and in mere exalting of thyself in Honour; therefore the second *Moses* (who was promised by the first, and whom Men should hear) has broken the Tables of his Law, whereupon his precious Incarnation, suffering Death, Resurrection, and entering into Heaven stood, and has stopt their Entering into thy Ears; and has sent thee strong Delusions (out of the Spirit of thy own invented Show of Holiness) as St. *Paul* says; so that thou believest the Spirit of Lying, and livest according to thy fleshly Lust, that so thy own invented Show of Holiness with thy false Key (which does not open the Suffering and Dying of Jesus Christ in his Death) deceives thyself.

71. For thou art not entered into the Father by the Intercession of Men, but by the precious Incarnation of Jesus Christ and if thou dost not instantly turn in the last Voice of God's Call (whereas many of you have been much called) and go out from Babel, then *Moses* stands in Wrath, and says, *Gird every one his Sword to his Side, and slay his Brother in Babel,* and so thou destroyest thyself. For the Spirit of thy own Mouth will destroy thyself, so that thou shalt be no

more called Babel, but Fierceness, Wrath and Sword within thyself, which will consume thee, and not spare; for thou murderest thyself, thou great Wonder of the World.

72. O how have all the Prophets wrote of thee, and yet thou knowest not thyself; thou ridest so upon thy fat pampered Beast, and that Riding pleases thee so well, that thou wilt rather go to the Devil into the Abyss of Hell, than that thou wilt light off thy Beast. What shall become of thee then, thou blind Babel? Do but light off from thy great ugly Beast, [which indeed is] thy Might, Pomp, State, and Pride, Behold! thy Bridegroom comes, and reaches forth his Hand to thee, and would lead thee out of Babel.

73. Did not he walk on Foot upon Earth? He did not ride in that Manner. He had not whereon to lay his Head. What Kingdom do you build for him? Where is the Place of his Rest? Does he not rest in thy Arms? Wherefore dost thou not embrace him? Is he [according to thy Reason] too poor in this World? Yet he is rich in Heaven. Who wilt thou send to him to be reconciled to thee? The Mother of Jesus? O no, that will not avail; he does not stand behind thee and absolve thy Wickedness, for thy Inclination of Falsehood. He knows not thy Letters which thou sendest to him by the Saints, who are in the still Rest before him in the heavenly Element.

74. The Spirit of their Souls is in the Stillness, in the still Habitation before God. It does not let thy rough Sins come into it to sleep upon them, but its Imagination and whole Will stands directly bent into the Heart of God, and the Spirit of the first Principle of its original Source says, *Lord, when avengest thou our Blood?* And the Meekness of Jesus Christ says; *Rest in the Stillness, till thy Brethren also come to thee, who shall be slain in Babel for the Witness of Jesus.*

75. They make no Intercession for thee, neither does it avail any Thing for thou must be regenerated anew, through earnest Sorrow and Repentance; thou must light down from off thy Beast, and must go on Foot with Christ over the Brook Kedron, into his Sufferings and Death; and through him thou must rise again out of his Grave; thou thyself must come to this. Another cannot save thee; thou must enter into the Birth of *Jesus Christ*, and with him be conceived by the Holy Ghost; thy Soul must in the Word, and in the new Man *Christ*, in the one eternal Element, be born [or brought forth] out of the four Elements into the Water of the Element of eternal Life; thy antichristian feigned Fables help

thee not; for it is said, Such Belief as People have, such a God also they have to bless them.

76. But that thy Predecessors after their Death have appeared in Deeds of Wonder, upon which thou buildest, that was caused by the Faith of the Living, and their Imaging in [or Impression upon] their Tincture, which is so strong that it can remove Mountains. An evil Faith also (if it be strong) can (in the first Principle) stir up Wonders, as may be seen by Incantation, and by the wicked Showers of Signs before *Pharaoh*: As they believed, so it was done.

77. And while the Faith of the Living [at the Time of thy Forefathers] was yet somewhat good and pure, [as] to the Kingdom of God still, and they did not seek their Bellies and Pomp [as they do now,] therefore their Faith [or Belief] pierced into the Heaven, into the [pure] Element, to the Saints [or holy Souls;] who thus did also naturally appear with Works of Wonders [or Miracles,] to the living Saints (in their Element) in the strong Faith, which [Works of Wonder] were only comprehended [or taken hold of] in the Faith, and that not imparted to the Ungodly.

78. For one Tincture caught hold of the other, so that the Saints [departed,] in the Element, became longing after the strong Faith; especially those [Saints departed] that on Earth had turned many to Righteousness; for as every one's Works of Faith follow after them, so also their Will to turn more Men, still follows after them; and therefore one Faith (in the Tincture of the holy Element) caught the other, and so [Miracles or] Works of Wonder were done at the Memorials of the Saints; this God permitted for the Heathen's Sakes, that they might see, that the Saints that were slain, [or departed,] were in God, and that there was another Life after this, that they should turn and be converted, and therefore God suffered these Works of Wonder to be done.

79. But in the Ground of the Originality it is not so, that one that is departed has Power to help one that is living into the Kingdom of Heaven; or that they should undertake to bring and report the Miseries of the Living before God, and pray for them; for that were a great Disrespect to the Heart of God, which without Intercession, or their Prayer, pours forth his Mercy over all Men with stretched-out Arms; and his Voice is never any other than only thus. Come ye all to me, ye Hungry and Thirsty, and I will refresh you. He said, Come to me, I will do it willingly. Also, It is Delight to me to do Good to the Children of Men.

80. Who is it that will presume to undertake to stand before the Source [or Spring] of the Mercifulness, and make Intercession [or pray for] one that invocates them? As if the Love in the Heart of God was dead, and did not desire to help those that call to him whereas his Arms continually without End stand stretched out, to help all those that turn to him with their whole Heart.

81. Thou wicked Antichrist, thou sayest, that Faith alone does not justify the Soul, but thy invented Works, for thy Avarice or Covetousness, these must do the Deed. Wherein wilt thou be regenerated? In thy *Mauzim*, [or Belly-God,] or through the Birth of *Jesus Christ*? Which is nearest of all to the Deity? Thy Works pass away, and follow thee in the Shadow; yet the Soul has no Need of any Shadow, but it must be earnest; it must enter in through the Gates of the Deep, and must pass through the Center of the [grim] Fierceness of Death, through the Wrath of the eternal Band, to the meek Incarnation of *Jesus Christ*, and become a Member of the Body of *Christ*, and receive of his Fulness, and live therein, his Death must be thy Death; his Essences must flow in thee; and thou must live in his Source, [Property or Virtue.] Thus thou must be regenerated anew in him, if thou wilt stand before his Father; otherwise nothing will help; if there had been any Thing in the whole Depth of the Deity, that could have helped, God would have bestowed it upon *Adam*, and would not have let his Heart (against the Course of Nature) to become Man.

82. God indeed (in former Times) permitted much for the Conversion-sake of the Heathen; but he has not ordained the Antichrist to be so, in his Covetousness, Ordinances [or Laws,] and Babble in their Councils; where Men have stopped the Mouth of the Spirit of God, that it should speak no more, but that the Spirit of this World should speak, and build a Kingdom of Heaven upon Earth, in Laws, Disputations, and great Talking; and therefore that Kingdom of Heaven, upon Earth, must be bound up with precious Oaths or Covenants, because it stood not in the Liberty of the Holy Ghost, that so it might be fat and lusty, great and wanton, and never be broken. But it is come to be a Babel of Confusion thereby, and in the Confusion it breaks [or destroys] itself.

83. If now thou wilt behold the Virgin *Mary*, with her Son *Jesus Christ*, then thou shalt find that she has been justified and saved through her Son; although she is come into great Perfection, as a bright Morning-Star, above other Stars. And therefore, also the Angel called her blessed among Women, and said; The Lord is with thee: But she has not the divine Omnipotence.

84. For the Word (which God promised in the Garden of *Eden*) sprung [and budded] in the Light of her Life, in the Center of God; and when the Angel *Gabriel* (from the Command of the Father) stirred that [Word of the Promise] with the Message, then it let itself into the chaste Virgin in the Element; and not so wholly and altogether into the Soul of the Virgin, or into the earthly Body, that she was deified. No; for *Christ* himself says, None goes into Heaven but the Son of Man, who is come from Heaven, and who is in Heaven; all others must go through him into Heaven; he is their Heaven, and the Father is his Heaven; he was in the Heaven, and also (in the Bosom of the Virgin) in this World: The World was made through him, how then could it comprehend him?

85. The Virgin comprehended [or contained him] as a Mother does her Child, she gave him the natural Essences which she inherited from her Parents; those he assumed to the Creature, which was God and Man, the Essences of his Mother (in her Virgin-matrix, out of Flesh and Blood) he assumed to the *Limbus* of God (out of the [holy] Element) and in these became a living Soul, without blemishing of the [holy] Element; and the Word was in the Midst; the Might [Strength,] Height and Depth of the Soul, reaches even into the Father and the outward Kingdom of this World hung to the inward, as the four Elements hang to the [one] Element, which in the End shall pass away again, and go through the Fire.

86. And as the Child is another Person than the Mother, and as the Child's Soul is not the Soul of the Mother, so also here in this Place. For the outward Virgin could not comprehend, that she did bare the Saviour of the World; but she committed that (in her Virgin-chastity) to God; whatsoever he did with her, she would still be contented with it.

87. But thou abominable antichristian Beast, that wouldst devour all, this thou shalt know concerning the Holiness of the Virgin *Mary*, that the Virgin *Mary* is higher, and has a greater Fulness of the Glance [or Lustre] than another Child, out of another Body. Though (thou evil Beast) art scarce worthy to have this told thee, thou art such a Devourer, yet because the Counsel of God has concluded so, it shall stand for a Witness against thee in thy Judgment.

88. Behold, dost thou know how a Child comes to be Flesh and Blood, and in the End a living Soul? And do you not know that the Tincture of the Mother is first, when a Child shall be conceived? which is done in the Desire of the Will between Man and Woman; where then the Seed [for the Child] is sown,

and then the Tincture in the Matrix assumes it, with the Mixture of the *Limbus* of the Man. And though the outward Mother does not desire [to have] the Child, but desires many Times only to have her Pleasure, yet the inward [Mother] desires it, and also first of all impregnates itself in the Tincture, and then attracts the *Fiat* to it, and holds the *Limbus* of the Man, and becomes impregnated.

89. But now that Tincture qualifies [or mixes] with the whole Body, and also with the Soul; for if it [the Tincture] be faithful, then it reaches the Virgin of God in the Element, and it is rightly the Habitation of the holy Soul, in which God assists it.

90. Now thus the Child qualifies [or mixes] with the Mother, and with all Essences, till it kindles the Light of Life, and then the Child lives in its [own] Spirit, and the Mother is its Dwelling-House. But seeing the Soul of the Child is generated out of the *Limbus*, and out of the Essences of the Mother, therefore it is indeed half the Mother's, though now it is become the proper own of itself.

91. Thus also in *Christ*; the Will [to the Child] was the Mother's, when the Angel declared the Message to her, and the Tincture (which received the *Limbus* of God, and brought it into the Will that she was thus impregnated in the Element) that was also the Mother's, and thus the Deity was conceived, in the Mother's Tincture, in her Will, like another natural Child.

92. Seeing then that the Soul of her Child was in the Holy Trinity, what dost thou think here? Seeing it went forth out of the Mother's Essences, whether might not the Holiness of the Child (especially his high Light) in the Mother shine bright and gloriously? And whether this Mother may not rightly stand upon the Moon, and despise that which is earthly, as is to be seen in the Revelation [of St. *John*?]

93. For she bore the Saviour of all the World, without any earthly Mixture; and she is also a Virgin of Chastity, highly blessed by her Son *Jesus Christ*, in the divine Light and Clarity, more than the Heavens, like the princely Thrones of the Angels. For out of her went forth the Body, which attracts all Members to it, which are the Children of God in *Christ*. And therefore, her Glance [Lustre or Brightness] is above the Glance of Heaven; and the Glance of her Soul is in the Holy Trinity, where all other Children of *Adam* (which are born [or begotten] in *Christ*) are also Members therein, in that one *Christ Jesus*.

94. Or dost thou think I make a God of her? No, the Invocation does not belong to her for the Might [or Ability] to help comes only out of the Father, through the Son; for in the Father only is the Source [or Fountain] of the Omnipotence, which he in the Son speaks forth, for the Might of the Strength is in the first Principle, which is the Father himself, and the Son is his Love, and Light; so now the Virgin *Mary* dwells in the Heaven, in the Light and in the Love of the Father, as also all other Saints [do.]

95. But that they feign [or babble] that she was taken up into Heaven alive with Soul and Body, and that she can carry our Miseries, and present them before her Son, I would fain know what Understanding and Knowledge the Author of such an invented Fable has had of the Kingdom of Heaven. Surely he took the Kingdom of this World to be Heaven.

96. I let it pass, and it is true, that she may be in Heaven with Body and Soul; but with such a Body as *Moses* and *Elias* had upon Mount *Tabor*, in the Apparition before *Christ* [at his Transfiguration,] *viz.* that new Body out of the Element; the transitory [corruptible] Body belongs to the Earth, for if we could have subsisted in God, with this [transitory and corruptible] Body, God would not have become Man, and have died for us. Even as all the Apostles of *Christ* are dead, and yet live; and so may it also be, that the Body of the Virgin was changed into a heavenly, and laid off the earthly. What does that avail us? She is no Goddess.

97. And the Invocation of the Saints, is wholly against the Nature of the first Principle. She is with God indeed, we need not to dispute that; but we should only look to it, that we also may come to her [where she is] in her Son, and then we shall have eternal Joy with her, for that she is (from the Grace of God) become the blessed of [all] Women, and that we see the green lily Twig on her, and that she is the Mother of our Salvation, out of whom Salvation is born through God.

Of Purgatory.

98. That invented and well-forged Purgatory has some Ground in Nature, but in such a Way (as it is taught) it is a Lye; and the greedy [Desire of] filling the unsatiable Belly of the fierce [ravening] Beast sticks therein: For it has founded its Kingdom of Heaven thereon, and has taken upon it to have the Keys of *Peter*, which it never had at all, to [open and shut] Purgatory.

99. Yet I grant that it has the Key to open Purgatory with; but the other Key which it has, will not open the Kingdom of Heaven, but only the rich Chest of Gold, out of which the [supposed] Maids [or Virgins] receive their Wages, and are sent (with fine Passports) into Purgatory; then the Strumpet thinks she goes to Heaven, to St. *Peter*, and thus the false God beguiles the false Goddess.

100. O! thou blind World, with thy forged Masses for Souls, such as thy Blessing is, such thou art thyself; thou dost all for Money; if nothing be given thee, thou wilt keep no Solemnity or Procession. If thou wilt pray for thy Neighbour's Soul, do so whilst it is between Heaven and Hell, in the Body of this World, then thou mayest effect somewhat; and it is very pleasing [and acceptable] to God, that thou desirest to be one Body in *Christ*; and thou helpest the Necessity [or Want] of thy Fellow-member, to bring him into God; it is the Pleasure and Will of God, that one [helps] to bear the Burden of another, and to be saved in one brotherly Love, and in one Body.

101. Thou blind Minister to the Kingdom of Antichrist, when thou sayest Mass for Souls, how is it, that sometimes thou takest upon thee to ransom a Soul which is in Heaven, or altogether in the Abyss with the Devil? Dost thou not think that the Devil mocks thee? Or how canst thou help them that are in Heaven? Thou criest out [and sayest,] They are in Pain [and Torment,] and thou art a Lyar in the Presence of God. And how then will that holy Soul bless thee, and give thee Thanks? How is it, when thou thyself art in the Abyss with all Devils, that thou standest, and wilt ransom others out of Purgatory, and that for Money, which thou afterwards spendest with Whores? O fie upon thee! thou great Whore [or Harlot,] how hast thou made for thyself a heavenly Kingdom upon Earth, for thy Voluptuousness, and deceivest the poor Soul of Man? Thou must either turn, or go into the eternal Purgatory.

102. And now seeing there is somewhat in Purgatory, and that all is not so dead, as the Wolf of the Beast feigns, whereby he may devour the Beast, and the Woman that sits thereon, and he is himself a Wolf, and there hangs a Fox behind him, and in the Fox there grows up an [other] Antichrist again, never a whit better than the first; he goes flattering with his Fox's Skin, smelling about (and the Wolf sticks therein) till he gets the Kingdom [or Dominion.] If he should come to be old enough, how would he devour the poor People's Hens, in the fierce [Cruelty!] Therefore, the Lily in the Wonder destroys him, which grows towards the North [or Midnight,] in the [bitter or] fierce Storm.

103. Seeing the World forges so much concerning Purgatory, therefore I will also set down the Ground of it in the Light of Nature, and see how it will be endured, and whether we can search it out or no: for we must look upon Life and Death, and upon the Gate where the Soul enters through Death into Life, and [upon] all the three Principles, because the Root [the Pith or Kernel] lies therein.

The Nineteenth Chapter.

Of the Entering of the Souls to God, and of the wicked Souls Entering into Perdition.

Of the Gate of the Body's Breaking off [or Parting] from the Soul

1. IF we consider now (in the Light of Nature) of Man, the Image of God, of his Beginning, and of his eternal Enduring, Being, [or Substance,] and then of the Breaking of his Body, how Body and Soul part asunder, and whither the Souls go, when the Spirit of their Breath does break [or dissolve] in them, and the Springing or Moving in the Tincture of this World does cease, then we find the Ground of the Unquietness of the Soul, when it is separated from the Body, [being] unregenerated; from whence Lamentation and Desiring arise; from whence then the Babel of Confusion has risen, so that very many Things have therefore been invented to ransom Souls [out of Distress.]

2. Many of which [Things] have no Foundation in the Light of Nature, nor can be found [therein,] but were rather invented for Covetousness, and for Filling of the Belly, and for Deceit, upon which the antichristian Kingdom is founded. And from thence is a right Babel of Confusion come to be, out of which then also the [grim,] fierce, cruel Enmity and Hatred is arisen, from whence Babel is broken in herself, and [Enmity] is generated out of Babel; and it is the fierce Wrath of God which appears in the Breaking [or Destruction] of Babel, because she is generated in the Deceit.

3. But now that the Wrath devours all, and wholly darkens the *Mysteria*, [Mysteries or hidden Secrets,] and makes the Source [or Quality] of the eternal Birth [to be] a Darkness, only that it may exalt its Wrath, and sees nothing in the Birth of Eternity, but brings all Things that are therein to nothing, that is a very great Babel, for it not only devours itself, but makes itself stark blind in

Nature; and it makes of Man's Image mere evil wolvish Beasts, which think that they are gone out from Babel, and yet are begotten in Babel, and are in the Body of the evil devouring Beast, and so devour the House of their Mother, and manifest it to be a vile stinking Lake; and yet themselves will not go out from it, and it is altogether a Kingdom, which continually generates itself, in its own Voluptuousness and Pride, and also continually manifests its own Shame, and devours itself in the Wrath of its own Sins, and is rightly called Babel.

4. But if we go out from Babel into the new Regeneration, and consider our Corruption, wherein the poor Soul lies captive, and also consider our Regeneration in *Christ Jesus*, how we are regenerated out of God, and then, how Man must enter into this new Regeneration, and be regenerated in the Birth of *Christ Jesus*, how we are regenerated out of God, and then, how Man must enter into this new Regeneration, and be regenerated in the Birth of *Christ*, then we shall well find what the Unquietness of the Soul is after the [Departure,] or Breaking off of the Body.

5. For the Soul which is out of the first Principle (out of the Band of the Eternity) was breathed into the Element of the Body, to [be] the Image of God, out of the strong Might of God, and enlightened from the divine Light, so that it has received an angelical Source [or Quality;] but when it went forth out of the Light of God into the Spirit of this World, then there sprung up in it the Source of the first Principle; and it neither saw nor felt the Kingdom of God any more, till that the Heart of God set itself in the Midst again; into that the Soul must enter again, and be born anew.

6. And that it might do this, therefore the Heart of God became a human Soul, and slew (by his entering into Death) the Spirit of this World, and brought the Fulness of the Deity again into his human Soul, so that we also may altogether in his (as in our own) human Soul, through him, press into the holy Element before God. And now there is nothing to hinder us but our own vile sluggish Drowsiness, that we suffer ourselves to be so wholly and altogether led by the Spirit of this World, with Pride, exalting of ourselves to Honour and Esteem, and greedy Filling of the Belly [with Plenty;] and we look no further, [to consider] that we are but Pilgrims, and that as soon as the Spirit of this World has laid hold of us in the Mother's Body [or Womb,] we are then Pilgrims, and must travel with our Souls into another Country, where the earthly Body is not at Home.

7. For as this World breaks and passes away, so also all Flesh (which is generated out of the Spirit of this World) must break and pass away. Therefore now when the poor Soul must depart out of this Body, wherein yet it is generated, if then it has not the new Garment of the Regeneration of the Holy Ghost in it, and is not clothed with the Mantle of *Christ*, with his Incarnation, Suffering, Death, and Resurrection, in him, then there begins great Sorrow and Unquietness, [*viz.*] in those only which at the Breaking of their Bodies are but in the Gate, and so swim between Heaven and Hell; and there then is Need of Wrestling and Struggling, as is to be seen by very many when they are dying.

8. There then the poor Soul in the first Principle moves in the Door of the Deep, being clothed with the Virtue [or Power of the Dominion or] Region of the Stars, appearing in that [Shape or] Form of the Body, which it had here; and many of them desire this or that, which was their last Will, in Hope thereby to attain Abstinence, and [Quietness or] Rest; also many by Night (according to the syderial Spirit) show themselves very disquiet with Tumbling and Tossing of the Body; which our learned Men from the School of this World ascribe to the Devil, but they have no Knowledge [or Understanding] in it.

9. Seeing therefore that this is the weightiest Article, and cannot be apprehended in such a Way, we will describe the Dying of Man, and the Departure of the Soul from the Body, and try if it might so be brought to Knowledge, that the Reader may comprehend the [true] Meaning of it.

10. Man's Image born of a Woman, here in this Life, is in a threefold Form, and stands in three Principles [or Beginnings; *viz.* the Soul, that has its Original out of the first Principle, out of the strong and sour Might of the Eternity; and it swims [or moves] between two Principles, begirt with the third [Principle; it reaches with its original Root into the Depth of the Eternity, in the Source [or Quality] where God the Father from Eternity enters (through the Gates of the Breaking through, and Opening in himself) into the Light of Joy; and it is in the Band, where God calls himself a jealous, angry, and austere God, and is a Sparkle out of the Omnipotence, appearing in the great Wonders of the Wisdom of God, through the dear Virgin of Chastity; and with the Form of the first Principle [it stands] in the Gate of the Sourness of Eternity [mingled, united, or qualified] with the Region of the Sun and Stars, and begirt with the four Elements and the holy Element (*viz.* the Root of the four Elements) that is the Body of the Soul, in the second Principle, in the Gate [before or] towards God; and according to the Spirit of this World, the Region of the Stars is the Body of

the Soul; and the Production of the four Elements is the Source-house, [or House of Operation, or the Spirit of this World,] which kindles the Region, so that it [springs forth or] operates.

11. And thus the Soul lives in such a threefold Source [or working Quality,] being bound with three Cords, and is drawn of all three. The first Cord is the Band of Eternity, generated in the Rising up of the Anxiety, and reaches the Abyss of Hell. The second Cord is the Kingdom of Heaven, generated through the Gates of the Deep in the Father, and regenerated out of the Birth of Sins, through the Humanity of Christ, and there the Soul also (in the Incarnation of Jesus Christ the Son of God) is tied up, and is drawn by the dear Virgin, in the Word of God. The third Cord is the Kingdom of the Stars, qualifying [or mingling] with the Soul, and it is hard drawn and held by the four Elements, and carried and led by them.

12. But the third Kingdom is not also in the Eternity, but is generated out of the one Element in the Time of the Kindling of the Fiat; that now is corruptible, and has a certain Seculum, Limit and Time, [how long it shall last;] and so this Region in the Soul (when the Light of Life kindles itself) has also a certain Seculum, and Time of its Breaking; and that Kingdom brings Man up, and gives him the Source of his Manners [Conditions and Disposition,] Will and Desires to Evil and Good, and sets him in Beauty, Glory, Riches and Honour, and makes him an earthly God; and it opens to him the great Wonders in him, and runs along with him inconsiderately to the End of his Seculum, Term, and End, and then it departs from him; and as it helped Man to his Life, so it helps him also to Death, and breaks off from the Soul.

13. First, the four Elements break off from the [one] Element, and then the Source [or working Faculty] of the third Principle ceases; and that is the most horrible Thing [of all,] when the four Elements break in themselves; and that is the Death, when the Brimstone-spirit (which has its Original from the Gall, and kindles the Tincture of the Heart) is choaked; where then the Tincture with the Shadow of Man's Substance goes into the Ether, and remains standing with the Shadow, in the Root of the one Element from which [one Element] the four Elements were generated and gone forth; and therein only consists the Woe in the Breaking, where one Source-house is broken off from the Soul.

14. But if now the Essences of the first Principle of the Soul have been so very conversant about [or addicted to] the Kingdom of this World, so that the

Essences of the Soul have sought after the Pleasures of this World only, in temporary Honour, Power, and Bravery, then the Soul (or the Essences out of the first Principle) keeps the starry Region to it still, as its dearest Jewel, with a Desire to live therein, but then [the starry Region] has the Mother (*viz.* the four Elements) no more, and therefore it consumes, with the Time itself, in the Essences out of the first Principle; and so the Essences of the first Principle continue raw, [or naked without a Body.]

15. And here stands the Purgatory; thou blind World, if thou canst do any Thing, then help thy Soul through the strait Gate. Now here if the Treader upon the Serpent has not hold of the Cord, then it must indeed continue in the first Principle. Here now is the great Life, and also the great Death, where the Soul must enter into the one or the other, and that is its eternal Country afterwards. For the third Principle falls away, and leaves the Soul, and it can use that no more in Eternity.

Of the Going-forth of the Soul.

16. Seeing then that Man is so very earthly, therefore he has none but earthly Knowledge, except he be regenerated in the Gate of the Deep. He always supposes that the Soul (at the Deceasing of the Body) goes only out at the Mouth; and he understands nothing concerning its deep Essences above the Elements. When he sees a blue Vapour go forth out of the mouth of a dying Man (which makes a strong Smell all over the Chamber) then he supposes that is the Soul.

17. O no, beloved Reason, it is not so; the soul is not seen nor comprehended in the outward Elements; but that is the Brimstone-spirit, the Spirit of the third Principle; for as when thou puttest out a Candle, a filthy Smell and Stink comes from it, which was not before when the Candle burned, so here also, when the light of the Body breaks, then the Brimstone-spirit is smothered, from whence that Vapour and deadly Stink proceeds, with its working [Spirit, or infecting] Poison.

18. Understand [or consider] it right; it is the Source-spirit [or working Spirit] out of the Gall which kindles the Heart, whereby the Life was stirred, which is choaked as soon as the Tincture in the Blood of the Heart is extinguished. The right Soul has no Need of such Going-forth, it is much more

subtle than the Brimstone-spirit, though (in the Life-time) it is in one only Substance.

19. But when the Spirit of the four Elements parts, then the right Soul (which was breathed into *Adam*) stands in its Principle; for it is so subtle, that it cannot be comprehended; it goes through Flesh and Bones, also through Wood and Stone, and stirs none of them.

20. It may be comprehended [as follows;] if it has promised something in the Time of the Body, and has not recalled it, then that Word and the earnest Promise comprehends it, which we ought to be silent in here; or else there is nothing that comprehends it, but only its own Principle wherein it stands, whether it be the Kingdom of Hell, or of Heaven.

21. It goes not out at the Mouth like a Bodily Substance; it is raw [or naked] without a Body, and instantly passes (at the Departure of the four Elements) into the Center, into the Gate of the Deep, [in the hidden Eternity;] and that which it is clothed with, that it comprehends, and keeps it: If its Treasure be Voluptuousness, Might, [or Power,] Honour, Riches, Malice, Wrath, Lying, or the Falsehood of the World, then the fierce Might of the Essences out of the first Principle comprehends these Things, through the syderial Spirit, and keeps them, and works therewith according to the Region of the Stars; yet the [starry Region] cannot bring the Spirit of the Soul into its own Form, but it practises its juggling therewith, and so there is no Rest in its Worm, and its Worm of the Soul hangs to its Treasure; as *Christ* said, *Where thy Treasure is, there is thy Heart also.*

22. Therefore it happens often, that the Spirit of a deceased Man is seen walking, also many Times it is seen riding in the perfect Form of Fire; also many Times in [some] other Manner of Disquietude; all according as the Clothing of the Soul has been in the Time of the Body, just so has its Source [or Condition] been; and such a Form, according to its Source, it has (after the Departing of the Body) in its Figure, and so rides (in such Form) in the Source [or Working] of the Stars, till that Source also be consumed; and then it is wholly naked, and is never seen more by any Man. But the deep Abyss without End and Number is its eternal Dwelling-House, and its Works which it has here wrought, stand in the Figure, in its Tincture, and follow after it.

23. Has it wrought Good here? then it shall eat that Good; for all Sins stand before it in its Tincture: If it thinks inwardly in itself of the Kingdom of

Heaven, which yet it neither sees nor knows, then it sees the Causes why it is in such a Source [or Misery;] for itself has made that. And there all the Tears of the Oppressed and Afflicted are in its Tincture, and they are fiery, stinging and burning in a hostile Manner, fretting and gnawing in themselves, and make an eternal Despair in the Essences, and an hostile Will against God; the more it thinks of Abstinence, the more the gnawing Worm rises up in itself.

24. For there is no Light, neither of this World, nor of God, but its own fiery Kindling in itself, and that is its Light, which stands in the horrible Flash of the Grimness, which also is an Enmity to itself; yet the Source is very unlike, all according to that which the Soul has here burdened itself with. For such a Soul there is no [Remedy or] Counsel, it cannot come into the Light of God; and although St. *Peter* had left many thousand Keys upon Earth, yet none of them could open the Heaven for it; for it is separated from the Band of *Jesus Christ*, and there is between it and the Deity, a whole Birth; and it is as with the rich Man, where those that would come from thence to us cannot. And this must be understood of the unrepenting Souls, which thus in Hypocrisy [or Show of Holiness] depart from the Body, being unregenerated.

25. But there is a great Difference in Souls, and therefore the going to Heaven is very unlike; some of them are through true Repentance and Sorrow for their Misdeeds, through their Faith (in the Time of their Bodies) set [or ingrafted] into the Heart of God, [and] new regenerated through the Birth of *Jesus Christ*; and they instantly (with the Breaking of their Bodies) leave all that is earthly, and instantly also lay off the Region of the Stars; and they comprehend, in their Essences of the first Principle, the Mercy of God the Father in the kind Love of *Jesus Christ*; and [these] also stand, in the Time of their Bodies, according to the Essences of the Soul, (which they receive from the Passion and Death of *Christ*) in the Gate of the Heaven; and their Departure from the Body is a very pleasant Entering into the Element before God, into a still Rest, expecting their Bodies, without [irksome] Longing; where then the Paradise shall flourish again, which the Soul tastes very well, but erects no Source [or Work] till the first *Adam*, [as he was] before the Fall, be again upon it.

26. These holy Souls Works also follow them, in their Tincture of the Spirit of the Soul, in the holy Element, so that they see and know how much Good they have wrought here; and their highest Delight and Desire is still continually (in their Love) to do more Good; although without the paradisical Body (which

they [shall then] first attain at the Restoration) they work nothing, but their Source, [Quality or Property,] is mere Delight and soft Welfare.

27. Yet you are to know, that the holy Souls are not so void of Ability [or Power;] for their Essences are out of the strong Might of God, out of the first Principle; although (because of their great Humility towards God) they do not use that [Might,] whereas they continually expect their Bodies in that still Rest with great Humility, and yet their Love and Delight is so very great, that at several Times they have wrought great Wonders [or Miracles] among the Faithful upon Earth; which [faithful People] so vigorously set their Love and Desire in them, that one holy Tincture took hold of the other, and so through the Faith of the Living, Wonders are thus done, for *there is nothing impossible to Faith.*

28. And it is not hard for the holy Souls, which are departed from the Body, to appear to a strong Faith of one that is living; for the firm Faith of the Living (if it be born of God) reaches also unto the Kingdom of Heaven, into the holy Element, where the separated Souls have their Rest.

29. And now if the deceased (or separated) Soul was here in this World a Candlestick, and a Declarer [of the Name] of God, and that it has turned many unto Righteousness, then it appears also to the living Saints, which incline their Faith so strongly to them; and it is not a Jot harder now than in former Times, when (in the Times of the Saints) great Wonders were done; for the Faith of the Living, and the Love of the separated [Souls] towards the believing Saints, has wrought them in the strong Might of God; and God has permitted it for the Conversion of People, that they might see the great Might of those [that were] deceased in God, and that they are, and live in another Kingdom, that so they might be assured of the Resurrection of the Dead, by the great Miracles of the deceased Souls: All which, in general, were put to Death for the Witness of *Jesus*; that the Heathen and all People might thereby see, what Manner of Reward the holy [People] had, when they laid down their Life for the Testimony of *Christ*; by whose Example many People also were converted.

30. But now that a *Babel* of Confusion is come out of this (in that it is come so far, that the Saints departed are invocated [or worshipped,] as Intercessors to God, and that divine Honour is done them) this the holy Souls departed are not guilty of, neither here did they desire any such Thing, neither do they present the Miseries and Necessities of Men before God. The Fault lies in the forged

Superstition of the wicked deceitful Antichrist, who has founded his Stool of Pride thereon; not as a living Saint, which (with the holy) inclines himself to God; but as an earthly God, he thereby arrogates divine Omnipotence to himself, and yet has none, but is the greedy, covetous, proud Antichrist, riding upon the strong Beast of this World.

31. The Souls departed do not present our Wants before God; for God is nearer to us than the Souls departed are; and [besides] if they should do so, then they must have Bodies, as also paradisical Sources [or flowing Properties] springing up and working, whereas they are in the still Humility and meek Rest, and do not suffer our four Miseries to enter into them, but one holy Tincture takes hold of another, to [increase] the Love and Delight. But they make not of *Christ* (their great Prince) a deaf Hearer, as if he did neither hear, feel, nor see any Thing himself; who stretches out his Arms, and himself without ceasing calls with his holy Spirit, and invites all the Children of Men to the Wedding; he will readily accept all, if they would but come.

32. How then should a Soul come before *Christ*, and pray for a living Invocator, whereas *Christ* himself does stand and invite Men, and is himself the Atonement of the Anger in the Father? For the Father has given Men to the Son, as himself witnesses; *They were thine, and thou hast given them to me, and I will that they be with me, and see my Glory which thou hast given me.*

33. O thou confounded *Babel*, go out from Antichrist, and come (with a penitent Heart and Mind) before thy merciful Brother, and Saviour of all Men; he will more readily hear thee, than thou come to him. Step only out of this wicked *Babel* into a new Birth, and be not so much in Love with the Kingdom of this World; thou art but a mere Guest and Stranger in it. What avails thee, thy transitory Honour [from Men,] which scarce lasts one Moment? Thou shalt indeed get much greater [surpassing] Joy and Honour in the new Regeneration, where the holy Souls in the Heaven, and the Angels will rejoice with thee. Consider what Joy and Gladness thou wilt stir up thereby in the Heart of *Jesus Christ*, where then instantly the precious Talent (the Holy Ghost) will be given thee, and thou wilt get the Keys of the Kingdom of Heaven, that thou thyself mayest open it. Or dost thou think it is not true? Do but seek and try with an earnest Mind, and thou wilt find Wonders indeed, thou thyself shalt know, [understand,] and (without any Doubt at all) assuredly see in thy Mind, out of what School this is wrote.

34. Now the Mind thinks, that if all the Works of a Soul (which it wrought here) shall follow it in the Figure, then how shall it be, if a Soul here has for a long Time committed great Abominations, but that they will be great Shame to it, if they must stand in the Figure before its Eyes? This is a great Stumbling-Block of the Devil's, which plagues the poor Soul, and usually forces it thereby into Despair, so that it itself continually presents its Sins before it, and despairs of the Grace of God.

35. Now behold, thou beloved Soul, who art dearly redeemed by thy Saviour *Jesus Christ*, with his Enterance into the Humanity, and with his Enterance in the Abyss of Hell, and plucked off from the Kingdom of the Devil, in the Might of the Father, and sealed with his Blood and Death, and covered with his Ensign of Triumph, all thy Works, [both] the evil and the good which thou hast done, follow thee in the Shadow, but not in the Substance, nor in the Source, [or in the working Property.] Yet they will not be any Prejudice in the Heaven to the holy Souls, which have turned into the Regeneration in *Christ*, but they shall have their highest Joy concerning them, in that they have stuck in such hard Misery and Sins, and have been plucked out of them by their Saviour *Christ*; and from thence will arise mere Joy and Rejoicing, that they are redeemed from the Driver of their Sins, and from great Misery, and that the Driver is captivated, which tormented them Day and Night in such Sins.

36. And there all the holy Souls and Angels (in one Love) will highly rejoice, that the poor Soul is delivered from such great Necessity [or Misery;] and the great Joy then takes its Beginning from thence, of which *Christ* said; *That there is more Joy for one Sinner that repents, than for ninety and nine Righteous that need no Repentance.* And the Soul will praise God, that he has redeemed it out of these great Sins; and herewith the Praise of *Christ* [in] his Merit, Passion, and Dying for the poor Soul, springs up in Eternity, and it is the right Song of the redeemed Bride, which rises up in the Father, where the Souls so highly rejoice, that the Driver is captivated, and his Confederates [or Followers.]

37. And here is fulfilled that which King *David* descants upon; *Thou shalt rejoice to see how the Wicked are recompensed;* how the wicked Driver, [Hunter or Oppressor,] and Incendiary of Malice and Wickedness, is tormented in his Prison; for the Sins that are washed away shall not appear in Heaven (as in the Abyss of Hell) in the Form of Fire, but as *Isaiah* said, *Though thy Sins were as red as Blood [or Scarlet,] (if thou turn) they shall be like Wool, white*

as Snow; they shall stand in a heavenly Figure, for Men to sing of in a Hymn of Praise, and a Psalm of Thanksgiving, for their Deliverance from the Driver.

38. And now seeing the Departure of Souls is various, so also their Source [Quality or Condition] after their Departure is various; so that many of the Souls departed are indeed for a long Time in Purgatory, if the Soul had been defiled with gross Sins, and has not rightly stepped into the true earnest Regeneration, and yet hangs a little to it; as it used to be with those that have been laden with temporal Honour and Might, [or Authority and Power,] where many Times their own Power and Profit prevails over Right, where Wickedness or Malice (and not Wisdom) is the Judge, and here a great Burden is laid upon the poor Soul, and that poor Soul also would fain be saved.

39. Here comes Man, and prays before God for Forgiveness of Sins, and the Fox hangs behind his Cloak; he would be justified, and his Unrighteousness sticks in the Abyss, and that will not suffer him to enter into the new Regeneration; his Covetousness has taken too much hold of him; his wicked *Babel* (of Antichrist's Opinions) will not let him come to the true earnest Conversion; they bar up the Gate of Love, [and] the Spirit of this World (in the Lust of the Flesh) continues always [Predominant or] Chief.

40. And yet however, when the Point [or Hour] of Death comes, that the Conscience is rouzed, and that the poor Soul begins to tremble for great Fear at the [Torment or] Source of Hell, then these also would fain be saved, though there is very little Faith in them, only mere Unrighteousness, Falsehood, and Pleasure of the earthly Life. The Groanings and Tears of the Poor stand hard before it, and the Devil reads the Book of Conscience to the Mind; and there stands also before the Mind the Pleasure of the World, and [the Person] would fain live [somewhat] longer, and promises to lead a Life in [Forbearance of Evil, or] Abstinence; and the Mind inclines a little towards God, [or Goodness,] but the Sins beat that [Inclination] down again, and then there arises great Doubt in Unquietness; yet, nevertheless, many of them lay hold on the Saviour by a Thread.

41. And now when Death comes and separates the Body and Soul asunder, then the poor Soul hangs by a Thread [of Faith,] and will not let go; and yet its Essences stick fast in the Anger of God, the Source [or Pain] of the gross Sins torment it, the Thread of Faith (in the new Regeneration) is very weak, and here therefore now they must press through the Gate of the Deep, through the

Passion, and through the Death of *Christ*, [through the Kingdom of Hell,] to God; and Hell has yet a strong Band about the Soul, the Falsehood is not yet washed off.

42. There then says the Bridegroom, *Come!* On the other Hand, says the poor Soul, *I cannot yet, my Lamp is not yet trimmed.* Nevertheless it holds the Saviour fast by the Thread [of Faith,] and sets its Imagination [or Desire] (through the Thread of Faith and Confidence) further into the Heart of God; where then at last it is ransomed out of the Putrefaction, through the Passion of *Christ*.

43. But what its Putrefaction is, my Soul does not desire to try by participating with them, for it is their abominable Sins, which are kindled in the Anger of God; there must the poor Soul bathe, till it comes into the Rest, through the small Faith, where its Clarification [or Glorification] shall not in Eternity be like the true-born Saints. Although indeed they are redeemed out of Hell, and have Fruition of the heavenly Joy; yet the greatest Joy stands in the earnest Regeneration, wherein there springs up paradisical Virtue [or Power, and Wonders.

44. And thy worldly Bravery, Glory, Beauty, and Riches, will not exalt thee before God, as thou supposest, nor yet thy Office which thou didst bear here, be it the kingly or priestly Office; if thou desirest to be in Heaven, then thou must (through thy Saviour) be new born; thou must endeavour to bring thy Subjects to Righteousness, and then thou wilt shine (with thy Office) as bright as the Luster of Heaven, and thy Works will follow thee. O Man! consider thyself in this.

45. But thou earthly *Babel*, what shall I write much of thee for? Indeed, I must show thee the Ground, that thy Hypocrisy may be brought to Light, and that the Devil may not continue (in such a Manner) to stand in an angelical Form, and in the voluptuous Kingdom of this world (in Man) be a God, which is his highest Endeavour.

46. Behold, thou callest thyself a Christian, and thou boastest [that] thou art a Child of God; this thou confessest with thy Mouth, but thy Heart is a Thief and a Murderer; thou endeavourest after nothing else but Honour and Riches, and thy Conscience regards little by what Means thou attainest them. Thou hast a Will, one Day, to enter into earnest Repentance, but the Devil keeps thee back, that thou canst not; thou sayest Tomorrow, [Tomorrow,] and that is always

so, from Time to Time; and thou thinkest with thyself, if I had my Chest full, then I would give to him that has Need, [and become another Man.] If I had but enough to serve my Turn [beforehand, that I may not come to Want myself; this is thy Purpose till thy End, which the Devil persuades thee that it is far off from thee.

47. In the mean Time, thou consumest the Sweat and Blood of the Needy, and thou gatherest all his Miseries and Necessities on a Heap in thy Soul; thou takest his Sweat to maintain thy Pride therewith, and yet thy Doings must be accounted holy; thou givest Scandal to the Poor, so that by thy Example and Doings, he comes to be vile [and wicked,] and to do that which is not right in the Presence of God; he curses thee, and therewith causes himself to perish also; and thus one Abomination generates another, but thou art the first Cause thereof. And though thou settest forth thyself never so wisely and handsomely, yet the Driver is still before thee, and thou art the Root of all those Sins, [which thou causest in others by thy Hardness or Oppression.]

48. And though thou prayest, yet thou keepest thy dark Garment on still, which is defiled with mere Calumny, with Usury, Covetousness, High-mindedness, Lechery, Whoredom, Wrath, Envy, and Robbery, [thy Mind is murderous, envious, and malicious; thou criest to God that he shall hear thee, and thou wilt not pull off this furred Coat. Dost thou think that such a Devil shall enter into God, or that God will let such a rough Devil into him? Thy Mind stands in the Figure of a Serpent, Wolf, Lion, Dragon, or Toad; and when thou carriest thyself so sprucely, thou art scarce [thought] a subtle Fox; but as the Will and the Source [or Quality] of thy Heart is, so stands thy Figure also [before God,] and such a Form thy Soul has. And dost thou suppose that thou shalt bring such a pretty Beast into the Kingdom of God?

49. Where is thy Image of God? Hast thou not turned it into a horrible Worm and Beast? O! thou belongest not to the Kingdom of God, except thou be born a new, and that thy Soul appears in the Image of God, then the Mercy of God is upon thee, and the Passion of Christ covers all thy Sins.

50. But if thou perseveres in thy bestial Form till the End, and dost then stand, and givest God good Words, that he shall receive thy Beast into Heaven, whereas there is no Faith in thee at all, and thy Faith is nothing else but an historical Knowledge of God, which [*History*] the Devils also know very well; then thou art not fastened to the Band of *Jesus Christ*, and thy Soul continues to

be a Worm and a Beast, and it bears not the Image of God; and when it departs from the Body, it continues in the eternal Fire, and never more reaches the Gate of the Breaking-through.

The earnest Gate of the Purgatory.

51. Then the Mind asks, May not a Soul by the Intercession of Men, [or their praying for them,] be ransomed out of Purgatory? *Antichrist* has played many juggling Tricks with this, and has built his Kingdom upon it; but I shall here show you the Root, which is highly known [by us] in the Light of Nature.

52. Men's praying for, prevails thus far; if a Soul hangs to the Thread of the new Regeneration, and that it is not a total Worm and Beast, and that it presses into God with an earnest Desire, and if there be true Christians [there,] which stand unfeignedly in the new Birth, and that their Spirit of the Soul (in their burning Love towards the poor Soul) does press into God with the Thread of the Band of the poor Soul, then indeed it helps the poor Soul to wrestle, and to break in Pieces the Chains of the Devil, especially if it be done before the poor Soul be departed from the Body; and especially by Parents, Children, Sisters, and Brothers, or Kindred of the Blood. For their Tinctures qualify [or mingle] therewith, as being generated from one and the same Blood; and the Spirit of their Soul enters much more freely and willingly into this great Combat, and gets Victory much sooner and more powerfully than Strangers, if they stand in the new Birth; but without the new Birth no Victory is gained. There is no Devil that does destroy another [Devil.]

53. But if the Soul of the dying Party be quite loosed off from the Band of *Jesus Christ*, and that itself (by its own pressing in) does not reach the Thread [of Faith,] then the Prayers of those that stand by about it help not, but it is with them, as *Christ* said to his seventy Disciples, which he sent abroad; When you enter into a House, salute them [that are in it.] And if there be a Child of Peace in that House, then your Salutation of Peace shall rest upon it, but if not, then your Salutation shall return to you again. Thus also their hearty Wish of Love, and their earnest Pressing in to God, returns again to the Faithful, who were so heartily inclined to the Soul of their Friend.

54. But concerning the feigned Masses for Souls which the Priests say for Money, without any true Devotion, and without hearty Pressing in to God, that is altogether false, and stands in *Babel*; it helps the Soul little or nothing; it

must be an earnest Fight that must be had with the Devil, thou must be well armed; for thou enterest into Combat with a [mighty] Prince, look to it that thyself (in thy rough Garment) be not beaten down.

55. I will not say, that one that is a true Believer, [or truly faithful] in the new Birth, cannot (with earnest Combating) help a Soul, which moves in the Door of the Deep between Heaven and Hell; but he must have sharp Weapons, when he has to do with Principalities and Powers, or else they will deride and scorn him; as it is done for certain, when the Priest, with his glistering Cope [or fine Cloaths,] comes between Heaven and Hell, and will [undertake to] fight with the Devil.

56. O! hear thou Priest, there belongs neither Gold nor Money, nor any Pope or self-chosen Holiness about it; there is a very worthy Champion which assists the Soul; and if it gets no Victory in him, then thy Hypocrisy shall not help it. Thou takest Money, and sayest Mass for every one, whether they be in Heaven or in Hell, thou dost not inquire after that; and besides, thou art altogether uncertain of it, but only thou mayest be sure, that thou appearest before God to be a perpetual Lyar.

57. But that they have hitherto ascribed such acute Knowledge to the Soul, after the Departure of the Body, that thing is very various, according as the Soul is variously armed. If it here (in this Body) entered into the new Birth, and if itself was entered, with its noble Champion [*Jesus Christ*,] through the Gates of the Deep, to God, so that it has received the Crown of the high Wisdom from the noble Virgin, then indeed it has great Wisdom and Knowledge, even above the Heavens, for it is in the Bosom of the Virgin, through whom the eternal Wonders of God are opened. This [Soul] has also great Joy and Clarity, [Brightness or Luster,] above the Heavens of the Elements; for the Glance of the holy Trinity shines from it, and clarifies, [brightens, or glorifies] it.

58. But that they should ascribe great Knowledge to a Soul (which scarce at the End, with great Danger, is loosed from the Band of the Devil, and which in this World did not so much as once care for the Wisdom of God, but looks after its Pleasure only, and which has not in this World been once crowned with the Holy Ghost) that is not so. Does not *Christ* himself say, The Children of this World are wiser in their Generation than the Children of Light?

59. If the Soul be freed from the Bands of the Devil, then it lives in Meekness, and in great Humility, in the Stillness of the Element, without the

Springing-up of any Works; it does no Miracles, [or shows no Works of Wonder,] but humbles itself before God. Yet it is possible for the highly-worthy champion-like Souls to do Wonders; for they have great Knowledge, and Power, [or Virtue,] though they all appear (in the humble Love) before the Countenance of God, and there is no Grudging among them.

The true Door of the Entrance into Heaven, or into Hell.

60. Reason always seeks for Paradise, out of which it is gone forth, and it says; Where is the Place where the Souls go to rest in? Whither flies it when it departs from the Body? Does it go far, or does it stay here?

61. Although we may be hard to be understood, in our high Knowledge; (because a Soul that desires to see it, must enter into the new Birth, or else it stands behind the Vail [of **Moses**,] and asks continually, Where is the Place?) Therefore, we will set it down for the Sake of the Lily-Rose, where then the Holy Ghost will open many Doors in the Wonders, which Men now hold for impossible, and in the World none is therein, but they are in *Babel*.

62. Therefore, now if we will speak of our native Country, out of which we are wandered with *Adam*; and will tell of the Resting-Place of the Souls; we need not to cast our Minds far off; for far off and near is all one and the same Thing with God; the Place of the Holy Trinity is all over. Heaven and Hell is [every where] all over in this World, and the Man (*Christ*) dwells all over, for he has laid off the Corruptibility, and has swallowed up Death, as also that which is [fragil or] temporal, and he lives in God; his Body is the Substance of the Element, which out of the Word of the Mercifulness, is from Eternity generated out of the Gates of the Deep; it is the Habitation, where the Sharpness of God breaks open the Darkness, where the eternal Virtue [or Power] appears in Wonders; and it is the Tincture of the Deity, which is before God, out of which the heavenly Virtues are generated; its name is wonderful; the earthly Tongue cannot express it.

63. And *Adam's* Body was also created out of it; and the whole World was made through the Element out of its Proceeding forth. Now therefore this Gate is [every where] all over; that which is most inward is also the most outward, but the Middlemost is the Kingdom of God; the outward World hangs to the outermost, and yet is not the outermost; but the Ground of Hell is the outermost; and none of them all comprehends the other, and yet they are in one

another, and the one is not seen in the other, but the Source which is broke forth.

64. We find indeed the Virtue of the Kingdom of Heaven in all Things; and also we find the Virtue [or Effect] of the Kingdom of Hell in all Things; and yet the Thing is not hurt [or disturbed] by either of them, but what is not generated out of one [of them alone.]

65. The Soul of Man is generated out of the Gates of the Breaking-through out of the Outward into the Inward, and is gone forth out of the Inward (in the Out-birth of the Inward) into the Outward; and that [Soul] must enter again into the Inward; if it remains in the Outward, it is in Hell, in the deep great Width, [*Vacuum* or Space,] without End, where the Source, [or the rising tormenting Quality,] generates itself according to the Inward, and in itself goes forth into the Outward.

66. The Source in the Breaking-forth out of the Outward into the Inward, is the Sharpness and the Omnipotence of the Kingdom of the Heavens over the Outward; the Outward is the eternal Band, and the Inward is the eternal Virtue and Light, and cannot perish. And thus God is all in all, and yet there is nothing that comprehends or detains him, and he is included in nothing.

67. Therefore, the Soul (when it departs from the Body) needs not to go far; for at that Place where the Body dies, there is Heaven and Hell; and the Man *Christ* dwells every where. God and the Devil is there, yet each of them in his own Kingdom. The Paradise is also there; and the Soul needs only to enter through the deep Door in the Center. Is the Soul holy? Then it stands in the Gate of Heaven, and the earthly Body has but kept it out of Heaven; and now when the Body comes to be broken, then the Soul is already in the Heaven; it needs no going out or in, *Christ* has it in his Arms, for where the four Elements break, there the Root of them remains, which is the holy Element, and therein the Body of *Christ* stands, and also the Paradise, which stands in the springing Source of Joy; and that Element is the soft still Habitation.

68. So also it is with the damned [Soul,] when the Body breaks, the Soul needs no flying forth, or departing far away; it remains in that which is Outermost with the four Elements, in the Darkness, and in the anguishing Source; its Source is [that which comes] after the Light, and its Rising [or Springing-up] is Enmity against itself, and so climbs continually aloft over the Thrones of the Deity, and finds them not to Eternity; but it rides in its Pride

aloft over the Thrones, in their own Game, with the strong Might of the Grimness; of which you shall find at large, about the Description of the last Judgment.

The Twentieth Chapter.

Of *Adam* and *Eve's* going forth out of Paradise, and of their entering into this World.

And then of the true Christian Church upon Earth, and also of the Antichristian Cainish Church.

1. WHERE we shall not be acceptable to the *Antichrist*, much less to his stout Horse [or stately Beast.] But seeing it thus appears to us in the Wonder, we will describe it for a Memorial to ourselves, and behold how the Beginning and End of every Thing is, that we also (in our Combat) may labour in the Gate of the Deep; although it is plain that we have nothing else to expect, in this World, for this Revelation [or Manifestation,] from *Antichrist* and his Beast, but Scorn, [Contempt,] Disgrace, and Danger of our temporal Life, yet we comfort ourselves with the eternal Conquest in our Saviour *Christ*, wherein we have to expect our great Recompence, the Glimpse of which appears to us here, in the great Wonder; for which Cause we will proceed, and not look upon this World, but esteem that which is to come greater than all.

2. Our Writing also will serve in its due Time, when the Lily-Rose shall blossom; for in these [Writings] there is many a noble Rose-bud, which at present (because of the great Darkness in *Babel*) cannot be known; but there is a Time, wherein it shall stand according to its Spirit.

3. Now if we here discover the *Antichrist*, the Devil (in his Beast) will mightily resist us, and cry out upon us, as if we would stir up [Sedition,] Tumults and Uproars; but that is not true. Do but earnestly consider what a Christian is; it belongs not to him to make Uproars, for he is a Sheep, in the Midst among Wolves, and must be in the Form and Mind of a Sheep, and not of a Wolf.

4. Although indeed the Spirit of God (in Zeal and in the great Might of the Father) arms many in the Fierceness [or Wrath,] as may be seen by *Elias*; where

sometimes the Sword of the Wrath of God is given to the Angel, for the Slaying of *Baal's* Priests in *Babel* by *Elias*. Also, where *Moses* broke the Tables, and employed the Sword against the Sin of the Worshippers of the Calf; which neither *Moses* does, nor *Elias*; but the Fire of the Wrath of God by *Elias* on the Mount.

5. Now when God the Lord had pronounced *Adam* and *Eve's* Sentence, about their earthly Misery, Labour, Cares, and hard Burden, which they must bear, and that he had confirmed them Husband and Wife, and also bound them in the Oath of Wedlock, to keep together as one [only] Body, and to love and help one another, as the Members of one [and the same] Body, they were then wholly naked, they stood and were ashamed of their earthly Image, and especially of the Members of their Shame; also [they were ashamed] of the Excrement of the earthly Food of their Bodies, for they saw that they had a bestial Condition, according to the outward Body with all its Substance; also Heat and Cold fell upon them, and the chaste Image of God was extinct; and now they must propagate after a bestial Manner.

6. And then God the Lord, through the Spirit of this World, made them Cloaths of the Skins of Beasts, and put those on them through the Spirit of this World, that they might see, that (according to this [outward] World) they were Beasts; and [he] taught them how they should seek the Wonders, in the Spirit of this World, and manifest them, and cloath themselves out of the Wonders.

7. And here it may be seen very perfectly, that Man in this World is not at Home, but he is come into it as a Guest, and has not brought the Cloaths of this World with him, as all other Creatures that are at Home therein do, but must borrow Cloathing from the Children of the Stars and Elements, and must cover himself with strange Cloathing, which he brought not along with him when he entered into the Spirit of this World, with which he struts like a proud Bride, and shows himself, supposing that he is very fine and brave in it; and yet it is but borrowed from the Spirit of this World, which in its due Time takes it away again, and lends it him but for a While, and then consumes it again.

8. And this is done to the End (because the Spirit of this World continually seeks the noble Virgin of the divine Wisdom, and knows that she is in Man) that Man should seek the great Wonders that are in it, and bring them to Light: It still supposes, that it shall through Man bring the noble Tincture to light, that the Paradise might appear, and that it might be freed from Vanity.

9. For the holy Element continually longs, [or groans] through the four Elements, to be released from the Vanity of the four Elements; in like Manner also the Qualifying [or Influence] of the grim [Constellations or] Stars [labours;] and therefore it drives Man to seek such wonderful Forms [or Ways,] that the eternal Wonders of God might be manifested, which (in the Breaking of the World) shall stand all (in the Figure) in the Shadow.

10. Therefore all Arts and Sciences, [or Trades,] are (through the starry Spirit of this World) from God, manifested in Man, that they may appear in Wonders; and to that End God created this World, that his Wonders might be made manifest: and therefore God permitted, that Man is entered into the Spirit of this World, that he might manifest his Wonders through him. Yet he desires also that he should not misuse this World, but that he should go again out of this World into him: he desires that Man should be where he is. And therefore, he instantly showed *Adam* and *Eve* their monstrous Form, by the bestial Clothing which he put on them, *per Spiritum majoris Mundi*, [by the Spirit of the great World.]

11. But now if *Adam* had continued in Paradise, he should have been able to manifest the Wonders much better, for they should have been much nearer to the Form of Angels, and such great Sins and Abominations had not been brought to Effect with many, as is usually done now.

12. But the Spirit of the Grimness [or Fierceness] in the eternal Source [or working Property] would also be manifested, and open its Wonders; of which much may not be written, for it is a *Mysterium* [Mystery or hidden Secret] that belongs not to us to open, though indeed we have the Knowledge of it; let it stay till the Time of the Lily, wherein then the Rose will blossom, and then the Thorns in *Babel* will not prick us.

13. When the Chains of the Driver are broken, and the thorny Bush is burnt, then one may go more safely by the Thorns of the Burner; and then this *Mysterium* [or hidden Secret] may well stand in the Light; for it is great and wonderful, and reaches into the Gate of the Father.

14. The Rose-branch in the Wonders will understand us well; but *Babel* is not worthy of it. She seeks nothing but the Thorns, and loves to strike with them, therefore we will give the Driver no Cause [to do so,] but rather let these Mysteries stand for the Children of the *Lily-Rose;* they are wise, and have the noble Tincture in the Light: the Lustre of the Driver will be no more so esteemed, for the Guests of this World have that [Government] in Hand.

15. Thy proud Horse shall ride no longer alone over the bended Knees; in that Time it will no more be said, The Power sticks in my Chest of Money; that Mineral be. Knowledge comes a Blossom in the Light; and the Tincture stands in the Blossom of the Lily; Stones are of as much worth; the Clothing of the Virgin is brighter than thy Pride. How finely does the Ornament of this World stand on Modesty and the Fear of God, if the Heart be humble? How does thy silken and golden Clothes adorn thee? Dost thou not appear in God's Deeds of Wonder? Who will call thee a false Woman, if thou be so very chaste? Dost thou not stand to the Honour of the great God? Art thou not his Work of Wonder? Is there not a friendly Laughter before thee? Who can say that thou art a wrathful Woman? Thy modest Countenance shines over Mountains and Valleys. Art thou not at the End of the World, and thy Glance be espied in Paradise? Wherefore stands thy Mother in Babel, and is so very malicious? O! thou shameful Whore; get thee out, for Babel is on Fire, or else thou wilt be burnt thyself.

16. Or dost thou suppose that we are mad? If we did not see thee, we would be silent. Thou boastest now (by the Flatterers) of a golden Time; but they are most of them Wolves of Babel; when the Day breaks, then they will be known. Or should I not tell the this, thou proud Whore? Behold, when thou with Adam and Eve wentest out of Paradise into the Spirit of this World, then thou wast as a God in the Spirit of this World; thou mightest seek all Mysteries, and use them for thy Ornament. If thou hadst always gone clothed in Silk and Purple, yet thou hadst not offended God; but thou hadst gone to the Honour of the great God in his Deeds of Wonder. Why hast thou forsaken the Love, and art become a Murderer? Was not Covetousness thy Sin, in that thou affordest not thy Members so much as thyself? Thou desirest to be only fine thyself alone. Thy Way only should be holy. Wherefore was the Fratricide between Abel and Cain? The self-honouring Pride brought it about, so that Cain envied Abel's Uprightness, for the Sake of which he was so much beloved of God. Why was not Cain also humble and pious?

17. Wilt thou say, the Devil beguiled him? Yes indeed, and he beguiles thee too, so that thou enviest the Comeliness and Beauty of others. Has God made thee a Degree higher? Art thou not a Child of Eve? Pray tell me the Truth, Art thou not the Antichrist, which under a Cloak ridest upon the Devil's Horse? Methinks I see thee. Hearken! When thou wentest out of Paradise into this World, why didst thou not continue in one Love? Why didst thou not rejoice in

thy Neighbour? Why didst thou not love the Members of thy Body? Why dost thou not adorn thy Brother with thy Ornament? Didst thou not see him plainly? Was not the Earth thy own? Thou mightest have made what thou wouldst of it. Who did hinder thee in it? Why didst thou not eat with thy Brother? Thou mightest have had fully enough; there would never have been any Want. If thy Humility towards thy Brother had continued, then his also had continued towards thee. And then what a fine Habitation and Dwelling had there been upon Earth? What need had there been for thee to have coined Silver and Gold, if Unity had continued? Thou mightest have made thy Ornaments of it well enough; if thou hadst adorned thy Brother and Sister, then they would have adorned thee again with their ready serviceable Love. Dost thou think it had been a Sin, if thou hadst gone in pure Silk and Gold, for the Benefit of thy Brother, and to the Honour of the great God?

18. O thou blind Babel! I must tell thee, how thou becamest thus mad: thou hast suffered thyself to be possessed by the Region of the Stars, and to be led by the abominable Devil, and art become a perjured Whore to God, and nevertheless, thou hast built thyself a Kingdom upon Earth; as they lead their Region, thou leadest thine, as they generate by the Elements, and consume it again, so dost thou with thy Children also; thou generatest them and killest them again; thou makest War, and art a Murderer for thy Pride and Covetousness Sake, so that thou hast no Room at all upon the Earth.

19. Dost thou suppose that God takes Pleasure in it? Yes, the Spirit of the great World is pleased with it: and through that Spirit the fierce Anger of God is also pleased, because they qualify one with another, and out of one and the same Root.

20. Dost thou suppose that all the Prophets have spoke from the pleasant kind Love of God, from the Heart of God, when they said to the Kings of Israel, Enter into Battle, thou shalt overcome, God shall give you Victory? Indeed, they spoke from God, but from his fierce Wrath against Sins, through the Spirit of the great World, which would devour again what it has made, because the Love was extinguished.

21. Or dost thou suppose that God sent Moses to slay the Kings of the Heathens in the promised Land, and that he is so well pleased with Murderings? No, Friend, look under the Veil of *Moses* and thou shalt find it quite otherwise.

22. Why did God keep Israel forty Years in the Wilderness, and fed them with heavenly Bread? That they should be a People full of Love, such as love one another, and should depend on God in one Love; and therefore, he gave their Laws, Brightness, to see if they could live in the Love of the Father, and then he would have sent them among the Heathens, to turn them with their Wonders; as was done at the Time of the Apostles. And in that he fed them from the Heaven, and that none of them (which gathered much or little) had any Want, thereby they ought to have known, that the Kingdom is God's, and that they were in him; they ought to have left their Covetousness, and to converse among one another with brotherly Love, none ought to look after Covetousness, because he horribly punished it.

23. Also when the Heathens should hear, that God would send this People, which he had brought out of Egypt with great Wonders, among them to destroy them, that they should turn to God, and depart from Covetousness, and enter into brotherly Love, therefore he gave them a long Time of Respite; as also to Israel (whom he fed from Heaven) for an Example, that one People should be an Example to the other, that there is a God that is Almighty. But they being earthly both of them, and only evil, and seeing they did live in the Father's fierce Anger, therefore the Anger and Severity of God lusted also to devour them, because they continually kindled it.

24. Therefore, he said to *Joshua*, *Pass* over *Jordan*, and destroy that People, and leave none of them among you, that you be not polluted. This (Saying of his) proceeded not out of his Love, when he bid him kill the Heathens; as also the Prophets did not all speak from his Love, but from his Anger, which was awakened by the Wickedness of Man: so also he speaks many Times through the Spirit of the Prophets in the great World (in the Prophets and in *Moses*) in the Fire, or in other Terrors, in an angry Zeal.

25. And should we therefore say, that God is well pleased with Anger and Strife? No, the Prophets complained often (in the Holy Spirit of God) that this evil People offended their God, when they moved him to Anger, so that accordingly his severe Wrath went forth and devoured them. *David* says in the fifth Psalm, *Thou art not a God that art pleased with wicked Ways.*

26. Now if Man awakens Sin, then the fierce Anger of God is stirred in himself, *viz.* in Man, which otherwise (if Man stood in Humility) would rest and be turned into great Joy, as was often mentioned before. But now when he

burns, then one People devours the other, and one Sin destroys another. If Israel had been upright, they had not been put to make War, but they should have entered in with Wonders, and have converted the People; *Moses* should have led them into the [promised Land] with his [Miracles] or Deeds of Wonder. But because they were wicked, they could not enter in (with the Brightness of *Moses*, with Deeds of Wonder, in the Lustre of the Father) to convert the Heathens; but *Moses* (with his Deeds of Wonder) must stay in the Wilderness, and the whole People was consumed and devoured in the Wrath; and *Joshua* must war with the Heathens, and destroy them, for one Wrath devoured the other.

27. Whereas *Joshua* was an Image and Similitude, that Israel (because they could not subsist in the Father's Clarity and Love) should be led by the second *Joshua* (or *Jesus*) out of the Wrath into the Love, through the Breaking of his Body, and Entering into Death. *Moses* must enter through Death into Life, and bring his Clarity through Death into Life; even as he appeared with *Elias* on Mount *Thabor* to the second *Joshua* or *Jesus*, in the Clarity of the Father, and showed him the Pleasure of the Father, [*viz.*] that he (the second *Joshua*) should bring Israel through his Death and Clarity into the Promised Land of Paradise.

28. Yet it could not be (how vigorously soever it was fought after) that Man (in his own Power) could enter into Paradise. And therefore poor captive Man must sit in this World in the Devil's murdering Den; where now the Devil has built his Chapel close by the Christian Church, and has quite destroyed the Love of Paradise, and has in the Stead of it set up mere covetous, proud, self-willed, faithless, sturdy, malicious Blasphemers, Thieves and Murderers, which lift themselves up against Heaven and Paradise, and have built themselves a Kingdom according to the Dominion of the fierce four Constellations, wherein they domineer (with Silver and Gold) and consume the Sweat one of another; whosoever is but able, oppresses the other to the Ground. And though he flies before him, yet then he only puts forth his Dragon's Tongue, and spits Fire upon him; he terrifies him with his harsh Voice, and plagues him Day and Night.

29. What can be said of thee, O *Cain*? Dost thou suppose that God does not see thee? Thou monstrous Beast, thou shalt stand naked, as the Spirit in the Wonders signifies, that thy Ornament may be made known. How art thou become thus? O *Eve*! are not all thy Children, which thou hast brought forth, all come out of thy Loins? Was it then the Purpose of God that the Evil should domineer among the Good, and one plague another?

30. O no: But the Devil, who is a Cause of the Wrathfulness. *Adam* was made good out of the pure Element, but the Longing of the Devil deceived him, so that he went into the Spirit of this World.

31. And now it cannot be otherwise, the two Kingdoms wrestle one with another in the Children of Men; the one is the Kingdom of Christ, through the new Birth into Paradise; that (in this World) is miserable and contemned, there are not many that desire it, for it has mere Scorn and Contempt from the Devil and his Followers; it consists in Righteousness and Truth, and that is not valued in this World, and therefore it must lie at the rich Man's Door with poor *Lazarus*, and at his Feet. If any do but let it appear that they are the Children of God, then the Devil will away with them presently, or else will put them to such Scorn and Disgrace, that they cannot be known; that so the Devil may continue to be the great Prince upon Earth, and that the World may not learn to know him.

32. The other Kingdom is that of Antichrist, with a golden Glance, prancing in State, glistering on every Side. Every one says, It is a happy Thing, for it adorns itself most sumptuously, and sets its Seat over the Hills and Mountains; every one salutes it. It draws the Tincture of the Earth to itself, that it may glister alone; it bereaves the Kingdom of Christ of its temporal Bread; it devours the Sweat of the Needy, and says to him, You are mine, I am your God, I will set you where I please; you are the Dog that lies at my Feet: If I had a Mind to it, I could hunt you out of my House, you must do what I will; and the needy Worm must say, I am your poor Servant, do but spare my Life. And if he squeezes out the Sweat of his Brows, so that he smarts, which his Master consumes, then he grows impatient with his Master, and curses him, and seeks out Ways of Lying and Deceit, and by what Way he might make his heavy Burden lighter.

33. And then if he finds his Master so unjust, that he rises up against him, and takes away his unrighteous Bread, which he thinks to eat under a soft Yoke, and worries him to the uttermost, and leaves him no Time to escape, he sticks full of Impatience under that heavy Burden, and grumbles and murmurs, and seeks all evil Devices to ease his Yoke, that he might eat his Bread in Quietness; and yet it will not be, the Driver is behind him, and takes away his Bread, and feeds him with Sorrow under his Yoke.

34. And then he studies Cunning and Deceit, and casts about to find which Way he may by Shifts and Tricks fill his Belly and live; he curses his Master secretly, and though he steals away covertly by some Slight the Bread of another needy Man, yet that must be right; and his Master does not regard it, so he eats not of his Cost, and so that he continues to be his Dog under his Yoke. Thus the Master is unrighteous and wicked, and makes also that his Servant is unrighteous and wicked; whereas otherwise (if he might eat his Bread under an easy Yoke) he would not be so cursed, and cunning in Thievery.

35. But what will the Spirit of this Kingdom say? Art thou not shining in Splendor? Hast thou not taken Possession of all? Hast thou not the Earth in Possession freely as God gave it thee? Dost thou not right? Dost thou not punish the Wicked, and look to it, where the Enemy breaks it? Dost thou not defend thy Country? Art thou not a Light to the Blind, and appointest Teachers for them, which drive them to Patience? The Kingdom is thine indeed, thou hast purchased it, the Poor is thy Servant indeed, that cannot fail.

36. But the divine Answer in the Light of Nature says to me; Behold, out of what art thou grown? Have I planted thee? Art thou not grown in my wild Garden? When *Adam* went into the wild Garden, there he planted thee. How art thou grown so great? Who has given thee Virtue, thou wild Tree? My Love never stirred thee up, all thy Branches are wild, and thy Fruit is wild. Dost thou think that my Soul lusts after thy Food? I will not eat of thy Fruit: I am strong, and the Kingdom is mine; he that comes under my Wings, I will shelter him, no Storm can touch him; moreover, the Country is mine. I have left it to you, to be used in unanimous Love; and have set you out of one Root, that you should be alike, and love one another, and prevent one another in chaste Love.

37. Thou wild Beast, how comest thou so great and strong? Hast thou not trampled in my Garden of Roses, and there made thee a Couch? Where are thy Brothers and Sisters? How comes it to pass, that they lie at thy Feet, and that they are so lean, and thou only art strong? Hast thou not devoured my Branches, and brought forth young Wolves, which devour thy Cattle also? and thou art a Beast with thy young ones: Should I suffer thee in my Garden of Roses? Where is the noble Fruit which I sowed? Have you not turned them all into wild Branches? And where now shall I seek for the Fruit and Profit of my Garden of Roses? My Soul would fain eat of the good Fruit, but thou hast trampled all under-foot, and made it a Den of Murder.

38. Besides, I hear a great Howling and Lamentation, that all thy Servants cry Woe over thee, because thou plaguest them; and moreover, thou hast shed my noble Seed, and not sown it, but thy wild Seed for thy great Devouring and Pomp. Behold, I have spewed thee out towards Babel in the Press of my fierce Wrath, and there I will press thee; and I will plant my Lily-Branch in my Garden of Roses, which brings me forth Fruit, after which my Soul lusts, of which my sick *Adam* shall eat, that he may be strong, and may go into Paradise.

Of the Thrusting Adam and Eve out of the Paradise of the Garden in Eden.

39. And when God had thus provided *Adam* and *Eve* a bestial Garment to cover their Shame, and to defend them against the Cold, then he let them out of the Garden, and set the Cherubim with a naked two-edged Sword before it, to keep the Way to the Tree of Life, and he muſt now till the Ground. But the Understanding of us poor Children of *Adam* and *Eve* is sunk so much, that at our last old Age we scarce reach any Thing concerning the lamentable Fall of *Adam* and *Eve*, seeing we must seek very deep for it in the Center of the Light of Life; for it is very wonderful which *Moses* says, God set the Cherubim before the Garden, to keep and guard the Way to the Tree of Life. Who could understand it? If God did not open our Eyes, we should speak simply of a Keeper with a Sword; and Reason sees nothing else.

40. But the noble Virgin shows us the Door, how we must enter again into Paradise, through the Sharpness of the Sword; yet the Sword cuts the earthly Body quite away from the holy Element, and then the new Man may enter into Paradise by the Way of Life. And the Sword is nothing else, but the Kingdom or Gate of the Fierceness in the Anger of God, where Man must press in, through the fierce Death, through the Center, into the second Principle, into the Paradise of the holy Element before God; where then the fierce Death cuts off the earthly Body (*viz.* the four Elements) from the holy Element.

41. And the Keeper of the Garden is the Cherubim, the Cutter off of the Source of the Stars, which holds the four Elements for a while, and then breaks them, and with its bitter Sharpness severs them from the Soul, and passes away itself also with its Sword. This Keeper is here in the Way, that we cannot come to the Tree of the eternal Life; he is in the Midst, and suffers us not to come into

Paradise. The gross Garden of *Eden* (which is our earthly Flesh) is the Hedge before the Garden.

42. Now if any Body would come into the Garden, he must press in through the Sword of Death; though indeed Christ has broken the Sword, so that now we can much easier enter in with our Souls, yet there is a Sword before it still; but he that finds the Way right, him it does not cut very much, for it is blunt, and it is bent; and if the Soul goes but into the Gate into the Center, then it is presently helped by the noble Champion *Christ*; for he has gotten the Sword into his Hands. He is the slain Lamb of the House of *Israel*, in the Revelation of *John*, which took the Book of the first Principle, out of the Hand of the Ancient who sat upon the Throne, with his four and twenty Elders, which had seven Seals, or seven Spirits of the Birth of God, and opened them where the Elders fell down before him, and worshipped the Lamb that was slain, and gave Praise and Honour to him which sat upon the Throne, because the Champion of the House of *Israel* had overcome. The seven golden Candlesticks are his Humanity, the seven Stars are his Deity, as the divine Birth in itself stands in a sevenfold Form, as it is explained in the Beginning of this Book, in the first four Chapters.

43. Thus *Moses* has a Veil before his Eyes; and if thou wouldst see his Face, then thou must only set *Christ* thy Champion before thee, that he may lift up his Veil, and then thou shalt see that *Moses* has no Horns, but that he is a patient Lamb, fast bound to the Death of *Christ*, and that his Veil was the Book that was shut, so that we could not be well enough till the Champion came, and broke its seven Seals with his Entering into Death, and there the Veil was done away; and in that Book there stood the holy Gospel of the Kingdom of God, which our worthy Conqueror *Jesus Christ* has left us.

44. Now when *Adam* and *Eve* went out of the Garden, they kept together, as now married People do, and now would make Trial of their bestial Condition, what Wonders might proceed from them: and the Spirit of the great World did well enough teach them, in their Reason, what they were to do. And *Adam knew his Wife Eve, and she conceived and bore a Son, and called him Cain, for she said, I have a Man from the Lord.* These are sealed Words which *Moses* writes, that she said, *I have a Man from the Lord.* then said the *Major Mundus*, I have the Lord of this World. *Eve* spoke no otherwise, than as the Apostles thought, that *Christ* was to erect a worldly Kingdom; so *Eve* thought that her Son (as a strong Champion) should break the Head of the Devil, and set up a glorious

Kingdom; from whence instantly a twofold Understanding followed, and two Sorts of Churches, the one upon the Mercy of God; and the other, upon their own Might. And therefore, *Cain* could not endure his Brother, because *Abel* pressed hard upon the Mercy of God, and *Cain* upon his own Power. He thought himself to be the Lord of the whole World, as his Mother had instructed him; and therefore now he would break the Head of the Serpent in his own Might as a Warrior, and began with his Brother *Abel*, for his Faith relied not on God, but on his own Power; and here the Serpent stung the Treader upon the Serpent in the Heel the first Time.

The Gate of the Mysteries, [or the Explanation of the hidden Secrets.]

45. Reason saith, how might that come to pass, that the first Man born of a Woman was a malicious Murderer? Behold, thou immodest vile whorish World, here thou shalt find a Glass; behold thyself what thou art. Here again the great Secrets meet us in the Light of Nature, very clearly and plainly to be understood. For Adam and Eve were entered into the Spirit of this World, and the Region of the four Stars, with the Infection of the Devil, had miserably possessed them. And although they did somewhat stick to the Word of the Promise, yet the true Longing and Love towards God was very much extinguished; and on the contrary, the Longing and Desire after this World was kindled in them; and besides, they got (from the Region of the Stars) a bestial Lust [or wanton Desire] towards one another, so that their Tincture thus became a fierce bestial [Lust or] Longing: for they had no Law but the Light of Nature, which they suppressed, and kindled themselves in wanton [Lust,] to which the Devil helped them.

46. And now when Eve was impregnated, her Tincture was wholly murderous and false, for her Spirit in the Love looked not upon God with a total Trust and Confidence. Also the Wisdom of God stood hidden in the Center of the Light of her Life. Eve did not unite [or yield herself] to it with Love and Confidence, nor incline, but much rather to the Lust of this World; she must bring it to pass, if any Thing was to be done: and seeing her Trust was not in God, so also God was not in her, but in his own Center [or Principle;] and the Wrath begun to flow forth [boil or work;] and this is that which Christ said, *An evil Tree brings forth evil Fruit;* and so out of a false Tincture grew a sour evil Root, and consequently such a Tree and Fruit. Also that which goes forth [is] as

the Tincture in the Mixture was, and such a Child is generated, for the Spirit of the Life generates itself out of the Essences.

47. And seeing Adam was gone out of Paradise into the Spirit of this World, therefore now the Strife was already between the two Kingdoms (*viz.* the Kingdom of Heaven, and the Kingdom of Hell) about the Children of Eve; and here it is seen that the Wrath had the Victory; and the Spirit of God complains, not without Cause, [saying,] *I am as a Grape-Gatherer that gleaneth, and yet fain would eat of the best Fruit.*

48. But the Fault lies in Man; if he did put his Trust in the Love of God, then the Kingdom of God would have the Victory; but if he puts it in his evil Lust and Wantonness, in himself, in his own Ability [or Power,] then he is captivated by the Wrath, and his Body and Soul are in the Wrath. But when he puts his Mind and Confidence in God, then he goes out from the Wrath, and the Kingdom of God works (in him) to Righteousness; and thus it is seen as clear as the Sun, what the Cause is that the first Man born of a Woman became a Murderer.

49. For as the Tree was, so was the Fruit; and though the Tree was not wholly evil [or false,] yet as to the becoming Man, the Tincture (by the Wrestling of the two Regions) became false [or evil.] And besides, afterwards Eve (his Mother) helped him forward very much, because she sought after an earthly Lord and Treader upon the Serpent, and instructed him, [telling him,] that he was the Warrior [or Soldier to overcome] against the Devil, he must do it; and so the Wrath held him captive, and his Offering [or Sacrifice] was not acceptable to God, because (in Wrath) he built upon himself, and so his Prayer reached not the Gate of Heaven, but the Driver took it up, because it proceeded out of Self-Pride, like the proud Pharisee, out of an [evil or] false Mind.

50. And here, thou fair lascivious Whore in Babel, full of Immodesty and Lechery, in such Whoredom thou hast a Gloss in thy [evil or] false Copulation without the Fear of [God; thou shouldst look well to it] what thou sowest, that there grows not a Tree in Hell-Fire. Thou supposest that it is a small Matter to commit Whoredom. But pray consider thyself, whither dost thou send thy Tincture? Which, if it be true [faithful,] reaches the Element of God; and now, if you pour it forth thus, in such a false [or evil] Way, in the Impulsion of the Region of the Stars, with the Infection of the Devil, and also into such an unclean Vessel, what dost thou suppose shall accept it? Dost thou not know that

the Tincture in the Seed is a Blossom of the Life, which qualifies [or mingles] with thy Body and Soul, which (as often as it is generated) is a Figure before God? How dost thou think, whether does it stand in the Love, or Anger of God?

51. O thou Babylonish Whore, when thou thus committest Whoredom, and breakest afterwards the Limbus, together with the Matrix, wherein the Figure of the Image of God stands, only for thy filthy Lechery Sake; what dost thou think, how shall this Figure appear? Seeing all (whatsoever is generated at any Time out of the Tincture) shall after the Breaking of this World stand before God. And will not these Figures appear in the Anger of God? Or hast thou an Absolution for that which thou sowest in Hell? Look to it that this Figure does not qualify [or mingle] with thy Body and Soul; for the Tincture [then] is not yet become a Spirit, it reaches thyself; if thou art not new-born (through the Blood of Christ) then thou must bathe [swim or swelter] therein eternally. It is not I that say this, but the high Spirit in the Bosom of the Virgin.

52. Therefore, consider thyself, and say not, I stand in the Dark, and exercise Love, none sees it. Thou standest before the clear Countenance of God; also thou standest before the Abyss of Hell, before the Council of all Devils, who mock at thee; and besides, thou hast an evil [false] or unfaithful Love, and it is no other than a [wanton] Lechery; if it was faithful, thou wouldst not defile thy Brother or Sister; both of you miserably defile the Image of God, and are the worst Enemies one of another; you cast one another into the Devil's murdering Den, and are in the Wrestling; but the Devil amuses you, and strows Sugar, that he may catch you and bind you fast; and then he leads you to Jericho, and scourges, [wounds,] and plagues you sufficiently.

53. And then when the poor Soul shall travel [Home,] there are great Mountains in its Way; and then thy fair Tincture will appear before the [holy] Element like a defiled Cloth; and there stands the Devil and reads the Law to you about it; and then the poor Soul quakes, and begins to doubt; and when it is to break through the bitter Gate [of the Cherubim,] then it continually fears that the fierce Anger of God shall seize upon it, [as upon hellish Brimstone,] and kindle it; as it comes to pass for certain, if it be not born anew in Christ, through earnest Repentance.

54. Therefore, O Man, consider what thou sowest here, that thou shalt reap; take an Example in Cain. Or dost thou suppose, that it is an invented Fable, [which I here write?] Do but ask thy own Mind, that will convince thee, except

thou art too much captivated by the Devil. Behold the horrible Punishments from the Anger of God, since the Beginning of the World; the Flood [or Deluge] was a Punishment for the Unchastity, [or Uncleanness,] whereby God would drown the Matrix of the burning Lust of Lechery; and therefore, he punished the World with Water; for the Water is the Matrix of all Things.

55. Therefore, God established the State of Wedlock with Adam and Eve, and bound it fast with a strong Chain, in that he said; *A Man shall leave Father and Mother, and cleave to his Wife, and they two shall be one Flesh.* And God tolerates their Lust; and because it is to be bound with faithful chaste Love, as one Body and its Members, and must aim (in the Fear of God) at the Getting of Children: or else the Wantonness [or Lust] in itself (without that true Love of the State of Wedlock) is continually a bestial Lust, [Infection,] and Sin. And if you (in the State of Wedlock) seek nothing but the Lust and Lechery, then in such a Condition, thou art not a Jot better than a Beast. And do but consider it rightly, that without this, thou standest [already] in a bestial Birth [or Generation,] contrary to the first Creation, like all Beasts. For the holy Man in Adam was not predetermined to have propagated so, but in great modest Love out of himself.

56. Therefore, O Man, look to it! [have a care] how you use the bestial Lust; it is (in itself) an Abomination before God, whether it be in the State of Wedlock, or out of it. But the right Love and Fidelity (in the Fear of God) covers it before the Countenance of God; and (through the Sun of the Virgin) it is regenerated to be a pure undefiled Creature again, in the Faith, if thy Confidence be in God.

57. But for the Whores and Rogues (who run a whoring without marrying in lustful Lechery) we have no other Language for them; neither can we find any otherwise in the Light of Nature, than that it is an Abomination [or Loathing] in the Anger of God; and if earnest Repentance (with Mary Magdalene) be not there performed in the Regeneration, then we find nothing else but the Anger of God and Hell-Fire to be their Wages. Amen.

Of the innocent and righteous Abel.

The Gate of the Christian Church.

58. Seeing then that Adam and Eve had yielded themselves to the Spirit of this World, and lived in two [Kingdoms,] *viz.* in the holy Element before God; and also in the Out-Birth, [*viz.*] the four Elements, which reaches that which is most outward, [*viz.*] the Kingdom of the [four, fierce] Grimness, so there were also two Sorts of Children generated out of them, *viz.* one a Mocker [or Scorner,] and another a plain honest Man; as is sufficiently to be seen by Isaac and Ishmael [the Sons of] Abraham; also by Jacob and Esau.

59. And although the Church in Babel will prattle much here about the Election from the Purpose of God, yet it has as little Knowledge thereof as the Babylonish Tower, whose Top should reach to Heaven, [had] of God. As if it was not possible, that a Child should go out of the Anger into the Love of God, whereas the Love in the Breaking of the Anger does fully appear, [or shine forth;] and it is for Want of Repentance, that Man suffers himself to be held by the Devil.

60. And the Hardening is not so wholly in the Birth, that the Soul (from the Mother's Womb) should be quite dead to God, or that God did not desire it. The Anger is in the Flowing [Working or Boiling] of the Father, and the Father is God indeed, and generates his dear Heart and Love (in the Breaking of the Gate in the Habitation) out of himself. Should he then be at odds with himself, because his Anger is under the Root of his Love? Should he be at Enmity against himself? his Anger is his Strength and Omnipotence, and consuming Fire; and his Heart in the Love is his Meekness; and so now, that which approaches and enters into his Anger, is captivated in the Anger.

61. But it is possible to go from the Anger; as his dear Heart is generated out of the Anger, which [cools, pacifies, or] stills the Anger, and is rightly called the Paradise or the Kingdom of Heaven. And his Anger is not known in the Heaven; and so there also, his Election goes always over the Children of Love, which belong to the Kingdom of Heaven. And St. Paul speaks no otherwise of his Election, but means [it of] them that draw near to him, and enter into his Covenant, and give up themselves to him, and these the Father draws with the Holy Ghost, through the Death of Christ into the pure Element (that is before the Father.) *Fear not thou [O] my Servant Jacob, and thou upright [one] whom I have chosen.*

62. But that God (out of his Purpose) should harden the Will of any, and make it dark, that is not true; the Spirit of God is withdrawn from the Wicked,

who only wrestle for the Might [or Power] of the Fire, for he himself goes out from God, and desires not [to enjoy] God. God withdraws himself from none. Man has a free Will, he may lay hold on what he will; but he is held by two, by Heaven and by Hell, to which he yields, he is in that.

63. Cain was not rejected in the Mother's Womb [or Body:] though it is plain, that God does not love such a false [or evil] Seed, yet it stands free, it may press into the Love, or into the Anger, the one as well as the other will receive it, as Paul also saith; *To whom you yield yourselves Servants in Obedience, his Servants you are whom you obey; whether it be in the Obedience of God to Righteousness, or of Sin unto Death.*

64. Now God has no malicious Soul [to be] in the Love, but in the Anger; and he is the Searcher of the Hearts, and knows well what is in Man, and what he will do, even while [Man] is in the Seed, and will not cast the Pearl before Swine; and yet the false [or evil] Seed is not [come] out of his Will and Purpose, else he must also have willed the Devil to be a Devil.

65. And know you not that the Band of the Eternity stands free, and makes itself? But that which inclines to him, is also generated in God. And yet the Love presses not into the Anger, but the Love is generated out of the Anger, and is wholly free; and therefore, the Heart of God in the Love, is another Person than the Father, and the Proceeding forth from them is the Holy Ghost, who goes not [back] again into the Anger.

66. Then why does not the Soul of Man go also [therewith] out of the Anger into the Love, and so it should be generated [to be] another Creature in the Love? Saint Paul says; *Whom he hath foreseen, those he has sanctified, that they may be like his Image;* the Foreseeing, is in his Election; he always elects [or chuses] his Sheep. Those who come to him, he assures them the eternal Life. But that he hardens those that desire earnestly to come to him, and will not foresee, [predestinate or elect them,] that is not so. His Will is to help all Men. And Christ himself says, *Come ye all to me that are weary and heavy laden,* (here it is, those that are laden with Sins) *I will refresh you:* that is, certainly foresee, [or elect,] and draw [them] to me: and there wants only to come.

67. What is it now that lies in the Way of the Wicked, that he cannot come? It is the Angry-sword of the Angel (or Cherubim) which he will not break; the fair, glistering, hypocritical, dainty World in his Bosom, [Malice or Wickedness,] in Flesh and Blood, pleases him too well; he will not break his

Mind, which yet he is able to do; and if he does break it, then he is drawn of God (by Christ) to the Father, and instantly is chosen to [be] a Child of God; and out of the Image of the Serpent there comes [to be] the Image of an Angel.

68. For so long as the Image stands in the Anger, it is the Image of the Serpent; but if it goes forth [from the Lust of Sin, or Desire of Evil] into the breaking [or destroying] thereof, then a heavenly Image is figured by the Treader upon the Serpent, and the Serpent's Head is broken; the two Kingdoms fight [or wrestle] one with another, and that which overcomes, figures the Image.

69. Whereby it is seen, how great the Anger was in Adam and Eve, in that the wrathful Kingdom sooner overcame than the Kingdom of Heaven; and the Scorner is sooner generated than the upright. But yet the Fault of this was in the Parents; had they not sinned, and let the Anger into them, then it had not been so, as at this Day.

70. Although indeed, Nature takes hold of the Child in the Mother's Body [or Womb,] and [shapes, figures, or] images it; yet the Region of the Stars has no other than the Image in the four Elements, and not [that] in the holy Element. And although indeed it images [or frames] a Man in the outward bestial Mind with a little Understanding many Times, yet that is no Matter; the outward Man is the Image in the Beast of the Stars, but the inward in the [one] Element is the Image of God; and the divine Framing [Figuring or Imaging] is not performed in the outward, but in the inward Element.

71. For a Man is many Times (in the outward) so very evil natured, [or malicious,] froward conditioned, from the Stars, that he becomes loathsome to himself; but when he considers himself, then he enters into himself, into the inward Man, and reaches after Abstinence [or Forbearance of Evil,] and yet cannot be quite loosed from, [or rid of] the outward wicked malicious Man, but must continually (with the inward) break the Head of (the outward) the Serpent.

72. For the Serpent stings many in the outward; but if it gets the inward Man, then the Image of God is gone. The Evil [or Malice] of the Stars drives many [strongly] to murder, steal, lye, and deceive, till they come to the Gallows, and Sword, [or Block,] and yet have not wholly [captivated] the inward; he is yet in the Gate, and is able (through Repentance) to go into another Image, which is not like the outward. Man cannot judge the inward Man so wholly according to the outward, except that they see that he despises

God, and blasphemes the Holy Ghost; in such a one there is no divine Image. And it is hard [with him;] yet his Judgement is not [in the Time of] this Body; the Gate of the Mercifulness stands open towards him, while he is in this Tabernacle.

73. But after this Life he shall attain it no more, except he has [hold of] the Mercifulness [of God] by a Thread; for *God will not quench the smoking Flax,* as Isaiah says: though indeed he must bathe [swim or swelter] in his Sins, till the Anger (through the Death of Christ) be overcome; on which Thread he must hang, and the Putrefaction is his Purgatory in his Sins, and no strange [or distinct heterogeneous Purgatory] of which Antichrist feigns and prates, but his own self [Purgatory] in his Sins.

74. And it is all vain and idle [which is said] concerning Purgatory, as the Wolf of the Whore's Beasts feigns [or conceits,] for it is well known, that after the [outward] Life, there is an eternal Life, and that all Sins are remitted here; but as long as thou art between the Door and the Hinges, and hangest by a small Hair, thou art yet not wholly in the eternal Life; but if thou be once in the eternal Life, then thou art perfect, [or fully there,] whether it be in the Heaven or in the Hell, out of that there is no Redemption, for it is the eternal Life.

75. But while we are thus speaking of the upright Abel, we cannot say, that the Kingdom of Heaven was not assisting in him, and that he merely out of his own Might and Power made himself such an upright [honest] Man; for it was in the Wrestling, and overcame the Anger. For Man is weak and ignorant, and can do little by his own Power [or Ability,] yet he has the Imagination, and the Choosing, or the free yielding [to a Thing,] where then the Maker is ready before-hand, which makes him [to be] according as his Lust [or Desire] is; as it is to be seen by Adam, for when he longed and lusted in the Spirit of this World, there instantly the Maker was present, and made (of an angelical Image) a Man.

76. The Lust [or longing Desire] is the introducing into a Thing, and out of the Lust comes the Form [or Image] of the Lust, *viz.* a Body, and the Source [or active Quality] of Sins sticks therein, and you may more easily hinder the Lust, than break the Body, which is very hard; therefore it is good to turn away the Eyes, and then the Tincture goes not into the Essences by which the Spirit is impregnated; for the Lust indeed is not the Mind wholly, but they are Sisters; for when the Lust impregnates the Mind, then it is already a half Substance, and

there must necessarily follow a Breaking, or there comes to be a whole Substance, and an Essence of a Thing.

77. Now Abel is the first Christian Church in Patience, which God established, that the Cainish Church should be converted by Abel; he has not therefore so rejected the Cainish Church, that he would have no Member of it. Understand it thus; the true Christian Church stands like a Sheep among Wolves; though indeed we are Men and not Wolves, but in Mind and in Figure. It teaches the Wicked; and if he be converted, then it has gained him, and he is figured into an Image [of God;] and thereby Joy is caused among the Angels of God, that the Kingdom of Heaven has the Victory.

78. Or dost thou suppose, that the Word in Daniel is nothing, concerning the Angel Gabriel, who said; that the Prince in Persia withstood him one and twenty Days, and that our Prince Michael came to help him? Thereby it may be seen how the Princes and Throne-Angels strive against the Kingdom of the fierce Wrath, and assist Men; the Cause whereof is this, the Devil awakens the Anger against Men; and the Angels of God (*viz.* the Throne-Princes) keep it back, because God yet wills not Evil.

79. We are especially to observe in Cain and Abel, what their Purpose was. Cain was a Plowman [or Tiller of the Ground,] and Abel was a Shepherd [or Keeper of Sheep.] Abel relied upon the Blessing of God towards his Flock, to maintain himself by the Blessing of God. Cain relied upon his own Labour, to maintain himself by his own Skill and Industry. Eve took Part with Cain, and Adam with Abel; for Eve counted him to be the Prince on Earth, to whom the Kingdom did belong, and supposed that he (as a Champion) would chase and hunt away the Devil; although she knew him not.

80. But if Men search very deep, this [that follows] they will find is the very Ground. Eve was the Child in the Matrix of Adam, which Adam (if he had not been overcome) should have generated out of himself, in great Modesty [Purity] and Holiness; but because Adam's Matrix was impregnated from the Spirit of this World, therefore God must frame a fleshly Woman out of it, which afterwards (in her first Fruit) became lustful, and infected from the Devil, as well as the Limbus in Adam.

81. And therefore, they also generated such a towardly Child as looked only after Covetousness; as Eve also did, who would be like God; and surely Adam

had some Mind that Way, or else he should not have entered into the Spirit of this World.

82. And such also now was their Son Cain; he supposed that he was Lord on Earth; and therefore he grudged that his Brother should have any Thing; especially when he saw that he was accepted before God, that vexed him, and he thought that Abel should come to be Lord on Earth in his Sacrifice, he regarded not the Fear of God, though he, as a seeming holy Man [or Hypocrite,] sacrificed also, but he regarded only the Region.

83. And here the Antichristian Kingdom took its Beginning, where Men give God good Words, and their Heart is possessed with Covetousness, and seek after nothing but Power and Authority, to domineer over the Needy and Miserable, who trust and rely upon God. Therefore, Antichrist has his God in his Chest, and in the Strength of his Power, and behind his Cloak there hangs a Fox. He prays, yet he desires nothing else but the Kingdom of this World; his Heart does not leave off to persecute and to hunt poor Abel. But Abel prays to the Lord, and his Heart inclines itself to the Love of God, in the true Image, for he desires the Kingdom of Heaven, and the Blessing of God here, for his Maintenance.

84. Now the Devil cannot endure that a holy Church should grow up in his Dominions, he will murder Abel still, as he did then; because Cain feared not God, therefore the Devil got an Access to him, and stirred up the inbred Wrath in Cain against Abel, that he slew him. Here surely all the Devils danced at it, and thought, now is the Kingdom ours again; whereat Adam and Eve were much amazed and affrighted, when they saw that he whom they accounted for a Prince, became a Murderer and they copulated [or knew one another] no more in seventy Years after.

85. Now it being thus, therefore they fought for quite another Treader upon the Serpent; also now they inclined their Heart to God, so that seventy Years after this Murder, they begot a very upright [virtuous] holy Son that feared God, (who established again the pure Church of the Fear of God and promised Seed of the Woman,) whose Name was Seth; who also begot a very upright [virtuous] Son, whose Name was Enos, and then Men began to preach openly [or plainly] of God; and the Christian Church always rose up like a small Flock, in spite of all the Ragings of the Devils.

86. But Cain exalted himself to be a Lord over his Kindred; from whence arose the Dominion, and Rule or Government of this World, all (according to the Influence of the Stars) generated *per Spiritum majoris Mundi*, [by the Spirit of the great World,] and is not, as Cain supposed, so ordained by the clear Deity.

87. It is true indeed, when the World became so evil, malicious, and murderous, then there must needs be Judges and Magis-trates, that the fierce Wrath might be stopped by Punishment and Fear; but if thou hadst continued in Love, then thou shouldst have had no Lords, but loving Brothers and Sisters. O Cain! thy potent Kingdom comes not from God, but has its Influence from the starry Heaven in Anger, which domineers over thee, and many Times gives thee Tyrants, who consume thy Sweat in Pride, and this thou hast for thy Paradise.

88. Saint Paul writes very well, that there is no [Power, Authority, or] Magistracy, but of God; but he says, it is an Avenger of the Wicked, and bears not the Sword in Vain; herein thou hast Ground enough, that God uses the Worldly Government, and the Sword thereof, for the Wicked's Sake, under which thou must now (for the Sake of Sin) bear thy Yoke, because thou art a continual Devourer and Murderer; do but behold thyself, together with the avenging Sword, perhaps thou wilt see thyself.

89. But if any say, that God does [abhor or] loath the great Tyranny and Oppression, when they domineer and take away the Sweat of the Poor and Needy, and consume it in Pride and Stateliness, that Cain cannot endure, if the terrible Example of the Flood [or Deluge] did not stand there, then Tyranny would be accounted Holiness; but thy Kingdom, O Cain! is set up in Babel, and thy Beast rules in Sodom and Gomorrah; there is a Fire from the Lord of Heaven in it; it is Time to go with Lot out of Sodom, Sin is awakened in Cain.

90. Now when Cain had murdered his Brother, then he went securely as a Lord, and thought, now thou art sole Prince on Earth; but the Voice of the fierce Anger of God came, and said; Where is thy Brother Abel? and he answered, I know not, Shall I be my Brother's Keeper? And he said, What hast thou done? Behold, the Voice of thy Brother's Blood cries to me from the Earth, and now thou art cursed upon the Earth, which has opened its Mouth to receive thy Brother's Blood from thy Hands. When thou shalt till the Ground, it shall not yield its Strength to thee: henceforth thou shalt be a Vagabond and Fugitive upon Earth.

91. And now when the Anger of God stirred the Sin in Cain, then it became awakened, and he was perplexed [or troubled,] and then his false Faith was seen; for he despaired, and said, My Sins are greater than that they can be forgiven me; behold thou drivest me away from the Lord this Day, and I must hide myself from thy Countenance, and I must be a Fugitive and Vagabond upon the Earth; and it shall so befal me, that whosoever findeth me will slay me.

92. Here there appears to us the most terrible, lamentable, and miserable Gate of Despair, upon the Committing of Sins; for when God said, *Cursed art thou upon the Earth, which has opened its Mouth, and received thy Brother's Blood from thy Hands*: then the lofty, self-potent, glittering, hypocritical, flattering Kingdom of Antichrist was rejected of God; and it has (with its entering into the fierce Wrath, in the Murder) separated itself from God.

93. Therefore said God *Be thou cursed*; and the Distinction of this Cursing or Flying out of the Fierceness is, that the Love of God will not dwell in the Fierceness, and that Kingdom must not be called after his Name; for God consented not to the Murder, but the Fierceness [or Wrath] of which God warned Cain at his sacrificing, [saying,] *Be then upright, and thou shalt be accepted; if not, then Sin (and the Kingdom of fierce Wrath) lies at the Door*; he should not let it have any Power, but should rule over it; but when he lets it have Power, then it rules and vanquishes him.

94. Thus also God withdrew, that is, Cain went out from God, from the Kingdom of God into the Kingdom of the Fierceness of the Driver: therefore also his Affairs (which he further [managed, held forth, and] pretended) were not of God, but from the Kingdom of the fierce Wrath; that [Fierceness] led him, and generated or awakened its Wonders through him, that the [Kingdom of the Fierceness] might be also manifested, even as it was a great Wonder, how the noble Image in Abel, by the Fierceness of Hell, and of this World, could be separated in the Breaking of the Body; whereas the Kingdom of Hell would fain have found [or felt] it; and therefore the first Death must be hastily [or suddenly,] where then the Treader upon the Serpent showed his first Master-piece, when the Kingdom of this World parted from Abel, when the Cherubim did this first Time cut off the four Elements from the holy Element.

95. And there the Word, or the Treader upon the Serpent, stood in the new regenerated Element, in the Soul of Abel, in the Center, in the Gate of the Deep,

and did break the Serpent's Head (that is, the Kingdom of the Fierceness) of its Might; for the Head signifies the strong Might of the fierce Anger. And there the Love of God (out of the Heart of God) let itself into the Hell of the Anger, and smothered the kindled Fire of the poor Soul in the Love again; and here the first Work was proved, according as was promised from God to Adam and Eve.

96. Secondly, also the terrible Work of the Entering into the Fierceness [or Anger] was proved in Cain, for each Kingdom proved its own. And now when Cain went into the Anger, then the Love of God stood in the Center before him, wholly hidden; there Cain (as a Champion) should have broken the Serpent's Head, which he before supposed, that he was the Man that should do it, and would do it in his own Power and Might; and here it was rightly tried, whether it was possible in one's own Self-power (through the Luster of the Father in the Fire) to possess the Kingdom of God.

97. But it was miserable, and all in vain, for Cain (in his tender Humanity) cried. Wo, wo is me. His Sins were greater than he, he could not in his own Power press into God; he trembled, and at length stood amazed before the Abyss of Hell, which had captivated him, and held him in it; he severed himself now also from [the Company of] Men, and said, Now whosoever shall find me will slay me, for I must fly from thy Face.

98. And here is seen the separating of the Christian Church from the Cainish, where God expelled Cain, that he must dwell in another Place; and the true Understanding of these high hidden Secrets sticks wholly in the Word, under the Vail [of Moses,] and was almost never known [yet,] but (in the Time of the Lily) it shall stand in the Wonders. And thou Antichristian Church on Earth shouldst know, that all (whatsoever thou inventest without the Spirit of God for thy Adorning and Pride, also for thy Strength and Power) is gone forth with Cain from Abel, out from the Church of Christ, beyond Eden, into the Land of Nod; if thou art so highly learned, and dost understand this in the Language of Nature, what it is, as thy Flatterers in their Bonnet [or Promotion] suppose [they do;] but they apprehend nothing but the four Elements in the Going forth with Cain, and not the [one] Element before God; therefore the same is the Babel of Confusion and of various Opinions, and not the Ground in the [one] Element, which stands in one alone, and not in Multiplicity.

99. Thou hast been a clear Glass (in him) of Men's own Conceits [or Opinions,] what one's own good Meaning (without the Spirit of God) is. Cain

went not into the Sheepfold at the Door (which God made for Adam and Eve, with the Word, and Treader upon the Serpent,) but climbed into it another Way, by his strong lionish Mind, and would be a Lord over the Sheep, and became a Thief and Murderer of the Sheep, and the Sheep followed him not, but they went (with Abel) through the Sword of the Angel [or] Cherubim (out of this frail and corruptible Life) with the Treader upon the Serpent, into their resting Sheepfold, where there is not one Wolf; for the Cherubim will let none of them in. And if any of them come, then he cuts their Wolf's Heart of the Fierceness of the Kingdom of this World quite away, and then they also become Sheep, and lay themselves patiently among the Sheep, and seek no more after the Wolf, for he is beyond Eden, in the Land of Nod: but they are gone through the Sword of the Cherubim into Paradise, where no Wolf enters in; there is a Wall of a Principle and whole Birth before it.

100. And thou Cainish Church (with thy Laws and Pratings, thy acute Comments, and Explanations of the Writings of the holy Men who spoke in the Spirit of God) should look well upon thyself, and do not build thy voluptuous and soft Kingdom so much upon those Things: for they are most of them in Paradise; they speak out of the Root of the holy Element through the Out-Birth of the four Elements, and many Times apprehend (in the Out-Birth) the fierce Wrath, which Men had awakened, therefore look to it, that thou build not Stubble, Straw, or Weeds thereupon. If thou hast not the Spirit of Understanding out of the holy Element, then let them alone, do not daub them with the four Elements, or else those Things stand in Babel, it is not good to build the four Elements thereupon; for the Cherubim stands between, and he will cut off whatsoever does not belong to the Sheepfold; thou wilt have no benefit of it, for thy Labour [or Work] stays in the Land of Nod.

101. O Cain! look but upon thy Kingdom, and consider what befel thy great [grand] Father Cain, who built this Kingdom, who cried out, Wo is me! my Sins are greater than can be forgiven me, when he saw himself (with his Kingdom) to be without God, in the Abyss of Hell. And if the loving Word of God had not recalled it, (when it said, No; Whosoever killeth Cain, it shall be avenged Sevenfold; and God made a Mark upon him, that none that met with him should kill him) he had been quite lost. Those are wonderful Words, Moses's Face is so very much under the Vail; for the Vail is rightly the Cainish Church, which covers the Kingdom of Christ.

102. Here is the clear and plain Ground and Root of the false Cainish Church; for Cain had made himself a Lord of this World, and built [or relied] upon himself. Yet now he had in himself nothing for a Propriety, but the first and the third Principles; for as to his Soul, he was in the first Principle, as all Men [are,] and as to the Body, he was in the third Principle in the Kingdom of this World. And now he should with his Soul go out of the Kingdom of this World, and press into the second Principle, (*viz.* into the Trust in God, into the Word of the Promise) to God, as Abel did, and labour with his Hands in this World, and plant and build: but his Mind should be directed to God in Confidence, and should commend the Kingdom of this World to God, and carry himself therein as a travelling Stranger, which only with this strange Body is in his Propriety, as to the Body, and a Stranger only as to the Soul, and besides as an ashamed Guest like a Prisoner in it, whose only Study should be, to get again into his true native Country, out of which he is gone forth with his Father Adam; but he let the second Principle, the Kingdom of Heaven go, and yielded himself wholly with his Soul into the Kingdom of this World, where he would be Lord; and so the Anger took hold on him, for he went out from the Word, the Promise of Grace.

103. And then the Word stood against him, in the Center of the Heaven; and he stood (in the Root of the Fierceness) against the Word; for his Spirit went out of the Gate of the Center of Heaven, and stood in the Source [or active Property] of the Original of the Creation in the fierce Root of the Fire, and desired the Out-Birth out of the holy Element (which also stood in the Kindling in the Fierceness) *viz.* the four Elements.

104. His Anger against Abel came from hence, because Abel stood not in his Birth, and his Spirit would not endure the Kingdom of Abel in his Kingdom; for he would rule (as by his own Power) in the two Principles wherein he stood; and therefore, he flew Abel.

105. Yet God would not have it so, but kindled the Anger in Cain, which rested before in the swelled Kingdom of the four Elements, and was only climbed up in great and mighty Joy, whereas Cain did not know the Anger, nor understand any Thing of it; only the Essences of the Soul knew that they dealt falsely, but they knew not the fierce Source in the Kindling of the Fire, till they went forth from the Center of God into the Falsehood, and there they felt the Fire of the Anger with great Horror, Trembling, and Crying: for they were gone out from God, and neither saw nor felt the heavenly Source any more; and

therefore they despaired, because they found [or felt] themselves in the Source of the Wrath; and the Body with all its Essences cried; My Sins are greater than that they can be forgiven.

106. And here is apparently seen the Glass of the Abyss of Hell, and [of the] eternal Despair; when the Anger of God rises up in the Source, that the Malice [and Wickedness] is made stirring, and there begins Trembling, Galling, and Crying, and Despair in itself as to God; there the Soul seeks Abstinence in the Kingdom of this World, and finds none; and then it leaves the Kingdom of this World also, and runs also into the Originality, into the Root of the eternal Birth, and seeks Abstinence, and yet finds nothing; and then casts itself into the abominable Deep, supposing to reach the Original of the Abstinence, or the Gate of the Breaking in; but it mounts only above the Heaven, out (into the most outermost) into the fierce [wrathful, grim] Eternity.

107. Then it begins venomously to hate the Body, wherein it has borne the Image of God; and many run headlong into the Water, or take a Rope, or a Sword, and murder the Body, which has bereaved it of the Image of God, through temporal Pleasure, through false Confidence, relying upon itself, to contemn and scorn its Brother and Sister, to murder him, to take away his daily Bread, and also to give Occasion of Wantonness to their Brethren and Sisters.

108. And thou Cainish Church, here thou hast a Glass, in thy Rising up in Pride, and Self-Power, also in thy voluptuous self-honouring Life, behold thyself [in it.] For thou art gone into the Spirit of this World, and thou hast made the Kingdom of this World thy Kingdom of Heaven, and thou trustest only in thyself; thou makest thyself a Lord over Babel, and thou drawest the Kingdom of this World to thee only by cunning [Subtilty;] and thou makest thyself a Patron therein, and therewith thou goest out from God; thou supposest that thou art holy, though thou suppressest the poor Abel under thy Yoke, and vexest him Day and Night, he must here be thy Blood-Hound, and thou accountest him thy Slave, though thou hast not right to the least Hair of his Head as thine own; and therefore thou art no other than his Driver [or Hunter] in Jericho, thou art his Murderer, who strippest him, beatest, and killest him.

109. Dost thou ask why? Behold, I will tell thee, thou art Cain the Lord of the World, for thou hast made thyself so; and now Abel is thy Servant, who is entered into this World as a Guest, yet he stands and desires to be gone out of

this World into his native Country, which thou canst not endure; thou pressest him to the Ground, two Manner of Ways, very subtilly, and in Self-Power.

110. First with thy hypocritical false Doctrine, [teaching or preaching] Babel, where he shall and must believe whatsoever thou prescribest him, without the Spirit of God, that thereby thou mayest but strengthen thy gorgeous fat Kingdom, whereby thou drawest him away from God, into the Spirit of this World, so that he must gape upon thy Prating: and if he does not so, then thou murderest him, as Abel [was murdered.] And secondly, thou hast set thyself to be Lord over him, and hast made him thy Slave, and so bravest it over him, as the proud Woman of this World, thou vexest him Day and Night, and consumest his Sweat in High-mindedness, all according to the Fury of the Wrath [or Fierceness:] And so he sticks not only in the Darkness, but [also] in great Misery, Cares, and Perplexity, and seeks Ways to get out of them, and how to come to the Light again, and escape the Driver.

111. But he finds nothing in thy Gates but the Way of Falsehood, Bribery, Cunning, Subtilty, Lying, and Deceit, also Covetousness, and to wind himself about so under thy Yoke, that he may but live; and so himself murders his own poor Soul, under thy Yoke, and rends himself off thus from the Kingdom of God, and gives himself up to the Kingdom of this World, kneeling and praying before thy Beast, and honours thy proud Bride that rides upon thy Beast, as the Spirit of God in the Revelation of *John* witnesses.

112. Thus thou continually murderest poor Abel two Manner of Ways, and givest him great Occasion of stumbling; by thy Pomp and Power thou drawest him away from God into the Spirit of this World, where he then grows stark blind, and so he will continually ride after thee; he will still sit upon thy Beast, and be Lord also, and ride over the bended Knees; and thus the Kingdom of this World is a right Den of Thieves, and in the Presence of God a Lake of Abominations.

113. The Spirit of thy stout Beast is the hellish Worm; the crowned Bride that sits upon it is the false Woman [or Whore] of Babel: She drinks only out of the Cup of Whoredom and Abominations, her Drink in that Cup is the Fierceness of the Anger of God, of which the People [or Nations] drink, and become drunk, and so in their Drunkenness they become Murderers, Robbers, Thieves, false perfidious Mockers, Jesters, Scorners, proud, high-minded, Self-honourers, stern malicious People, there is no End of the Number of those that

hate one another; every one supposes his Way is right, and that he walks in the right Path: if his Brother and Sister go not in the same Way with him, he scorns them, and calls them Hereticks; and so one Wolf bites another, his Way is in his own Opinion, as his Master teaches him, who yet never regards any Thing but his Belly-God, that his Esteem and Glory may be great among Men; thus one Hypocrite deceives the other, and they are Scorners and Persecutors one of another among themselves; and one is a Wolf as well as another; and the poor Abel (who stands in true Resignation, and relies upon God) must continually be their Footstool, he is continually murdered in a two-fold Manner.

114. One is, that he is deceived, and goes along into Babel, and is murdered, as to the Kingdom of Heaven. The other is, that if he remains constant, then the Devil (with Cain) will not endure him, but murders him outwardly, as to the Body, or takes away his good Name and Credit, and covers him so that he may not be known, that so the Kingdom of Cain and the Antichrist may remain in Babel; of which we know well how to speak by our own Experience, if Wrath and Anger did please us. But it fares very well with our Abel, and our being scorned springs up in the Blossoming of the Lily, whereat we will rejoice well enough, when we return again from Jericho to Jerusalem to our Father Abel.

115. And now what hast thou to expect, thou proud Bride of Babel, for thy stately Pride, from the Spirit of this World, that thou servest it so faithfully? Behold, thou hast a threefold [Reward to expect;] first, that the Spirit of this World leaves thee, and departs from thee, and tears away thy proud Body from thee, and turns it to Dust and Ashes; and it takes thy Goods, Power, and Pomp, and gives them to another, and torments him for a while therein.

116. And secondly, that it receives all thy Purposes and Deeds, and sets them in the Tincture of thy Soul, and makes of it another Dwelling-house for thy Soul, that it may not send thee so naked away from it.

117. And then, thirdly, that it has brought thy Soul out of Heaven into the Pleasures of this World, and now leaves it in its Misery, wholly naked and bare, sitting in its Filthiness, and goes away and regards no more where the Soul is, or how it is with it, if it was in the Abyss of Hell [it were all one to the Spirit of this World;] this thou hast to expect for thy Recompence from the Spirit of this World, because thou hast so truly served it.

118. Therefore, O Cain! fly away from the Spirit of this World, there is a Fire (out of the Root of the Originality) from the Lord of Heaven in it; thy swelled

secret Kingdom is kindled, that Men may see [or know] thee in every Place; thou shalt stand quite open [or naked] with all thy Secrecies; for the *Spiritus majoris Mundi* [or Spirit of the great World] has found the Tincture, and its Roses blossom in the Wonders.

The Twenty-First Chapter.

Of the Cainish, and of the Abellish Kingdom; how they are both in one another. Also of their Beginning, Rise, Essence, and Purpose; and then of their last Exit. Also of the Cainish Antichristian Church, and then of the Abellish true Christian Church; how they are both in one another, and are very difficult to be known [asunder.] Also of the Variety of Arts, States, Conditions and Courses, and Orders of this World. Also of the Office of Rulers [or Magistrates,] and their Subjects; how there is a good and divine Ordinance in them all, as also a false, evil, and devilish one. Where the Providence of God is seen in all Things; and the Devil's Deceit, Subtilty, and Malice, [is seen also] in all Things.

1. We find by the divine Providence in all Things, as also in Arts and States, that the Things of this World are all good and profitable, and that only the Devil's Poison brought into them is evil; and so we find also all States [or Conditions,] high and low, come out of one only Tree, and one always proceeds out of the other, so that the divine Providence comes to help all Things, and so the eternal Wonders (in all the three Principles) are manifested; to which End God brought to Light the Creation of all Things, which from Eternity in themselves stood only in the [Flowing, Budding, or] Springing up, but by the Creation of this World are put into the Wonders.

2. Therefore now we can speak or write of nothing else but of his Wonders; for we have a great Example of them in Cain, when the Kingdom of the fierce Wrath (after his Murder) awaked in him, and would have devoured him, that God came to help him; when the divine Justice (in his Conscience) sentenced him to Death, then the divine Answer spoke against it, [saying] No: Whosoever slayeth Cain, it shall be sevenfold avenged; by which Speech the fierce Vengeance of the Abyss of Hell was driven away from him, so that Cain did not

despair; and though he was gone forth from God, yet the Kingdom of Heaven stood towards him, he might turn, and enter into Repentance. God had not yet quite rejected him; but his malicious, murderous, and false Confidence he accursed, and would not be therein.

3. For God departed not from Cain, but Cain went himself from God: If he had been strong in Faith and Confidence in God, then he might have been able to enter into God again; even as he thought before the Fall [into the Murder,] that he would break the Head of the Serpent, but there it was seen what Man's Ability was. If he had laid hold on the true Treader upon the Serpent, then he might have gone instantly (in the Virtue of the Treader upon the Serpent) into God again.

4. But Cain had Flesh and Blood, and understood not the Meaning of the eternal Death; yet when he was assured from God that none should slay him, he became chearful again; for the Essences of his Soul were refreshed again by God's Recalling [him,] for the Door of Grace stood open towards him, he should return, for God would not the Death of a Sinner.

5. And here may be seen very exactly, who was the accuser of Cain, *viz.* the Blood of Abel, which cried to God from the Earth, and awakened the fierce Anger against Cain; where the Essences of the Soul of Abel, through the deep Gate of Anger, pressed into God, through the Treader upon the Serpent, and so stirred the Root of the Fire in Cain, whereby the Anger was awakened. Here consider what the Sighings of the Righteous, and their Pressing into God (in their being unequally oppressed) can do, how it kindles the Anger of God, as in Cain; whereas then fiery Coals are heaped upon the Driver's [or Oppressor's] Head.

6. But when it was allayed again by the Voice of God, then Cain did not know how that came to pass, and let his Murder at Rest, like one who has a secret gnawing Dog sitting in the Dark; yet he proceeded and built his powerful earthly Kingdom, and did not wholly put his Trust in God. For when he saw, that he must seek for his Bread out of the Earth, and must take his Clothing from the Children of the Earth, therefore all his Business lay in the Art of seeking how and which Way he might find, and how possess the Treasure of that which was found, that he might always have enough; because he saw God no more, therefore he did like Israel, who were brought out of Egypt by Moses,

and when they saw him not (because he was on the Mount) then they began their Dancing and false Worship of God, and asked after Moses no more.

7. Thus Cain now built his earthly Kingdom, and began to search all Manner of Husbandry, Arts, not only in Agriculture, but also in Metals, and further [all Arts] according to the seven Spirits of Nature, which in the Letter is well to be seen, wherein our Schools [or Universities] will now be Masters; but they are not yet Scholars in the Ground.

8. And it is excellently shown, that they had the Light of the Tincture in their Hands, wherein they found [their Inventions,] though it was not wholly known, for Sins were not then in such Multiplicity upon the Earth; and therefore the Mysteries were not so very hard and close hidden to them, but all was found out very easily; especially by Adam, who had the Mysteries in his Hand, and was [but] entered out of the Wonders of Paradise into the Wonders of this World, who knew not only the Essences, Natures, and Properties of all the Beasts, but also all Plants and Metals; he knew also the Ground of the seven liberal Arts [arising] out of the seven Forms of Nature; yet not so altogether out of the Ground [or fundamentally.] But he was the Tree, out of which afterwards all the Roots and Branches grew.

9. But the Depth in the Center of the Birth he knew much better than we in our Schools [or Universities,] which is shown by that Saying, That he gave Names to all Things, to every Thing according to its Essence, Nature, and Property, as if he had stuck [or dwelt] in every Thing, and tried all Essences; whereas he had the Knowledge of them only from their Sound, also from their Form and Aspect, Smell and Taste; the Metals he knew in the Glance of the Tincture, and in the Fire, as it may yet well be known.

10. For Adam was the Heart of every Thing in this World, created out of the Originality of all Things; his Soul was out of the first Principle, thoroughly illustrated with the second [Principle;] and his Body was out of the [one] Element, out of the Barm, or Birth, out of the divine Virtue [which is] before God, which [Body] was entered into the Out-Birth of the [one] Element, *viz.* into the four Elements, and wholly gone into the Spirit of this World, *viz.* into the third Principle. And therefore, he had the Tincture of every Thing in him, by which he reached into all Essences, and proved [or searched] all Things in the Heaven, Earth, Fire, Air, and Water, and all whatsoever is generated from thence.

11. And so one Tincture took hold of the other, and the Stronger has proved [or tried] the Weaker, and given Names to all Things, according to their Essences; and that is the true Ground of Adam's Fall, that he went out of the eternal [Being] into the Out-Birth of the corruptible (Being,) and has put on the corruptible Image, which God forbad him.

12. And here the two strong Kingdoms of the Eternity are to be seen, which have been in Strife with one another, and are always so; and the Strife continues to Eternity, for it is also from Eternity, *viz.* [between] the Fierceness and the Meekness. If the Fierceness was not, there would be no Mobility; but it overcomes in this World only according to the Kingdom of Hell, and in the Heaven it makes the ascending Joy, and the Meekness.

13. And it is highly to be found and considered by us, in the Light of Nature, how the Fierceness [or Wrath] is the Root of all Things, and moreover the Originality of the Life; therein only consists the Might and the Power, and from thence only proceed the Wonders; and without the Fierceness [or Wrath] there would be no Enmity, but all [would be as it were] a nothing, as is formerly mentioned.

14. And then we find also, how the Meekness is the Virtue and the Spirit, so that where the Meekness is not, there the Fierceness (in itself) is nothing but a Darkness and a Death, where no Growing can spring up, and it cannot generate nor discover its Wonders; and thus we find that the Fierceness [Wrath or Sourness] is a Cause of the Essences, and [that] the Meekness [is] a Cause of the Joy, and a Cause of the Rising and [Budding] or Growing forth of the Essences; and then that the Spirit is generated by the Flowing, [Working, Springing,] and Rising up, out of the Essences, and that the Fierceness so becomes the Root of the Spirit, and the Meekness is its Life.

15. Now there can be no Meekness without Light, for the Light makes the Meekness, and there can be no Fierceness without the Light, for the Light makes a Longing in the Darkness; and yet there is no Darkness there, but the Longing makes the Darkness in the Will, so that the Will attracts to itself, and impregnates the Longing, so that it becomes thick and dark; for it is thicker than the Will, and therefore it shadows the Will, and is the Darkness of the Will.

16. And if the Will be thus in Darkness, then it is in Anguish; for it desires to be out of the Darkness, and that Desiring is the Flowing [or Working,] and the Attracting in itself, where yet nothing is attained but a fierce Source in itself,

which by its Attraction makes Hardness and Roughness, which the Will cannot endure, and thus it stirs up the Root of the Fire in the Flash, as is before-mentioned, whereupon the re-comprehended Will goes forth from the Flash, into itself, and breaks the Darkness, and dwells in the broken Darkness, in the Light, in a pleasant [Joy or] Habitation in itself; after which [Joy or] Habitation, the Will (in the Darkness) continually lusts, from whence Longing arises, and thus it is an eternal Band, which can never be loosed; and thus the Will now labours in the broken Gate, that it may manifest or discover his Wonders out of himself, as may be seen well enough in the Creation of the World and all Creatures.

17. But we should not here again wholly set down the Ground of the Deity, so far as it is otherwise meet and known by us, we account that needless [here,] for you may find it before the Incarnation of a Child in the Mother's [Womb or] Body. We set down thus much here, to the End that the Region of this World may be understood. And thus we give the Reader exactly to understand and know how the Region of Good and Evil are in one another, and how it is an unperishable Thing [or Substance,] so that one is generated out of the other, and that also the one goes forth out of the other into another Substance [or Being,] which it was not in the Beginning; as you may learn to understand this in Man, who in his Beginning, in the Will of Man and Woman, *viz.* in the Limbus, and in the Matrix, is conceived in the Tincture, and sown in an earthly Soil; where then the first Tincture (in the Will) breaks, and his own Tincture springs forth out of the anxious [or aching] Chamber of Darkness, and of Death, out of the anxious Source [or Property,] and blossoms out of the Darkness, in the broken Gate of the Darkness in it, as a pleasant Habitation, and so generates its Light out of the anxious Fierceness out of itself; where then (in the Light) there goes forth again the endless Source of the [Thoughts or] Senses, which make a Throne and Region of Reason, which governs the whole House, and desires to enter into the Region of Heaven, out of which it proceeded not. And therefore, now this is not the original Will, which there desires to enter into the Region of the Heaven; but it is the reconceived Will out of the Source of the Anxiety, [which Will is a Desire to] enter through the deep Gate of God.

18. Now seeing it was impossible for the human Spirit, how much so ever it was attempted, [tried or sought,] therefore God must enter again into the Humanity, and help the human Spirit to break the Gate of Darkness, that so it might be able to enter into the divine [Power or] Virtue.

19. And thus he dwells in two Properties, both which draw him, and desire to have him; *viz.* one fierce [Property, or Source,] whose Original is the Darkness of the Abyss; and the other is the divine [Power or] Virtue, whose Source [or active Property] is the Light and the divine Joy in the broken Gate of Heaven; as the Meaning, or Word *Himmel* [Heaven] in the Language of Nature has its proper acute Signification, from the Pressing through, and Entering in, and then with its Root continuing to sit in the Stock of Eternity, wherein the Omnipotence is rightly understood; which my Master in Arts will scarce give any Credit to, for he has no Knowledge therein; it belongs to the Lily.

20. Thus Man is drawn and held of both; but the Center stands in him, and [he] has the Balance between the two Wills, *viz.* between the original and the reconceived [Will] to the Kingdom of Heaven; and in each Scale there is a Maker, who forms what he lets into his Mind; for the Mind is the Center of the Balance, the Senses [or Thoughts] are the Weights that pass out of one Scale into the other; for the one Scale is the Kingdom of the Fierceness, and of Anger; and the other is the Regeneration (in the Virtue [or Power] of God) in the Heaven.

21. Now behold, O Man, how thou art both earthly and also heavenly, as [it were] mixt in one [only] Person, and thou bearest the earthly, and also the heavenly Image, in one [only] Person; and thou art also the fierce [wrathful Property or] Source, and thou bearest the hellish Image, which springs in the Anger of God, out of the Source of the Eternity; thus is thy Mind, and the Mind holds the Balance, and the Senses put [Weight] into the Scales.

22. Therefore consider what Weight thou puttest in by the Senses: Thou hast the Kingdom of Heaven in thy Power, for the Word of the divine Virtue [or Power] in Christ, has given itself to thee to be thy own; and so also thou hast the Kingdom of Hell in a Bridle, in the Root, and thou hast it for thy own by the Right of Nature; and thou hast the Kingdom of this World also (according to thy Humanity received from Adam) for thy own.

23. Now consider what thou lettest into thy Mind by thy Senses, for thou hast in each Kingdom a Maker, which there makes [an Image of] whatsoever thou layest into the Scales, by the Senses: for all lies in the Making [or Formation,] and thou art (in this Body) a Field [Ground or Soil;] thy Mind is the Sower, and the three Principles are the Seed; what thy Mind sows, the Body of that grows, and that thou shalt reap to thyself, and so when the earthly Field

or Soil breaks, then the new-grown Body stands in [its] Perfection, whether it be grown in the Kingdom of Heaven, or in the Kingdom of Hell.

24. By this now you might find and understand the Ground, how the Kingdom of this World is generated, and how one Kingdom is in the other, and how one is the Chest and Receptacle of the other, and where yet there is no captivating at all, but all is free in itself; and Man stands manifested in all three Principles, and yet knows neither of them in the Ground, except he be generated out of the Darkness into the Light, and then that Source knows the fierce Eternity, as also the Out-Birth of the Eternity. But he is not able to search out the Light, for he is environed therewith, and it is his Dwelling-House; whereas yet he is (with this Body) in this Principle, or World, and with the Originality of the Soul in the Ground of the eternal Source, and with the noble Blossom of the Soul in the Kingdom of Heaven with God, and is thus rightly a Prince in the Heaven, over Hell and Earth; for the fierce Source [or Torment] touches it not; but the Blossom makes out of the fierce Source [or Quality] Paradise, [*viz.*] the high exulting Joy in the Springing up.

25. And thus thou earthly Man mayest see, how thou livest here in three Principles, if thy Mind inclines itself to God; but if it gives up itself to the Source of this World, then thou standest before Heaven, and thou sowest two Principles, *viz.* the Spirit of this World, and the fierce Source of Eternity.

The Well-Spring [or Fountain] of the Antichristian Kingdom.

26. Man possesses this World, and has built him a glorious Kingdom for his own Glory, as is plain before our Eyes; yet he is not to be condemned therein, (though indeed that is Cause of Sins,) because God (of his Grace) has sent his beloved Heart into the Flesh, that Man might (thereby) go out from the Flesh again, and enter into the Kingdom of Heaven. But now his earthly Body must have Sustenance, that it may live and propagate; and all the Governments and Arts of this World stand in this Necessity, for the earthly Body cannot want them, and they are borne withal (by divine Patience) that the great Wonders may thereby be manifested.

27. But this is Man's Condemnation, that he sows only the earthly and the hellish Seed, and lets the heavenly stay in his Barn; he stays without, before Heaven, and enters not in for the noble Seed; but he gives God good Words, that he may be gracious to him, and receive him into his Kingdom, and sows

nothing but the Devil's Weeds in Body and Soul. And then what new Body shall there grow? Shall it stand in the Heaven in the Holy Element, or in the Abyss? Or shall the Pearl be cast before Swine?

28. If thy Maker in thee does not make the Image of God, but the Image of the Serpent, how wilt thou then bring thy Beast into the Kingdom of Heaven? Dost thou suppose that God has Adders and Serpents in the broken Gate of the Regeneration in the pleasant Habitation? Or dost thou suppose that he looks after thy Hypocrisy, that thou buildest great Houses of Stone for him, and therein dost exercise thy Hypocrisy and Pomp? What cares he for thy Songs and roaring Noise, if thy Heart be a Murderer and Devourer? He will have a new-born Man, who yields himself up to him in Righteousness, and in the Fear of God; him, the Treader upon the Serpent takes into his Arms, and makes him an heavenly Image; such a one is a Child of Heaven, and not thy Fox.

29. Now it may be asked, why art thou called the Antichrist? Hearken, thou art the Opposer of Christ, and thou hast built thyself a seeming [holy] hypocritical Kingdom, with a great Show; therein thou exercisest thy Hypocrisy, thou carriest the Law of God upon thy Lips, and thou teachest it, but with thy Deeds thou deniest the Power thereof, thy Heart is only bent upon the Spirit of this World, the Kingdom of thy Hypocrisy tends only to thy own Honour [and Repute] under a pretended Holiness; all Knees must bend before thee, as if thou wast Christ, and thou hast the Heart of a greedy Wolf.

30. Thou boastest that thou hast the Keys of the Kingdom of Heaven, and yet thyself is in the Abyss; thy Heart hangs on thy Keys, and not on the Heart of God, thou hast the Keys of the Chest of Gold, and not of the Breaking through, by Confidence in God; thou makest many Laws, and yet thyself keepest none, and thy Law is to as much Purpose as the Tower of Babel, which should have reached to Heaven, and thy Laws reach to Heaven as much as that did.

31. Thou prayest before God, but in thy wolfish Beast the Spirit of this World (and not God) receives thy Prayers; for thy Heart is a Devourer, and enters into the Devourer; thou desirest not earnestly to enter into God, but merely with thy historical hypocritical Mouth, and thy Heart presses earnestly into the Spirit of this World; thou desirest only much temporal Goods, Honour, Power, and Authority in this World, and so thereby thou drawest the Region of this World to thee.

32. Thou suppressest the Miserable and Needy under thy Feet, and thou constrainest him with Necessity, and makest him vain, [or carelessly wicked,] so that he runs after thy Beast, and gazes upon thee, and also becomes a Servant of the Opposer of Christ; thy Beast whereon thou ridest is thy Strength and Power, which thou usurpest to thyself, thou fattenest thy Beast with the Fatness of the Earth, and thou crammest it with the Sweat of the Needy; it is filled with the Tears of the Miserable, whose Sighs and Groans press in through the Gate of the Deep to God, and (with their Pressing in) they awaken the Anger of God in thy Beast; as the Blood of Abel did the Anger in Cain.

33. Thus thou comest galloping with thy prancing Horse, and thou ridest before the Gate of Heaven, and desirest Abstinence, and in thy Shape thou art a Wolf. What shall St. Peter say to it? Dost thou suppose that he will give thee the Keys of the Kingdom of Heaven? O! no; he has none for Wolves; he has but one for himself, he had never any to spare for others.

34. Wouldst thou get into Heaven? then thou must put off thy Wolf, and get into a Lamb's Skin; not with Hypocrisy, in a Corner [Chamber,] Cloister, or Wilderness [and Hermitage,] but with Earnestness in the new Birth; and thy Light must shine forth in Righteousness and Mercifulness, to the Overthrow of the Kingdom of the Devil, and it must destroy his Nest, with kind Well-doing to the Needy.

35. Hearken, thou antichristian Scorner; it is not enough for thee to stand and say, I have the true Ground of the Knowledge [that leads] to the Kingdom of Heaven. I have found the true Religion, and condemnest every one that has not thy Knowledge, or does not consent to thy Opinion: thou sayest, Such a one is a Heretick, and of the Devil; and thou art a Wolf, and dost nothing else but confound the Sheep with thy Fierceness, and causest them to offend, and to calumniate those whom neither thou nor they know, as the Ephesians did by Paul. Dost thou suppose that thou hast hunted away the Wolf by this Means? Or hast thou not rather generated a Heap of young scornful Wolves, which howl and yell, and every one would devour, and yet know not where the evil Beast is, nor especially that most evil Beast of all, which generated them? O blind Babel, the Kingdom of Christ does not consist herein, but the abominable Antichrist of Confusion in Babel.

36. But what can be said? The Devil will have it no otherwise. When his Kingdom begins to be stormed [battered and assaulted] at one Place, then he

blows up the Storm all over, [as well in one as in another,] in the Children of God; the Spirit of Punishment [Vengeance or Reproof] is stirred up; and in the worldly bestial Man, the Devil blows up mere scorning and disgracing Mockers; for they have the Kingdom of Christ in the History, and the Devil's Kingdom in themselves, as their own Possession.

37. What does thy Knowledge avail thee, thou Opposer of Christ, that thou knowest how to speak of the Kingdom of Heaven, of the Suffering and Death of Christ, and of the New-Birth in Christ, when thou art without it, sticking merely in the History? Shall not thy Knowledge be a Witness against thee, which shall judge thee? or wilt thou say, Thou art not the Antichrist of Babel? Surely thou art the Hypocrite, and thou fattenest thy evil Beast yet more and more, and thou art the Devourer in the Revelation of John. Thou dwellest not only at Rome, but thou hast possessed the Breadth of the Earth. I have seen thee in the Spirit, and therefore it is that I write of thee, thou Wonder of the World, of Heaven, and of Hell.

38. Thus this Kingdom took Beginning with Cain, and it has its Ground from the Devil, who is a Mocker of God; for the Devil desires nothing else but strong and mighty Exalting in his own Power above the Thrones of Heaven; but he cannot get in, and therefore he is so maliciously enraged, and his Source [or Quality] stands in the Anguish, not towards the Birth, but towards the Source of Fire.

Of the Kingdom of Christ in this World.

39. Seeing now Man is entered into the Spirit of this World, and has all Gates in [him,] *viz.* the Kingdom of Heaven, and the Kingdom of Hell, and also the Kingdom of this World, and must thus live in the Press, [or narrow Chink,] between Heaven and this World, where the Devil stirs up one Mocker after another, (who are brought up by the Kingdom of Fierceness,) and continually stirs them up against the Children of God, so that the World is full of Tyrants, and bestial, bloody, incestuous Persons, also Murderers and Thieves, and because Covetousness grew up, therefore the Office of Ruling was most profitable, that the wicked Driver might be stopped by Power [and Authority.]

40. And so it is seen, how the Providence of God is come to the Help of the Kingdom of this World, and has by the Spirit of this World stirred up Rulers, who have inflicted Punishment; yet the Spirit of God complains of them, that

they are turned Tyrants, who suppress all with their Power; and the Abellish Church in Love consists not therein, but the strong Might of God, for the suppressing of Evil-doers.

41. It is true indeed, the Judges and Kings, as also Princes and Rulers [or Magistrates,] are the Officers of God in the House of this [four elementary] World, whom God (because of Sin) has set to punish secretly, that thereby the wicked Drivers [and Oppressors] might be stopped.

42. And their State, [Condition, Jurisdiction, or Authority,] is founded in the Originality of the Essence of all Essences, where God in the Beginning created the Thrones, according to his eternal Wisdom; where then (both in Heaven and also in Hell) there are Thrones and Principalities, and also a Region [or Dominion] according to the seven Spirits of the eternal Nature, of which here much ought not to be said, for the World holds it impossible to know such Things; whereas yet a Spirit born in God searches into the Kingdom of Heaven.

43. But a true Judge, who judges according to Righteousness, he is God's Steward, [Vice-Roy or Vicegerent,] in the Kingdom of this World; and that it might not be needful that God should always pour forth his Wrath upon the People [and Nations,] therefore he has put the Sword into their Hands to protect and defend the Righteous, and to punish the Evil. And if any do so, in earnest Uprightness (in the Fear of God, and nothing partially for Favour) then he is great in the Kingdom of Heaven; for he bears the [Sword] for Righteousness, and he shines, as the Sun and Moon, exceeding the Stars.

44. But if he turns Tyrant, and does nothing but devour the Bread of his Subjects, and only adorns his State and Dignity in Pride, to the Oppression of the Needy, and hunts after nothing but Covetousness, accounting the Needy to be but his Dogs, and places his Office only in Voluptuousness, and will not hear the Oppressed, then he is an insulting, tormenting Prince and Ruler in the Kingdom of Antichrist, and is of the Number of the Tyrants, and he rides upon Antichrist's Horse.

45. And we are to consider, how the true Christian Church is environed with the Cainish Antichristian Church, and how they live in one only Kingdom in this World. As the first Principle incloses all, and yet can comprehend or hold nothing, but the Kingdom of Heaven is (from Eternity) brought forth out of the Anger, as a fair sweet smelling Flower, out of the Earth, so also the holy Church stands in the Antichristian; where they both together go to pray before God, and

one is accepted by God, and the other [is accepted] by the Spirit of this World; each Image goes into its own Region [or Kingdom.]

46. There is nothing more secret in this World than the Kingdom of Christ, and also nothing more manifest than the Kingdom of Christ; and it is often so, that he who supposes he has it, and lives therein, has it not, but has the Kingdom of Antichrist, and he is an Hypocrite and Scorner, and has the Serpent's Figure; and his Heart also is but the Heart of a greedy Wolf, and he stands not in the angelical Figure.

47. On the contrary, many a one is in great Anguish, and longs after it, and generates very painfully, he would fain have it; but then the Devil rushes upon him, and often stirs up Irksomeness [Vexation and Discontent,] and also overwhelms him with great Sins, so that he knows not himself, and then dejects him with Impatience and Doubting; and his Heart stands continually in Anguish, it would fain get out of Evil, and endeavours continually for Abstinence or Forbearance, many Times with Groans, Sighing, and Longing, but then the Devil holds his Sins before him, and bars up the Door of the Grace of God, that he might despair.

48. Yet he sows the Pearl in his afflicting Anguish, and the Devil covers it in him, that he may not know it, neither does he know himself; he sows in the Kingdom of God, and knows not his own Seed, but the Seed of Sin, and of the Hunter. And so he consents not to the Sins which he commits; but the Devil with his Followers [or Associates] overpower him, so that the Adamical Man in the Anger does that which the new-born [Man in the holy Element] wills not; now though he does it, yet the new Man in the Image does it not, but the old Man in the Anger. And therefore, there is in him a continual Strife, and he runs continually to Repentance; where yet the hidden Man in the Anger cannot reach the Lily, but the hidden Man [does it.]

49. Therefore, he stands often in Doubt and Impatience; and in such a Man there is great Strife, he knows not himself. He sees and knows nothing else but his Wickedness, and yet is born in God; for his Spirit continually breaks the Gate of the Darkness, but then the Anger in him holds him back that he cannot enter in, but yet sometimes he reaches a Glimpse, from whence the Soul is cheered, and the Pearl is sown in a very dark Valley.

50. And then when he considers the sweet Fore-taste of the Pearl which he had, then the Soul would fain go through, and it seeks the Pearl; but then comes

the black Spirit, and covers it from him, and then the Storm and Strife about the Pearl begins, each would have its Right; the Soul would have it, and then the Devil covers it, and casts the Wrath and Sin before it, that the Soul should behold itself therein; then there falls to be Weakness and Neglect, so that the poor Soul becomes weary, faint, and timorous, and so sits still, and thinks continually of some other Way to Abstinence, [or Amendment,] how it might best get the Pearl.

51. But the Hunter is a cunning Artist, who comes then with the Region of this World, with worldly Lusts of the Flesh, with temporal Honour and Riches, and holds them before the poor Soul, that it might bite at his Swine's Apples; thus he leads many a one for a long Time, with his Chains, captive in the Anger of God.

52. But if the noble Grain of Mustard-seed be sown, then the noble Virgin of God preserves it, and makes the poor Soul continually careful to endeavour for Abstinence, and to enter into Fight with the Devil. O what a wonderful Way is it the Children of God go in this miserable House of Flesh! which the Reason of the Hypocrites neither comprehends, nor can believe, only they that have tried it, know it.

53. Though indeed the high precious Knowledge is not [attained,] except one has overcome in the Storm, and has vanquished the Devil, so that the Soul has once attained the heavenly Gate, and gotten the Garland of Victory, which the lovely Virgin of Chastity sets up, as a triumphant Ensign of its Conquest in its dear Champion, Christ, and there rises up the wonderful Knowledge, yet not in Perfection.

54. For the old Enemy is subtil, and strong, who still assaults the Soul again, to try how he may afflict and deceive it; if he cannot overwhelm it with Sins, then he begins an outward War with it, and stirs up the Children of Malice against it, so that they contemn, mock, deride, vilify it, and do all Manner of Evil to it; and they lay Wait for its Body and Goods, they jeer, reproach, and scorn it, and account it as the Off-scouring of the World; they upbraid it for its Infirmities; if it does but reprove their Faults and Unrighteousness, then it must be an Hypocrite [with them.]

55. Not only the Children of Malice do thus, but the Devil many Times brings the Children of God, by his Snares, to be against it, so that in their Blindness they grow furious and raging, as Saul at Jerusalem did against

Stephen. Thus the poor Soul must be afflicted among Thorns and Thistles, and continually expect when the evil World shall tear away the Body.

The victorious Gate of the poor Soul.

56. Now says Reason, What is the best Counsel and Remedy for the poor Soul? What shall it do in this Bath of Thorns and Thistles? Behold, we will show thee the Counsel of the Virgin, as it is given us for a victorious Comfort, and we will write it for a firm Memorial to ourselves; for it may come, that we ourselves may stand in Need of it, as we have already for a tedious While sweltered in this Bath of Thorns and Thistles, wherein we also attained this Garland; and therefore we must not be silent, but set forth the Gift of the Virgin, which helps against all the Gates of the Devil.

57. Behold, thou poor Soul in thy Bath of Thorns, where is thy Home? Art thou at Home in this World? Why then dost thou not seek the Favour and Friendship of the World? Why dost thou not hunt after temporal Honour, after Pleasure and Riches, that it may go well with thee in this World? Why dost thou make thyself a Fool to the World, and art every one's Owl and Footstool? Why dost thou suffer thyself to be despised and abused by those that are inferior to thee, and know less than thou? Why shouldst thou not be stately and brave with those seeming holy Hypocrites? And then thou wouldst be beloved, and no Body would abuse thee; and thou wouldst be more safe and secure in thy Body and Goods, than in this Way, wherein thou art but the World's Owl and Fool.

58. But my loving Virgin says; O thou my beloved Companion, whom I have chosen, go with me, I am not of this World. I will bring thee out of this World into my Kingdom, there is mere pleasant Rest and Welfare; in my Kingdom is mere Joy, Honour, and Glory, there is no Driver in it. I will adorn thee with the Glory of God, and put thee on my bright Ornament. I will make thee a Lord in Heaven, and a Judge over this World; thou shalt help to judge the Driver in his Wickedness; he shall be laid at thy Feet for a Foot-stool, and he shall not open his Jaws against thee, but he shall be barred up for ever in his fierce Gate; thou shalt eat at my Table, there shall be no Grudging nor Want; my Fruit is sweeter and pleasanter than the Fruit of this World, thou shalt never have any Woe arise from it, all thy Doings shall be pleasant Cheerfulness and amiable Discourse: Mere Humility in great Love shall shine before thee. All thy Companions are so very beautiful, thou shalt have Joy in them all. Why dost thou esteem thy

corruptible Life? Thou shalt enter into an incorruptible Life that shall endure eternally.

59. But I have a little against thee. I have drawn thee out of the thorny Bath, wherein thou wast a wild Beast, and have figured thee for my Image, and yet thy wild Beast stands in the thorny Bath, which I will not take into my Bosom, thou standest yet in thy wild Beast; now when the World takes its wild Beast which belongs thereto, then I will take thee, and so every one shall have its own.

60. Why dost thou love that wild Beast so much, which does but afflict thee? And besides, thou canst not take it with thee, neither does it belong to thee, but to the World; let the World do what it will with it, stay thou with me; it is but a little While before thy Beast breaks, and then thou art unbound, and abidest with me.

61. But I also have a Law in my Love, *viz.* I not only desire [to have] thee, but also thy Brothers and Sisters which are in the World, who are yet in Part unregenerated, whom the Driver holds captive; thou must not hide nor bury thy Pearl, but show the same to them, that they also may come into my Arms; thy Mouth must not be shut, thou shalt walk in my Law and declare the Truth.

62. And although the Driver compasses thee about, and will fetch thee away, yet there is a Limit set for thy Beast, how far it shall go, the Hunter cannot break [or destroy] it sooner than the limited Time; and then if he breaks it, it is done only for [the Manifesting of] God's Deeds of Wonder, and for thy best Good; all thy Stripes in the thorny Bath shall stand in my Kingdom for a fair Ensign of thy Victory; and moreover, thou shalt have great Joy in it, before the Angels of God, in that thou hast despised the Hunter, and art gone out of a wild Birth into an angelical one. O how thou wilt rejoice, when thou shalt think upon thy wild Beast, which plagued thee Day and Night, in that thou art loosed from it.

63. Then thou hast great Honour for thy great Shame. And therefore, why art thou so sad? Lift up thyself out of thy wild Beast, as a fair Flower springs out of the Earth. Or dost thou suppose, thou wild Beast, that my Spirit is mad, that it so little esteemed thee? Thou sayest I am indeed thy Beast, yet thou art born out of me; if I had not grown forth, thou hadst not been neither. Hearken thou my Beast, I am greater than thou; when thou wast to be, there I was thy Master-framer; my Essences are out of the Root of the Eternity, but thou art from this

World, and thou breakest [or corruptest,] but I live in my Source [or Quality] eternally; therefore am I much nobler than thou; thou livest in the fierce [wrathful] Source, but I will put my strong fierce Property into the Light, into the eternal Joy; my Works stand in Power, and thine remain in the Figure; when I shall once be released from thee, then I shall take thee no more to be my Beast again, but [I will take] my new Body which I brought forth in thee, in thy deepest Root of the holy Element. I will no more have thy rough Productions of the four Elements, Death swallows thee up. But I spring and grow out of thee, with my new Body, as a Flower out of its Root; I will forget thee. For the Glory of God (which cursed thee together with the Earth) has grafted my Root again in his Son, and my Body grows in the holy Element before God. Therefore, thou art but my wild Beast, which dost plague me, and make me sick here, upon which the Devil rides, as upon his accursed Horse; and although the World scorn thee, I regard not that, it does that for my Sake; and yet it cannot see me, neither can it know me. And why then is it so mad? It cannot murder me, for I am not in it.

64. But thou mad World, what shall the Spirit say [of thee?] art thou not my Brother? The Essences of my Spirit stir thee, go forth out of thy Beast, and then I go with my Companions into the Garden of Roses, into the Lily of God. Why keepest thou back, and sufferest thyself to be held by the Devil? Is he not thy Enemy, he does but hunt after thy Pearl; and if he gets it, then thy Spirit becomes a Worm and Beast in its Figure. Why sufferest thou thy angelical Image to be taken away, for temporal Pleasure Sake? Thy Pleasure is only in the corruptible Beast. But what does that avail the Soul? If thou dost not go out from it, thou wilt get eternal Woe and Sorrow by it.

65. Or what shall thy noble Warrior Christ say to it? Have not I [says Christ] broken thy wild Beast? Am not I entered into Death? I have cut off from thy Soul the four Elements, and the Wickedness [or Malice] of the Devil, and have inoculated thy Soul into my Virtue [or Power,] that thy Body might spring and grow again out of my Body, out of the holy Element before God; and I have bound myself to thee by my Spirit. Have I not made a Covenant with thee, that thou shouldst be mine? Have I not given thee my Body for Food, and my Blood for Drink? Have I not given thee my Spirit for a Conductor, and allotted thee my Kingdom for thy own? Why dost thou despise me, and go away from me? Thou runnest after the Wolves and the Dogs, and howlest with them, and thou seekest only after Anger, and how thou mayest bite [and devour;] thou

swallowest nothing but Fierceness [into thee.] What shall I say? I have in my Suffering and Death (by my Regeneration) generated no such Beast, and therefore I will not have it, except it be again born anew in me, to an angelical Image, and then it shall be with me.

The Twenty-Second Chapter.

Of the New Regeneration in Christ [from] Adamical Man.

The Blossom of the Holy Bud. out of the old

The noble Gate of the right [and] true Christianity.

1. BECAUSE we have written hitherto of the Originality of the Essence of all Essences, how all [Things] take Beginning, and have showed the eternal enduring [Substance,] and also the transitory; therefore we will now show further, what is most profitable for him to do, and to leave undone; wherein we will show what God by his eternal Word has ever spoken (by his holy Spirit, by Moses, and by the Prophets; as also what the Mouth of Christ and his Apostles have spoken, what God will have us Men to do, and leave undone.

2. Seeing we poor Adamical Men are, with our Father Adam and Mother Eve, gone forth out of the incorruptible, and unchangeable Inheritance, out from our true native Country, into a strange Inn, where we are not at Home, but are merely Guests, and where we must in so great Misery continually expect, when our strange Host will thrust us out, and bereave us of all our Ability, and take away from us all we have, so that we are truly swimming in a deep Sea of Misery, and swelter in a strange Bath of Thorns and Thistles; and we know for certain, and see it also daily before our Eyes, that we are no other than Pilgrims in this Inn, which must continually expect when the Breaker [or Destroyer] will come, and take our Heart, Senses, and Mind, also our Flesh and Blood, and Goods; therefore it is indeed most necessary for us, to learn to know and find the Way to our true native Country, that we may avoid the great Misery and Calamity, and enter into an eternal Inn, which is our own, whence none may drive us out.

3. But because there are two of these Inns, which are eternal without End and Expulsion; the one standing in eternal Joy (in great Brightness and Perfection) in mere Love and Meekness; but the other in great Perplexity, Anguish, Misery, Distress, Hunger, and Thirst, where never any Refreshment from the Love of God comes; therefore it is very necessary that we learn, with great Earnestness, to know the true Way of Entrance into the eternal Joy, that we may not with the Devil's Dogs howl eternally in the anguishing Inn.

4. And now if we look round about us every where, upon Heaven and Earth, the Stars and Elements, yet we can see and know no Way [or Passage] where we may go to our Rest; we see no other than the Way of the Entrance in of our Life, and then of the End of our Life, where our Body goes into the Earth, and all our Labour (also our Arts and Glory) is inherited by another, who also vexes himself therewith for a While, and then follows after us; and that continues so from the Beginning of the World to its End.

5. Understand, We can in our Misery never know where our Spirit abides when the Body breaks, and comes to be a Carcase, except we be again new-born out of this World, or comprehend, so we may dwell in this World as to our Body, and as to our Mind in another eternal perfect new Life, wherein our Spirit and Mind put on a new Man, wherein it must and shall live eternally, and then we first know what we are, and where our Home is.

6. Seeing then we clearly see and understand, that we have our Beginning altogether Earthly, and are sown in a Field (as Grain is sown in the Earth) where our Life springs up, grows, and at length flourishes, as Corn [or Grain] does out of the Earth; where we can know in us nothing but an earthly Life; yet we see very well that the Constellations and Elements qualify [or work in us, and nourish, drive govern, and guide us, also fill us and bring us up, and so preserve our Life a While, and then break it again, and turn it to Dust and Ashes; like all Beasts, Trees, Plants, and all [Things] that grow; but we see not how it is with us afterwards, whether all be ended with it, or whether we go with our Spirit and Conversation into another Life; and therefore it is most necessary to learn, and to seek the right Way.

7. Now that is testified to us by the Writings of those who have been regenerated out of this Earthliness, and at length are entered into a holy and incorruptible Life, who have wrote and taught of an eternal joyful Life, and also of an eternal perishing and anguishing Life; and have taught us how we should

follow after them, and how we should step into a new Birth, where we should be regenerated out of this Earthliness, into a new Creature, and that we should do nothing else about it but follow them, and then we should find, in Deed and in Truth, what they had spoke, wrote, and taught: Yea even in this Life we should see our true native Country in the new Regeneration, and know it (in the new-born Man) in great Joy, whereas then our whole Mind would incline to it; and in our new Knowledge (in the new Man) true Faith would grow, and the hearty Desire of the unfeigned Love towards the hidden God; for which noble Knowledge Sake, many Times they have yielded their earthly Body and Life to the unregenerated Gainsayer (according to his devilish, malicious Revenge) into Death, and have taken it with great Joy, and have chosen for themselves the eternal incorruptible Life.

8. There is then the greatest and highest Love in the new Birth, not only towards God, or oneself, but also towards Men, our Brothers and Sisters: So that those that were regenerated, have had their Desires and Love so carried towards Men, that they have very earnestly taught Men with Meekness and Reproving, and their Love to them in their Teaching has been so great, that they have even willingly yielded their Life up to Death, and left their earthly Goods, and all they had, in assured Hope, (in their strong and firm Knowledge) to receive all again in great Honour [and Glory.]

9. And therefore we also have longed to seek after that Pearl, of which we write at present; and though now the Unregenerated (in the Kingdom of this World) will give no Credit to us (as it has happened to our Forefathers, from the Children of this World) we cannot help that, but it shall stand for a Witness against them, which shall be a Woe to them eternally, that they have so foolishly ventured (and lost so great an eternal Glory and Holiness, for a little Pleasure of the Eye, and Lust of the Flesh.

10. And we know (in our deep Knowledge) that they have rightly taught and written, that there is one only God, which is threefold in personal Distinction, as is before-mentioned. And we also know that he is the Creator of all Things; that he has generated all out of his own Substance, both Light and Darkness, as also the Thrones and Dominions of all Things. Especially we know (as the holy Scripture witnesses throughout) that he has created Man to his own Image and Similitude, that he should eternally be, and live in the Kingdom of Heaven in him.

11. And then we know also, that this World (wherein we now are and live) was generated out of the eternal Original in Time (through the pure Element) in the *Fiat*, and so created; and so, it is not the Substance of the holy Element, but an Out-Birth out of the eternal *Limbus* of God, wherein the eternal Element consists, which is before the clear Deity, wherein consists Paradise, and the Kingdom of Heaven, and yet the *Limbus*, together with the pure Element, is not the pure Deity, which is alone holy in itself, and has the Virtue of the eternal Light shining in it, but has no Essences (in the Light of the Clarity) in it; for the Essences are generated from the Virtue, according to the Light, as a Desire; and the Desire attracts to it, from whence the Essences proceed, as also the eternal Darkness in the Source, as is before mentioned.

12. Seeing then God is all in all, and has created Man to his Image and Similitude, to live with him eternally in his Love, Light, Joy and Glory, therefore we cannot say, that he was merely created out of the Corruptibility of this World, for therein is no eternal perfect Life, but Death, and Perplexity, Anguish, and Necessity; but as God dwells in himself, and goes through all his Works incomprehensibly to them, and is hindered by nothing, so was the Similitude before him out of the pure Element; it was indeed created in this World, yet the Kingdom of this World should not comprehend that [Image,] but the Similitude (Man) should mightily, and in perfect [Power or] Virtue, rule through the Essences (with the Essences out of the pure Element of the paradisical holy *Limbus*) through the Dominion of this World.

13. Therefore he breathed into him the living Soul out of the eternal Will of the Father; (which Will goes thither only to generate his eternal Son;) and out of that Will he breathed into Man; the same is his eternal Soul, which must set its regenerated Will in the eternal Will of the Father, merely in the Heart of God, and so it receives the Virtue of the Heart of God, and also his holy eternal Light, wherein Paradise, the Kingdom of Heaven, and also the eternal Joy springs up; and in this Virtue [or Power] it goes through all Things, and breaks none of them, and is mighty over all [Things,] as God himself is; for it lives in the Virtue [or Power] of the Heart of God, and eats of the Word [that is] generated out of God.

14. Thus also we know, that the Soul is a Spirit, generated out of God the Father, in the Throne and Entrance out of the recomprehended [or reconceived] Will, out of the Darkness into the Light, to the generating of the Heart of God; and that [Soul] is free to elevate itself above it in the Will, or in the Meekness in

the Will of the Father, to comprehend and incline itself to the Birth of the Heart of God the Father.

15. But its Body (which is the true Image of God, which God created) stands before the clear Deity, and is in and out of the holy pure Element; and the *Limbus* of the Element (out of which the Essences generate) is the Paradise, an Habitation of God the Holy Trinity. Thus was Man an Image and Similitude before God, wherein God dwells, in which (through his eternal Wisdom) he would manifest his Wonders.

16. And now as we understand, that Man (with the Similitude wherein God dwells) is not merely at Home in this World, much less in the stinking Carcase, so it is manifest (in that we are so very blind as to Paradise) that our first Parents (with their Spirit) are gone out of the heavenly Paradise into the Spirit of this World, where then the Spirit of this World instantly captivated their Body, and made it earthly, so that Body and Soul are perished; and now we have the pure Element no more for our Body, but the Out-Birth, (*viz.* the four Elements, with the Dominion of the Stars) and the Sun only is the Light of the Body; also this Body does not belong to the Deity. God does not discover himself in the stinking Carcase [or Corpse,] but in the holy Man, in the pure Image which he created in the Beginning.

17. Now Man being thus fallen out of the Holy into the Unholy, out of the Image of God into the earthly Corruptibility, therefore his Body stood in the corruptible Death, and his Soul in the eternal Will of the Father, yet turned away from the Heart of God, into the Spirit of this World, captivated by the eternal Darkness; for whatsoever goes out from God, goes into the eternal Darkness, and without the Heart of God there is no Light.

18. And now there was no [Remedy or] Counsel for this Image, except it were new regenerated by the Soul, through the Heart and Light of God, through which the new Element before God (*viz.* the Body of the Soul) is regenerated; or else the Deity would not, and could not dwell therein: this, Man (by his own Virtue or Power) was not able to attain; therefore if it was to be done, then the *Barmhertzigkeit*, Mercifulness, or Mercy of God must do it.

19. And here we give the Reader (that loves God) to understand clearly in the great Deep, what the pure Element is, wherein our Body (before the Fall of Adam) stood, and in the new Regeneration now at present stands also therein. It is the heavenly Corporeity, which is not barely and merely a Spirit, wherein the

clear Deity dwells; it is not the pure Deity itself, but it is generated out of the Essences of the holy Father (as he continually and eternally goes in through the eternal Gate, in the eternal Mind in himself through the recomprehended Will) into the eternal Habitation, where he generates his eternal Word.

20. Thus the pure Element is the *Barm* [or warm] in the Essences of the Attracting to [be] the Word; the Essences are Paradise, and the *Barm* [or warm] is the Element. Thus now the Father continually speaks the eternal Word, and so the Holy Ghost goes forth out of the Speaking, and that which is spoken forth is the eternal Wisdom, and it is a Virgin; and the pure Element, *viz.* the *Barm* [or warm,] is her Body, wherein the Holy Ghost discovers himself through the out-spoken Wisdom; and so the Flash [or Glance] out of the Light of God in the Holy Ghost, is called *hertz* [or Heart,] this receives the Element in the Essences of Paradise, that it may be substantial, and then it is called *ig* [or ed;] and the Strength of the Father, and the great Might of the Fire, goes as a Flash into the Essence, and that is called *keit* [or ness,] like a Might [or Force] which presses through, as a Sound [or Noise] which severs not the Substance asunder; and this together is called *Barm-hertz-ig-keit* [Warm-heart-ed-ness,] or Mercifulness, and this stands before God; and God (the Holy Trinity) dwells therein.

21. And the Virgin of the Wisdom of God is the Spirit of the pure Element, and is therefore called a Virgin, because it is so chaste [or pure,] and generates nothing; yet as the flaming Spirit in Man's Body generates nothing, but opens all Secrecies, and the Body is that which generates, so also here; the Wisdom (or the eternal Virgin) of God, opens all the great Wonders in the holy Element, for there are the Essences, wherein the Buds [or Fruits] of Paradise spring up; and if we take the eternal Band (and that together) wherein the Deity generates from Eternity, then it is called the eternal *Limbus* of God, wherein consists the Essence of all Essences.

22. For in the Root of the *Limbus* in the dark Anxiety, is the Anger and the Darkness, and the first Cause of the Essences; but because we have before handled it at large, therefore here we leave it thus, for we should not be well understood [in Brief,] and so we will reach after our *Immanuel*.

23. Thus know (my beloved Reader) that our Father Adam is gone out of this Glory into the Out-Birth of the Substance of this World; and now if he is to be helped, then the *Barmhertzigkeit*, or Mercifulness of God (as above-mentioned) must new regenerate him: and in this Mercifulness of God Man was foreseen

(before the Foundation of the World was laid) to live eternally therein, for (as to his Soul) he is out of the eternal Will of God the Father, out of which this Mercifulness is generated.

The Gate of Immanuel.

24. Therefore know (beloved Christian Mind) how thou art helped, and consider this Gate diligently, it is an earnest one; for *Moses* and all the Prophets witness concerning these Things, *viz.* concerning our Salvation in restoring [us;] be not drowsy here, it is the fairest Gate of this Book; the more thou readest it, the more thou wilt be in Love with it.

25. Seeing now we know, that we lost our heavenly Man in our first Fall, so also we know that a new one is generated to us in the Mercifulness of God, into which we should and must enter, if we will be the Children of God; and without this we are the Children of the Anger of God.

26. And as the Prophets have written of it, so the new Man, (which is born of us of God) is the Son of the Virgin, not of earthly Flesh and Blood, also not of the Seed of Man, but conceived by the Holy Ghost, and born of a pure divine chaste Virgin, and (in this World) revealed [or manifested] in our Flesh and Blood, and is entered with his holy Body into Death, and has separated the earthly [Body,] together with the Might of the Anger, from the holy Element, and has restored the Soul again, and has opened the Gate to the Light of God again, so that the averted Soul can (with the Essences of the Father in the holy Will) reach the Light of God again.

27. Therefore now we know, that we were not created to generate [that which is] earthly, but heavenly, out of the Body of the pure Element, which [Body] *Adam* had before his Sleep, and [before] his *Eve* [was,] when he was neither Man nor Woman [Male nor Female,] but one only Image of God, full of Chastity, out of the pure Element. He should have generated an Image again like himself; but because he went into the Spirit of this World, therefore his Body became earthly, and so the heavenly Birth was gone, and God must make the Woman out of him, as is before mentioned. Now if we, the Children of *Eve*, are to be helped, then there must come a new Virgin, and bear us a Son, who should be God with us, and in us.

28. And therefore instantly at the Fall, the Word of God the Father (and in the Word the Light) through the Holy Ghost, entered into the holy Element, and into the chaste Virgin of the Wisdom of God, and made a precious Covenant, to become a Creature in this Virgin, and to take away the Devil's Power in the Anger, and to destroy his Kingdom; and this Christ would yield himself to be in the perished Humanity, and with his Entering into Death separate the Hell of the Anger, and the Kingdom of this World from us; and God the Father discovered this Word (of the promised Seed of the Woman) instantly (after the Fall) in the Garden of *Eden*, where instantly it gave up itself (in the eternal Espousal) into the Center of the Light of Life, and separated all the Souls of Men, who have inclined themselves, and yielded themselves up to him, in the Dying of their Bodies, from the Anger of God, and from the Kingdom of this World, and brought them into him (into the pure Element of the Paradise) into the Joy, and into the chaste Virgin of God, there to wait, till God breaks the Kingdom of this World, with the Stars and Elements, where instantly the pure Element shall be instead of the Out-Birth; and there shall spring and grow the new Body upon the Soul in the holy Element before God eternally.

29. Now if we [would] consider his precious Incarnation, then we must rightly open the Eyes of the Spirit, and not be so earthly minded, as at present they are in *Babel*; and we must rightly consider, how God is become Man, for the Scripture says, He was conceived and born without Sin, of a pure Virgin. Here consider now, beloved Mind, what kind of Virgin that was, for all whatsoever is born of the Flesh and Blood of this World, is impure, and there can no pure Virgin be generated, in this corrupted Flesh and Blood; the Fall of *Adam* destroyed all; and it is all under Sin, and there is no pure Virgin generated of Man's Seed; and yet this *Christ* was conceived and born of a pure Virgin.

30. Here the Learned of the Schools [or Universities] of this World must stand still, and the Scholar (born of God) must here begin to learn concerning this Birth; for the Spirit of this World apprehends no more here, this is Foolishness to it; and though he goes very far, yet he is but in *Babel*, in his own Reason.

31. Therefore we set it down here according to our Knowledge, that the pure chaste Virgin, in which God was born [or generated,] is the chaste Virgin [that is] in the Presence of God, and it is an eternal Virgin; before ever Heaven and Earth was created, it was a Virgin, and that without Blemish: and that pure chaste Virgin of God put itself into *Mary*, in her Incarnation, and her new Man

was in the holy Element of God; and therefore she was the blessed among all Women, and the Lord was with her, as the Angel said.

32. Thus now we may know, that God is All in All, and fills All, as it is written; *Am not I he that filleth all Things?* And therefore, we know, that the holy pure Element in Paradise is his Dwelling, which is the second Principle, and is in all Things, and yet the Thing (as a dead dark Out-Birth) knows it [the second Principle] not, as the Pot [knows not] its Potter, so also that [Thing] neither comprehends nor apprehends that [second Principle.] For I cannot say (when I take hold of, or comprehend any Thing) that I take hold of the holy Element, together with the Paradise and the Deity, but I comprehend the Out-Birth, the Kingdom of this World, the third Principle and the Substance thereof, and I move [or stir] not the Deity therewith. And so we are to know [and understand] that the holy new Man [is thus] hidden in the old, and not separated, but in the temporal Death.

33. And now seeing the holy [Thing] is in all Places, and seeing the Soul is a Spirit, therefore there is nothing wanting, but that our Soul comprehends the holy [Thing,] so that it has that for its own, and if once it be united with that, then it attracts [and puts] on the pure Element, wherein God dwells.

34. And therefore, thus we say of *Mary*; She has comprehended the holy heavenly eternal Virgin of God, and put on the holy and pure Element, (together with the Paradise, and yet was truly a Virgin in this World [generated] by *Joachim* and *Anna*. But she was not called a holy pure Virgin according to her earthly Birth; the Flesh which she had from *Joachim* and *Anna* was not pure, without Spot: but her Holiness and Purity is according to the heavenly Virgin. Besides, she brought not the heavenly Virgin to her out of her own Ability; for the Angel said to her, *The Holy Ghost shall come upon thee, and the Power of the most High shall over-shadow thee; therefore, the holy [Thing] that shall be born of thee, shall be called the Son of God.*

35. Here understand [and consider] it rightly: the Virtue [or Power] is the heavenly Virgin, for she is the Mercy of God; and the holy [Thing] is the Center in that [Virtue or Power,] and that is the eternal Birth of the holy Trinity, and the Holy Ghost (which goes forth out of the Center of God) overshadowed the Humanity of *Mary*. Thou must not think that the corrupted Humanity has comprehended the holy Deity as its own, so that we might as it were say, that *Mary* (in her corrupted Humanity) is like God: No; the very pure element

together with the Paradise is inferior to God; and though indeed we are generated out of his [Power or] Virtue, yet that [Virtue] is substantial, and God is purely Spirit; for the Name of God has its Original in the Center of the Spirit, and not in the Heaven; only the Light in the Center is the holy [Thing, and the Light] has no Center, for it is the End of all Things.

36. Therefore we say of *Mary*, that she has received the heavenly Pledge, which was unknown to Nature, and which she (in her outward Man) knew not at all, *viz.* the heavenly chaste Virgin of God; and in that [she received] the eternal Word of God the Father, which continues eternally in the Father; out of which the Holy Ghost goes forth eternally, wherein the whole Deity is comprehended.

37. We cannot say, that the heavenly Virgin of the Mercy of God (*viz.* that which entered into *Mary* out of the Council of God) is become earthly; but we say, that the Soul of *Mary* has comprehended the heavenly Virgin; and that the heavenly Virgin has put the heavenly new pure Garment of the holy Element out of the chaste Virgin of God, *viz.* out of the [Barmhertzigkeit, Mercifulness, or] Mercy of God, on to the Soul of *Mary*, as a new regenerated Man; and in that same she has conceived the Saviour of all the World, and borne him into this World. Therefore, he said to the Jews, *I am from above, but you are from beneath, and of this World. I am not of this World.* And he said also to *Pilate*, *My Kingdom is not of this World.* This ought highly to be considered.

38. You are to know, that as *Mary* did bear the heavenly Image, *viz.* a new Man born out of the Mercy of God in the old earthly [Man,] *viz.* in the Kingdom of this World, which Kingdom she had in her as her own, which yet did not comprehend the new Man; so also the Word of God entered into the Body of the Virgin *Mary*, into the heavenly Matrix, into the eternal Virgin of God, and that [Word] in that [eternal Virgin of God] became a heavenly Man, out of the paradisical holy pure Element, in the Person of the new regenerated Man of the Virgin *Mary*, and (with his eternal Deity) was together generated in the Beginning, of the own proper Soul of *Mary*, and with his Entrance of his Deity has brought the Soul of *Mary* again into the holy Father; so that the Souls of Men (which were gone out from the Deity) were new-born again in the Soul of *Christ*, and begotten to the Heart of God.

39. For *Christ* brought no strange Soul out of Heaven with him, into the highly blessed heavenly pure Virgin; but as all Souls are generated, so *Christ*

also received his Soul in his Body, though in his undefiled Body of Holiness, which was become Mary's own. For we must say, that the pure Element in the Mercy of God, became Mary's own, wherein her new Body (in her original Soul) consists.

40. For no other Soul is generated in any Man, but a new Body, but the Soul is renewed with the pure Deity; and *Christ* with his Entrance into Death (where he severed his holy Man from the Kingdom of this World) severed it also from the Fierceness of the eternal Anger, and from the Source of the Originality.

41. And as the pure Element (which is in the Presence of God, and wherein God dwells) is truly every where in the whole Space of this World, and has attracted to it the Kingdom of this World, *viz.* its own Out-Birth, as a Body, and yet this very Body does not comprehend the Element, no more than the Body [comprehends] the one Element's Soul; so *Christ* also has truly, in the Body of the Virgin *Mary*, attracted to him [or put on] our human Essences, and is become our Brother, yet these human Essences cannot comprehend his eternal Deity, only the new Man, born in God, comprehends the Deity, after the same Manner as the Body does the Soul, and no otherwise.

42. Therefore the Body of *Christ* is inferior to the Deity and in these our human Essences he suffered Death, and his Deity of the holy Man in the pure Element entered together also into Death, and bereaved Death of its Power, and separated the natural Soul (which *Christ* commended to his Father, when he died on the Cross) from the Kingdom of this World, also from Death, from the Devil, and from Hell, in the strong divine Might [or Power,] and opened a Gate for us all, who come to him, and incline ourselves (with Mind and Thoughts) to him, then the Father draws our Soul (which is in him) into the pure Love of *Christ*; where then it puts its Imagination again through *Christ* forward into the holy Trinity, and is fed again from the *Verbum Domini* [the Word of the Lord,] where then it is an Angel again, quite separated from the Kingdom of the Devil, and of this World, in the Death of *Christ*.

43. And for this Cause God became Man, that he might in himself new generate the Soul of Man again, and might redeem it from the Chains of the Fierceness of Anger, and not at all [for the bestial Body's Sake] which must melt again into the four Elements, and come to nothing, of which nothing will remain, but the Shadow in the Figure of all his Works, and Matters, which he has wrought at any Time.

44. But in the new Man (which we attract on to our Souls in the Bosom of the Virgin) we shall spring and flourish again; and therein is no Necessity nor Death, for the Kingdom of this World passes away. Therefore, he that has not this Image in the new Birth, shall, in the Restoration of the Spirit of the eternal Nature, have the Image of what his Heart and Confidence has been set upon here [put upon him;] for every Kingdom images [or figures] its Creatures, according to the Essences which were grown here in their Will.

45. And that you may rightly and properly understand us; we [mean or] understand here no strange *Christ*, who is not our Brother; as himself said at his Resurrection, *Go to my Brethren, and your Brethren, and tell them, I go to my God and to your God.* As indeed the Body (which we here carry about us) is not the Image of God, which God created; for the Kingdom of this World puts its Image upon us, when *Adam* consented to yield to it; and we (if we be regenerated) are not at Home in this World with our new Man; as *Christ* said to his Disciples, *I have called you out of this World, that you shall be where I am;* and Saint *Paul* says, *Our Conversation (as to the new Man) is in Heaven.* Thus we understand also, that our *Immanuel*, [who is] the most holy of all, with his true Image of God (wherein also our true Image of God does consist) is not of this World; but as the old mortal Man (from the Kingdom of this World) hangs to us, so our mortal Man also hung to the Image of God in *Christ*, which he drew from his Mother *Mary*, as the pure Element [draws] the Kingdom of this World [to it.]

46. But now we must not think, that the holy Man in *Christ* died, for that died not; but the mortal [Man] from the Kingdom of this World [is that which died,] that [was it which] cried (on the Cross) *My God, my God, why hast thou forsaken me!* And we see very clearly the great Might [and Power] of the holy Man in *Christ*, when the Mortal (which was taken from this World) went into Death, how the holy almighty [Man] wrestled with Death, infomuch that the Elements shaked with it, and the Sun (which is the Light of the Nature of this World) lost its Splendor, as if it were then to perish; and then the living Champion in *Christ* fought with the Anger, and stood in the Hell of the Anger of God, and loosed the Soul (which he commended into his Father's Hands) quite off from the Anger of God, also from the Source [or Torment] of Hell; and this was that which *David* said *Thou wilt not leave my Soul in Hell, nor permit thy holy [one] to perish.*

47. The Deity was in the human Soul, and here it broke the Sword of the Cherubim; so that as *Adam* had brought his Soul into the Prison of Anger, and so afterwards all Souls from *Adam* are generated such, and are all of them, as in one Root, imprisoned in the Anger of Death, till *Christ*; so the noble Champion *Christ* here destroyed Death in the human Soul, and brought the Soul through Death into his eternal new Humanity, and put it into an eternal Covenant.

48. And as *Adam* had opened the Gate of the Anger, so has the Deity of *Christ* opened the Gate of the eternal Life, so that all Men can press in to God, in this opened Gate. For the third Principle is broken here, and Judgment passed upon the Prince of Darkness, which so long held us Prisoners in Death.

49. But since Man is so slow of Apprehension, it may be, we shall not sufficiently be understood, and therefore we will once more set it down briefly and accurately, how these great Mysteries are; for we know what Adversary we have, *viz.* the Prince of this World; he will not sleep, but try what he can to suppress this noble Grain of Mustard-Seed.

50. Behold, thou noble Mind, thou who desirest the Kingdom of God, to thee we speak, and not to the Antichrist in *Babel*, who desires nothing else but the Kingdom of this World; take Notice of it, the Time of Sleep is past, the Bridegroom comes, for the Bride says, Come, be in Earnest, gaze not at the Hand that used this Pen, it is another Pen that has wrote this, which neither thou nor I do know; for the Mind (if it be faithful) apprehends the Deity; and do not so slight thyself; if thou art born in God, then thou art greater and more than all this World.

51. Observe it; the Angel said to *Mary*, *Thou shalt conceive and bear a Son, and shalt call his Name JESUS; he shall be great, and be called a Son of the most High; and God the Lord shall give him the Throne of his Father David, and he shall be a King over the House of Jacob eternally, and of his Kingdom there shall be no End.*

52. You must understand, *Mary* was to conceive in the Body, *viz.* in her own Body, not in a strange assumed [Body,] as the Unenlightened (who apprehend not the Kingdom of God) might interpret our Writings to mean. Besides, it is not the Ground neither, which the Ancients and those heretofore have set down (which yet went very high) as if *Mary* from Eternity had been hidden in *Ternario Sancto* [the holy Ternary or Trinity,] and that she entered at that Time only into *Anna*, as into a Case, [or House,] and was not of the Seed of *Joachim*,

and Blood of *Anna*. They say, she was an eternal Virgin out of the Trinity, of whom *Christ* was born, because he came not out of the Flesh and Blood of any Man, and as himself witnesses, that he was not of this World, but was come from Heaven. He says, *That he came forth from God, and must return again to God;* and to *Nicodemus* he said, *No one goes into Heaven, but the Son of Man which is come from Heaven, and who is in Heaven.*

53. And there he spoke clearly of the Son of Man, of his Humanity, and not of his Deity merely; for he says plainly, *The Son of Man.* But God from Eternity was not the Son of Man, and therefore no Son of Man can proceed from the Trinity; therefore, we must look upon it right. If *Mary* had proceeded out of the Trinity, where should our poor captivated Souls have been? If *Christ* had brought a strange Soul from Heaven, how should we have been delivered? Had it been possible to redeem Man [without it,] what Occasion was there for God to come into our Form, and be crucified? If it could have been so, then God should instantly have separated or freed *Adam* from Death, when he fell. Or dost thou suppose that God is so maliciously zealous, as to be so angry without a Cause?

54. Indeed, when his Wrath was sprung up in Man, then he would manifest his Wonders, but that was not the Purpose of God when he created *Adam*; but it was tried which of them should get the Victory, the Meekness, or the Fierceness in the eternal Root; but the Soul in *Adam* was yet free, and there was nothing else that could perish, but the own Will.

55. And so now the Soul was the Will, which was breathed into *Adam*, by the Spirit of God out of the eternal Will of the Father, and yet out of that Place where the Father (*viz.* God) out of the Darkness, in his own re-conceived Will, enters into himself, and in himself generates the Meekness in his own re-conceived Will.

56. And so the Soul of Man is out of the same Balance in the Angle of the re-comprehended Will, towards the Light, and also in the first Will in itself, in its own Center, where behind it the Darkness is comprehended, and before it is the End of the eternal Band, and in itself there would be nothing but an anxious Source [or Property;] and if any Thing else were to be in it, then the first Will (in the eternal Band) must conceive another Will in itself, to go out of the dark Source [or Property,] into a joyful Habitation without a Source.

57. If now the first eternal Will does thus conceive another Will, then it breaks the Source of Darkness, and dwells (in itself) in the joyful Habitation, and the Darkness remains Darkness still, and a Source [or working Property] in itself, but touches not the re-conceived Will, for that dwells not in the Darkness, but in itself; thus we understand the Soul's own Power [to be,] which God breathed into *Adam*, out of the Gate, the Breaking through, in himself into the Light of the Habitation of Joy.

58. This Soul (being clothed with the pure elementary and paradisical Body) severed its Will, [which came out of the Father's Will, which tends only to the Conceiving of his Virtue [or Power,] from whence he is impregnated to beget his Heart,] [and severed it] from the Father's Will, and entered into the Lust of this World; where now (backward in the Breaking [or Destruction] of this World) there is no Light; and forward there is no Comprehensibility of the Deity; and there was no Counsel [or Remedy,] except the pure Will of the Father enters into it again, and brings it into his own Will again, into its first Seat, that so its Will may be directed again into the Heart and Light of God.

59. And now if it is to be helped again, then the Heart of God with its Light (and not the Father) must come into it; it stands in the Father however, yet turned away from the Entrance (to the Birth of the Heart of God) backward into this World, where no Light is to be comprehended, either behind or before it; for the Substance of the Body breaks, and then the poor Soul stands imprisoned in the dark Dungeon, and here the Love of God towards the poor imprisoned Soul is [made] known: Consider thyself here, O dear Mind.

60. Here was no Remedy now, neither in God, nor in any Creature; only the mere Deity of the Heart of God must enter in *Ternarium Sanctum*, [into the holy Ternary, *viz.* into the *Barmhertzigkeit*, [the Mercifulness,] which is from Eternity generated out of his Holiness, wherein the eternal Wisdom, which [coming] out of the Speaking of the Word, through the Holy Ghost, stands as a Virgin before the Deity, and is the Great Wonder, and a Spirit in the *Barmhertzigkeit*, [the Mercifulness,] and the Mercifulness makes the holy Ternary (the holy Earth) the Essences of the Father in the Attracting to the Word, *viz.* the holy Constellations, as may be said in a Similitude.

61. And as we perceive that in this World there are Fire, Air, Water, and Earth, also the Sun and the Stars, and therein consist all the Things of this World, so you may conceive, by Way of Similitude, that the Father is the Fire of

the whole [holy] Constellations, and also in the [holy] Element; and that the Son (*viz.* his Heart) is the Sun, which sets all the Constellations in a light pleasant Habitation; and that the Holy Ghost is the Air of the Life, without which neither Sun nor Constellation would subsist; and then that the concreted *Spiritus majoris Mundi* [or Spirit of the great World] is the chaste Virgin before God; which Spirit of the great World, in this World, gives to all Creatures, Mind, Sense, and Understanding, through the Influence of the Stars; and so also [does the chaste Virgin] in the Heaven.

62. The earthly Earth is like the holy Ternary, wherein is the heavenly *Aquaster* (*viz.* in the heavenly Earth, which I call the [one holy] Element) which is pure. Thus God is a Spirit, and the pure Element is heavenly Earth, for it is substantial; and the Essences in the heavenly Earth are paradisical Buds [or Fruits;] and the Virgin of Wisdom is the great Spirit of the whole heavenly World, in a Similitude, and that not only opens the great Wonders in the heavenly Earth, but also in the whole Deep of the Deity.

63. For the Deity is incomprehensible, and invisible, yet perceptible; but the Virgin is visible like a pure Spirit; and the [one holy] Element is her Body, which is called *Ternarius Sanctus* [the holy Ternary,] the holy Earth; and into this holy Ternary the invisible Deity is entered, that she may be an eternal Espousal [or Union;] so that (in a Similitude) the Deity is in the pure Element, and the Element is the Deity; for God and *Ternarius Sanctus* is become one Thing, not in Spirit, but in Substance, as Body and Soul. And as the Soul is above the Body, so also God is above the holy Ternary.

64. And this now is the heavenly Virgin, of which the Spirit of God spoke, in the wise Men of old; and *Ternarius Sanctus* is our true Body in the Image which we have lost, which now the Heart of God has taken to him for a Body; and this noble Body (as also the Virgin of God) was put upon *Mary*, not as a Garment, but very powerfully in her Essences, and yet incomprehensibly as to the Essences of this World of Flesh and Blood in the Body of *Mary*, but comprehensible as to the Soul of *Mary*; for the Soul passed into the holy Ternary; and yet she could not so be severed from the fierce Wrath, but that was to be in the Breaking of the earthly Body from the heavenly, in the Death of *Christ*.

65. Thus the Word in the holy Ternary let itself into the Earthliness, and received to it a true Soul out of the Essences of the Soul of *Mary* (like all other

Men) in the Time, *viz.* in the End of three Months, not out of the holy Ternary, but our Soul; yet not our Body, wherein the Kingdom of this World and Sin did stick.

66. It is true indeed he took our Body on him, but not mingled with the holy Ternary; for Death stuck in our Body, and the *Ternarius Sanctus* was his Death, and Victory; and in the holy Ternary was his Deity; and that Man is come from Heaven, and has put on the earthly [Man,] and brought to pass the Redemption between the earthly and the heavenly, whereby the Soul was severed from the Anger and Wrath.

67. You must not say that whole *Christ* with Body and Soul came from Heaven. He brought no Soul out of the holy Ternary; the heavenly Virgin was the Soul in the holy Ternary; and that he brought with him for a Bride to our Soul, as this whole Book does treat of it. For what would it help me, if he had brought a strange Soul with him? Nothing at all. But that he has brought my Soul into the holy Ternary, I rejoice at that; and thus I can say, that *Christ's* Soul is my Brother, and his Body is the Food of my Soul; as he says in the sixth Chapter of *John*, *My Flesh is Meat indeed, and my Blood is Drink indeed.*

68. Come hither, ye contentious Shepherds of *Babel*, open your Eyes, and consider what his Testaments of the Baptism and his Last Supper are: I shall show you well enough, if you be but worthy; however, we write for the Children of the Lily; therefore, let every one see where he harbours; it is in Earnest. We slight not the Understanding of the Ancients. It may be, it was purely generated in the Beginning, but we find how Antichrist has set up himself upon it, and made Gods of the Creature.

69. Yet Men cannot say, that *Mary* was born out of a barren Womb, although the Body of *Anna* was unfruitful, which was from the Council of God; in that they were honest [virtuous] People, fearing God, that their Tincture might not be defiled, because they were to generate that which the Lord would highly bless. God knew how to open it in due Time, and that in old Age, when the wanton Lust of this World from the Elements was extinguished, as in *Sarah*, *Abraham's* Wife.

70. For if the Soul stands in the Fear of God, then the Tincture also (in which the Soul springs up) is purer; although that be not free from the original [or inherited] Sin. Thus *Mary* is indeed truly generated of *Joachim*, and *Christ* has his natural Soul from the Tincture of *Mary*, yet but half; for the *Limbus* of God

was the Man [or masculine Seed,] and therein was the chaste Virgin of God in the holy Ternary, and in the holy Ternary the Trinity, the whole Fullness of the Deity; and the Holy Ghost was the Work-Master.

71. Here we clearly find what *Christ* said to his Father concerning us Men; *Behold the Men were thine, and thou hast given them to me; and I will that they be with me where I am, that they may see my Glory.* When the Word [or Heart of God] went into the holy Ternary, there it was the Son of the Father, and also his Servant, as *Isaiah* says, and as it is in the Psalms; for he had [united or] espoused himself to the Element, and had the Form of a Servant; but the Word which went into the [pure] Element, was his Son; and thus he took our Soul upon him, not only as a Brother, for the *Limbus* of God (in the heavenly Tincture) was the Man, and that was our Lord; for the whole World stands in the Might thereof, and that Might shall sweep the Threshing-Floor of this World. And thus we are his Servants, and also his Brethren in respect of his Mother; but in respect of his Father we are his Servants; and before the Fall we were the Father's, also till his Humanity [or Incarnation,] though in the Word of the Promise [it was,] in which the faithful entered into God.

72. Thus he is a King over the House of *David* eternally, and his Kingdom has no End, and he has the Throne of his Father *David*, for this World is become his own; he is entered into this World, and has taken Possession of it; he stands in the holy Ternary, and in the Trinity, and also in this World; he has the Casting-Shovel in his Hand, as *John* the Baptist says, the Judgment is his, at which the Devils tremble. He has the Throne of *David* from the Council of God; for *David* was a Type of him, and had the Promise, and God set him upon the Throne, in the Promise; for the Scepter of his Kingdom was the Scepter of the Faithful, who looked upon God, who was the King, and so also indeed the outward Kingdom was his. Thus also *Christ* was a King in the holy Ternary, and this World also was his own.

Of the dear Name Immanuel.

73. And thus we can truly say, *Immanuel*, God with us, God in us. In the Language of Nature it sounds right; but our Tongue [we have] from this World does but stammer it, and cannot name it according to our Understanding. For *Im* is the Heart of God in the holy Ternary, for it is conceived [or comprehended,] as thou mayest understand it in the Conception [or Comprehending, or

Expressing] of the Word. *Ma* is his entering into the Humanity in the Soul; for that Word [or Syllable] presses out from the Heart; and we understand that he conceived [or comprehended] the Heart (*viz.* the Virtue of the Father) in the Soul, and goes with the Word [or Syllable] *nu*, aloft, which signifies his Ascension into Heaven, as to his Soul. *El* is the Name of the great Angel, which with the Soul triumphs above the Heaven, not only in the Heaven, but in the Trinity.

74. For the Word *Himmel*, [Heaven,] has another Meaning in the Language of Nature. The Syllable *Him* goes out from the Heart (*viz.* out of the Virtue of the Father) or out of the Essences of the Soul, and puts forth upwards into the holy Ternary; and then it compresses it with both the Lips, and brings the Angel's Name downwards (*viz.* the Syllable *mel*) which signifies the Humility of the Angels, that they do not exalt their Heart in Pride, flying into the Trinity; but as *Isaiah* says, that they cover their Faces in Humility (before the holy God) with their Wings, and continually cry, *Holy, holy, holy is the Lord of Hosts.*

75. So now you understand that this Angel is greater than any Angel in Heaven, for he has a heavenly human Body, and has a human Soul, and has the eternal heavenly Bride, the Virgin of Wisdom, and has the holy Trinity, and we can truly say, [he is] a Person in the holy Trinity in Heaven, and a true Man in Heaven, and in this World, an eternal King, a Lord of Heaven and Earth.

76. His Name JESUS shows it more properly in the Language of Nature; for the Syllable *Je* is his Humbling [In-coming] out of his Father, into the Humanity; and the Syllable *sus* is the bringing in of the Soul above the Heaven, into the Trinity; as the Syllable *sus* indeed presses aloft through all.

77. Much more is understood in the Name *Christus*, which comprehends not his Incarnation, but goes as a Man [that is] born, through Death; for the Syllable *Chris* presses through the Death; and the Syllable *tus* signifies his strong Might, in that he thus goes forth from Death, and presses through; and it is very properly understood in the Word, how he severed the Kingdom of this World and the angelical Man asunder, and continues in God, in the angelical Man, for the Syllable *tus* is pure without Death.

78. Though indeed here we shall be as one that is dumb to the World, yet we have written it for ourselves, for we understand it very well; and it is plain enough to the Tree of the Lily. But that the Person of Christ, with his Deeds and Essence, might be rightly demonstrated to the Reader, that he might apprehend

it right, I therefore direct him to the Temptation of Christ in the Wilderness after his Baptism; whereat thou shouldst open thine Eyes, and not speak like the Spirit in Babel, which says, we know not what his Temptation was, and lay the Fault upon the Devil, that he was so impudent to presume to tempt Christ; saying moreover, we ought not to dive into it, [nor be so inquisitive about it,] we will let that alone till we come thither, [into the other Life, and then we shall see what it is. Besides, they forbid him that has Eyes to see, none must search into it, if they do,] they are called Enthusiasts, and are cried out upon for Novelists—such as broach new Opinions and pretend to new Lights—and for Hereticks.

79. O ye blind Wolves of Babel, what have we to do with you? We are not generated from your Kingdom. Why will you rend and tear our dear Immanuel out of our Hearts and Eyes, and so would make us blind? Is it a Sin for us to enquire after God our Salvation, and after our true native Country? Sure it is much more Sin to hearken after your Prating and Blasphemy, whereby you make our Women and Children Scoffers, so that they learn nothing but scornful and reproachful Speeches, and so persecute and vex one another therewith in Babel. Can the Kingdom of Christ be found in such Things? Or rather do you not build the scornful and reproachful Church of Babel? Where is your apostolical Heart, [consisting] in Love? Is your Scorn and Derision of others Christ's Meekness, who said, *Love one another, be ye Followers of me, and so it shall be known that ye are my Disciples?* To you it is said; the Anger burns in Babel; when the Flame thereof rises up, then will the Elements shake and tremble, and Babel shall be burnt in the Fire.

80. The Temptation of Christ rightly shows us his Person: therefore open thy Eyes, and let not Babel trouble thee, it is the Price of thy Body and Soul; for that [Temptation] in the hard Combat of Adam in the Garden of Eden, which Adam could not hold out in, here the worthy Champion went through with it, and has obtained Victory, in his Humanity in Heaven, and over this World.

81. As we have demonstrated the true Christ, who is God and Man in one undivided Person, so we must now show what Kind of Man he is, according to the Kingdom of this World; for the great Wonders cannot sufficiently be described, they are still greater: there is need of an angelical Tongue as well as of an earthly, and because we have but an earthly, therefore we will write from an angelical Mind, and speak the great Wonders of God with the earthly Tongue.

82. Let us look upon his Baptism, and then upon his Temptation instantly after his Baptism, and so we shall find our new Regeneration, as also in what Kingdom we lie imprisoned, and we very highly rejoice (in this Knowledge) that God is become Man: And if now we would apprehend it, we must first set down the Baptism of Christ, and then the Temptation in its right Order.

Of the Baptism of Christ upon Earth, in Jordan.

83. It is known to us, that (in Adam's Fall) we are fallen into the Anger of God, when the Spirit, or Soul of Adam, turned from the Heart of God into the Spirit of this World, where instantly the holy heavenly Image was extinguished, and the Anger in the Darkness held the poor Soul captive, and where the Devil instantly got his Entrance and Habitation in the Anger of the human Soul; and if the Treader upon the Serpent had not entered instantly into the Mark of Separation, in the Center of the Light of Life, then the Wrath would have devoured us, and we should have continued eternally to be Companions of the Devils; but when the Treader upon the Serpent thus entered into the Middle (though not so presently into the Humanity, but into the Center of the Light of Life) then the poor imprisoned Souls which turned themselves to God again, were (in the Center) bound or knit to the Deity again, till the Champion [or Saviour] came into the Humanity, where (in his Conception and Humanity) he received the whole Man again, and this we see clearly in his Baptism; for there was that one Person which was both God and Man, he had the heavenly and also the earthly Body.

84. But now Baptism was not instituted in respect of the earthly corruptible [Man,] which belongs to the Earth, nor for the heavenly [Man's] Sake, which was pure and spotless without that, but for the poor Soul's Sake. Seeing the heavenly Man in Christ took our natural Soul (in the Body of the Virgin Mary) to his heavenly Man, and that also the earthly Man hung to the Soul, therefore the holy Trinity [by the Hand of Man] took the Water of the eternal Life in the pure Element, and dipt the Soul therein, as I may so speak.

85. See, thou beloved Soul, thou wast gone out from God; but his Love caught hold of thee again, and fastened thee (with the Promise) to his Thread; and then came the Fulfilling of the Promise, and put another new Body on to thee; but thou canst not have another Soul, for thy Soul was out of the Eternity. Therefore now as the Holy Ghost overshadowed and filled [or impregnated]

Mary, so the Water out of the Heavenly Matrix (which has its Beginning out of the Trinity) in the Baptism of Christ (and in all baptized Christians) overshadowed and filled the Soul of Christ in the Baptism in Jordan, and also the Souls of all Christians, and so renewed the earthly Water (of the Out-Birth) in the Soul, and washed it clean, that it is in itself a pure Angel, which of itself may eat of the heavenly Fruit; and that is the Cause of the Baptism.

O Man consider thyself.

86. Now when the poor Soul was thus bathed in the Water of eternal Life (out of the pure Element) which is in the Holy Ternary, that it not only enjoyed the same outwardly, but was also filled [or impregnated] therewith, as the Holy Ghost impregnated Mary in the Holy Ternary; then it stood [inclined] forward, *viz.* right forward towards God, and into God, as a new half generated and washed Creature, and behind it was the Anger of the Darkness in the Kingdom of this World still fast bound to it, so that it could not be wholly freed from it, except it entered into Death, and quite broke off the Kingdom of this World.

Of the Temptation of Christ.

87. Therefore, must Christ now (after the Baptism) be tempted; and he was set against the Kingdom of the fierce Wrath, to see whether this [second] Adam, thus new prepared, could stand in the new and old Man, with the half new born and washed Soul, and set his Imagination upon God, and eat of the Word of the Lord. And there it was tried whether the Soul would press in to God, or into the Spirit of this World again.

88. And here you may clearly know, that the Spirit of God brought this Christ into the Wilderness to be tempted, in that the Devil was permitted, in the Kingdom of God's Anger, to set upon him, and to tempt this second Adam, as he had tempted the first Adam in the Garden of Eden.

89. And there now was no earthly Meat or Drink; and the Soul of Christ understood now very well what Inn [or House] it was in, that it was in God, and that it could of Stones make Bread, seeing there was none there; but it must eat no earthly Bread, but heavenly [Bread] out of the holy Ternary, in its heavenly Body; and the earthly Body must be hungry, that the Soul might be rightly

tempted. For the earthly Body was hungry, as the Text in the Gospel says very right.

90. Now the heavenly [Body] must overcome the earthly, that the earthly may be as it were dead and impotent, and that the heavenly may keep the Dominion. And now as Adam stood in the Angle (between Love and Wrath) when he was tempted, there stood both Kingdoms against him, and pulled at him; and as God the Father (direct forward in his reconciled Will) is the Kingdom of Heaven, and the clear Deity; and backward (in the eternal Root of Nature) there is his Wrath and Anger, and yet both of them are in the eternal Father; and as in the eternal Nature of the Wrath, the Light or the Kingdom of Heaven is not known, and also in the eternal Light, the Kingdom of Fierceness and Wrath is not known, because each Kingdom is in itself, so is the Soul of Man also; it has Kingdoms in it, in which it trades, in that it stands. If it trades in the Kingdom of Heaven, then the Kingdom of Hell is dead in it; not that it is ceased, but the Kingdom of Heaven is predominant, and the Kingdom of Fierceness is changed into Joy; so also, if it trades in the Kingdom of Wrath, then that is predominant, and the Kingdom of Heaven is as it were dead; although indeed (in itself it does not vanish) yet the Soul is not in it.

91. Thus also the Temptation was to try, which Kingdom in the Soul might overcome, and therefore the Food and Drink was withdrawn from the earthly Body, and the Kingdom of Heaven was predominant in him, in the holy Ternary, and in his Deity, and the Kingdom of Wrath and the Kingdom of the Devil were against him. And there the new-washed and half-regenerated Soul stood in the Midst, and was pulled at by both Kingdoms, as Adam in Paradise.

92. The Deity in Christ in the holy Ternary said, *Eat of the Word of the Lord, and go forth from the outward Man, rest in the Kingdom of Heaven, and live in the new Man, and then the old Man is dead, for the new Man's Sake;* on the contrary, the Devil said to the Soul, *Thy earthly Body does hunger (because there is no Bread for it) therefore make Bread of Stones, that thou mayest live;* and the strong Soul in Christ as a Champion stood and said; *Man lives not by Bread alone, but by every Word that proceeds out of the Mouth of God:* And he rejected the earthly Bread and Life, and put his Imagination into the Word of God, and did eat of the Word of the Lord, and then the Soul in the Kingdom of Heaven was predominant, and the earthly Body was as it were dead for the Kingdom of Heaven's Sake; whereas yet it was not dead, but it became the Servant of the heavenly Body, and lost its potent Dominion.

93. And now when the Kingdom of Hell had this mighty Blow, and was thus overcome, then the Devil lost his Right in the Soul; yet he said in himself, Thou hast a Right in the earthly Body, and somewhat was permitted to him; and then he took the Body with the Soul, and set them upon the Pinnacle of the Temple, and said, *Cast thyself down (for thou art powerful and canst do all Things) and then the People shall see that thou art God, and hast overcome;* this is the right fluttering Spirit, wherewith the Devil would fain always fly above the Thrones over the Deity, and yet goes but in himself into the hellish Fire, and apprehends not the Deity.

94. And here also was Adam tempted, [to try] whether he would steadfastly put his Imagination into the Heart of God, and then he should have continued in Paradise; but when he turned away his Mind from the Heart of God into the Spirit of this World, and would fly out beyond the Humility, and would be like God, then he went forth beyond the Throne of God, in the Spirit of the Fierceness of the Anger. Therefore here the Soul of Christ must be accurately tempted, [to try] whether it would (seeing it had retained the heavenly Bread) fly out also in Pride in the Might of the Fire; or whether it would in Humility look only upon the Heart of God, and give itself up to that, that it might be carried only in the Will of God, and become an Angel in Humility, and not rely only upon itself, to fly in its own Might [or Power.]

95. And here the Devil's Master-piece is seen, in that he uses the Scripture, and says, *The Angels will bear thee up;* whereas here the Matter was not about the Body, but about the Soul, which he would bring into Pride, that it might tear itself off from the Love of God, and rely upon the Angels bearing it up; and that it should break itself off again from the new Body (which can fly well enough with that) and leap down in the old Body, and rely upon the Angels, and so should fly out from God into the Spirit of this World again.

96. But here his Valour is seen; though he stood (with his earthly Body) upon the Pinnacle of the Temple, yet he committed his earthly Body to God, and trusted in him, and that he was every where in God; and said to the Devil; *It is written, thou shalt not tempt the Lord thy God.* Here the Devil's Pride (in the Kingdom of Wrath) was rightly overcome; and the Humility, the Strength, and the Might remained to be our Christ's; and the Soul of Christ is entered into the holy Ternary, as into the humble Love, and espoused itself with the humble chaste Virgin of the Divine Wisdom.

97. Now when the Devil had lost twice, then he came at last, with his last powerful Temptation, as he did also to Adam, *he would give him the whole World, if he would fall down and worship him.* The Business with Adam also was about this World, he would draw this World to him, and so be like God with it, that as God had drawn this World to him, to manifest his great Wonders therewith, so the Soul in Adam thought [with itself,] thou art the Similitude of God, thou wilt do so too, and so thou shalt be like God; but thereby he went forth from God into the Spirit of this World. Now therefore the second Adam must hold out the Standing of the first Adam, whereby it was tempted [or tried,] whether the Soul would continue in the new holy heavenly Man, and live in the *Barmhertzigkeit*, [the Mercifulness] of God, or in the Spirit of this World.

98. And thus stood the Soul as a valiant Champion, and said to Satan; *Get thee hence, Satan, thou shouldst worship the Lord thy God, and serve him only. I have no more to do with thee.* There the Devil, Hell, and the Kingdom of this World, were commanded to be gone, and the valiant Champion got the Victory; and the Devil was fain to get him gone, and the earthly [Part] was overcome. And here now the noble Champion stands upon the Moon, and receives all Might, in Heaven, Hell, and on Earth, into his Power, and rules (with his Soul, in the holy Ternary, in this outward Body) over Death and Life; and here this World is become Christ's own, for he has overcome it; he could live in God, and needed not the earthly Food nor Drink.

99. And the Reader must know, that the Combat (with the Temptation) was held in Body and Soul; and that this Temptation concerns us also; he has overcome for us. If we put our whole trust in him, then we have Victory in him, over Sins, Death, Hell, and the Devil, and also over this World; for he held the last Victory in his Death, when he broke the Sword of the Cherubim, and destroyed the Hell of the Devil, and has led Captivity captive, that thereby thou mightest live by the Death of Christ.

100. And we see that all is true, as is above-mentioned; for when he had overcome in the Temptation, and had stood forty Days, then he had wholly overcome till the last Victory in Death, for so long Adam was in the Temptation, in the Garden of Eden; and there he begun his priestly Kingdom (as a King over Heaven and this World) with Signs and Wonders; and in his first Miracle turned Water into good Wine; he also healed the Sick, made the Blind to see, the Lame to go, and cleansed Lepers; also he raised the Dead, and showed himself to be the true King over the Quick and Dead, and sat upon

David's Throne of Promise, and was the true Priest in the Order of Melchisedech. All whatsoever Aaron was (in the Father's Living and Might) in a Type, that this High-Priest was in Virtue [and Power,] with Deeds and Wonders; which we will clearly describe in the succeeding Book, if we live, and God shall give us Leave to do it.

The Twenty-Third Chapter.

Of the highly precious Testaments of Christ, *viz.* Baptism and his last Supper, which he held in the Evening of Maundy-Thursday with his Disciples; which he left us for his Last [Will,] as a Farewel for a Remembrance.

The most noble Gate of Christianity.

1. It is apparent, how they have hitherto in Babel danced [or contended] about the Cup of Jesus Christ, and about his holy Testaments, for which they have caused many Wars and Blood-shedding; but what Kind of Knowledge concerning those [Testaments] they in Babel have, appears by their Works of Love among one another, which their Councils have brought to pass, where Men have stopt the Mouth of the holy Spirit, and have made a worldly Dominion out of the Priesthood of Christ.

2. O you High-Priests and Scribes, what Answer will you make to Christ, when you shall be found thus [at his Coming?] Or do you suppose you stand in the Dark? No, you stand in the Presence of the clear Countenance of Jesus Christ, who is Judge of the Quick and Dead; do but open your Eyes, and rightly feed the Flock of Jesus Christ, he comes and demands them of you. You are not all Shepherds or Pastors, but intruded covetous Wolves; you rely on your School-Art, [or University-Learning and Scholarship.] O, that avails nothing in the Presence of God; the Holy Ghost speaks not from that, he would not be bound up. If you will be Pastors, then you must hold out in the Temptation, and put on the Garment of the Lamb in your Heart; you must not take the Wool of the Sheep only from them, but you must give them the Food of the Holy Spirit in true Love, and be Practisers of it yourselves. But how will you give it, if you be in the Wilderness still, and have chosen the Kingdom of this World to yourselves in the last Temptation? What shall be said of you? Is not the Anger

broke out and burning? Carry Fuel to it, for Babel is on Fire, the Water is dried up. Or what have I to do with thee, that I must write thus?

3. We have shown in few Words the Incarnation and Birth of Jesus Christ the Son of God, and yet we are so very earthly, and cannot apprehend it, but are continually asking, Where is Christ with his Body? Where shall we seek for him? And therefore, our Soul longs to write of his Omnipresence, and that notwithstanding all the Raging and Fury of the Devil, and of Antichrist.

4. We having clearly described, how God out of his Love and Mercifulness of Grace has turned his beloved Heart to us again, and how he has opened the Gate to the Kingdom of Heaven for our Souls, therefore now we are further to consider of the Body of Christ. For Reason says continually, The Body of Christ is gone up into Heaven, he is far from us, we must erect a Kingdom, that we may serve him in his Absence, as Jeroboam did with the Calves; and so that Kingdom is rightly called Babel.

5. Dost thou boast thyself to be a Christian, why dost thou not then believe his Word, when he said; *He would be with us to the End of the World;* and said moreover, *He would give us his Body for Meat, and his Blood for Drink;* also *his Body is Meat indeed, and his Blood is Drink indeed?* What do you understand by this, an absent [Christ?] O thou poor sick Adam, why art thou gone again out of Paradise? Has not Christ brought thee in again, why didst thou not stay there? Dost thou not see, that the Apostles of Christ and their Successors (who dwelt in the Paradise of Christ with their Souls) did great Wonders? Wherefore art thou again entered into the Spirit of this World? Dost thou suppose that thou shalt find the Paradise with thy Reason in thy Art? Dost thou not think it has another Principle, and that thou shalt not find it, except thou art born anew?

6. Thou sayest, Christ is ascended into Heaven, how then can he be in this World? And when thou reachest furthest, thou thinkest that he is present only with his holy Spirit, here in his Testaments, and that the Testaments are only Signs of his Merits. What sayest thou then of thy new Man? When indeed the Soul is fed with the Holy Ghost, what [Food] has thy new Man then? For each Life feeds upon its Mother.

7. Now if the Soul eats of the clear Deity, what [Food] has the Body then? For thou knowest that the Soul and the Body are not one and the same Thing; it is indeed a Body, but the Soul is a Spirit, and must have spiritual Food, and the

Body must have bodily Food. Or wilt thou give the new Man earthly Food? If thou meanest so, thou art yet far from the Kingdom of God. The heavenly Body of *Christ* did eat no earthly Food, but the outward Body only did eat that. Is not *Christ's* Body now in the holy Ternary, and eats paradisical Food? Why then shall not our new Man do so? Did he not eat heavenly Food forty Days in the Wilderness, and always afterwards? And did he not tell his Disciples at *Jacob's* Well, *I have Meat to eat that ye know not of;* and further, *It is my Meat to do the Will of my Father which is in Heaven?* Is the Will of God his Food, why then is it not ours, if we live in him? Has not the Deity of *Christ* put on the Kingdom of Heaven for a Body? Is not the pure Element (wherein the Deity dwells) his Body?

8. But Reason says, The Body of *Christ* is but in one Place, how can he then be every where? He is indeed a Creature, and a Creature cannot be in all Places at once. Hearken, beloved Reason, when the Word became Man in the Body of *Mary*, was he not at that Time also aloft above the Stars? When he was at *Nazareth*, was he not then also at *Jerusalem*, and every where in all the Thrones [of Heaven?] Or dost thou suppose, when God became Man, that he was shut up and confined within the Humanity, and was not every where? Dost thou suppose, that the Deity (in *Christ's* Incarnation) divided itself? O no; he never went from his Place, that cannot be.

9. And now he is become Man, therefore his Humanity is every where, where-soever his Deity was; for thou canst not say, that there is any Place in Heaven or in this World, where God is not; now wheresoever the Father is, there also is his Heart in him, and there also is the Holy Spirit. Now his Heart is become Man, and in the Humanity of *Christ*; and therefore if you will think, that the Body of *Christ* is far off in Heaven, yet you must also say, that the Heart of God is in him; and now when you say that God the Father is here present, will you say, that the Heart in him is not here present with him? Or wilt thou divide the Heart of God, and wilt only make it, that there is but a Spark of it in the Body of *Christ*, and that the rest of it is every where all over? What do you do? Desist, and I will truly and exactly show you the true Ground.

10. Behold, God the Father is every where, and his Heart and Light is every where in the Father, for it is always from Eternity begotten every where of the Father, and his Birth has neither Beginning nor End, he is even at this very Day continually-generated of the Father, and then also when he was in the Body of *Mary*, yet he stood in the Father's Birth, and was continually begotten of the

Father, and the Holy Spirit proceeded continually from Eternity, from the Father through his Heart; for the whole Generation of the Deity is no otherwise, neither can it be otherwise.

11. Now the Father is greater than all, and the Son in him is greater than all, and his Mercifulness is also greater than all; and the [one pure] Element consists in his Mercifulness, and is as great as God; only, it is generated of God, and is substantial, and it is under [or inferior to] God, and so there is the *Ternarius Sanctus*, with the Wisdom of God in the Wonders; for all Wonders are manifested therein, and that is the heavenly Body of *Christ*, with our (here assumed) Soul in it, and the whole Fulness of the Deity is in the Center therein, and thus the Soul is environed with the Deity, and eats of God, for it is Spirit. Thus, my beloved Soul, if thou art regenerated in *Christ*, then thou puttest on the Body of *Christ*, [which is] out of the holy Element, and that gives thy new Body Food and Drink; and the Spirit of this World in the four Elements gives our old earthly [Body earthly Meat and Drink that is earthly and elementary.]

12. Thus understand and know this precious Depth; as *Christ* made a Covenant with us, in the Garden of *Eden*, that he (as above-mentioned) would thus become Man, so also after he had laid off that which was earthly, he made a Covenant with us, and has appointed his Body for Food, and his Blood for Drink; and the Water of the eternal Life (in the Originality of the Deity) for a holy Baptism, and commanded that we should use it till he comes again.

13. Now thou wilt say, What did *Christ* give to his Disciples in his last Supper, when he sat with them at Table? Behold, the Deity is not comprehensible [or circumscriptive,] and the holy Body of *Christ* is also not measurable, it is creaturely indeed, but not measurable he gave them his holy heavenly Body, and his holy heavenly Blood, for Food and for Drink, as his own Words import. Dost thou say, How can that be? Then tell me, how it can be that the holy Element has put on this World, and has another Principle in the Body of this World? That holy Element is the heavenly Body of *Christ*. Thus he gave them outward Bread and outward Wine in the Kingdom of this World, and therewith his holy heavenly Body in the second Principle, which comprises the outward, and likewise his heavenly Blood, wherein the heavenly Tincture and the holy Life consists.

14. Now says Reason; That was another Body, in another Blood, and not his own creaturely Body. Prethee Reason tell me, how can it be another Body?

Indeed, it is in another Principle, but of no other Creature. Did not *Christ* say, *I am not of this World?* And yet he was really, according to the outward Man, of this World. Or dost thou understand it only of his Deity? What becomes then of his eternal Humanity, according to which he was a King of the Promise upon the Throne of *David?* If the Promise had been able to ransom us, then the Work need not have followed and *Moses* likewise had been able to have brought the People of *Israel* into the true promised Land; which verily *Joshua* (who was a Type of this *Christ*) could not do, but he brought them only into the Land of the Heathen, where there was continually War and Strife, and it was only a Valley of Misery.

15. But this *Christ* sits upon the Throne of *David*, upon the Throne of the Promise; like as *David* was an outward King, and in his Spirit a Prophet before God, and so sat outwardly as a Champion in the World, and inwardly as a Priest before God; who prophesied of this *Christ* that he should come, and commanded all Doors to be set open, and all Gates to be lift up on high, that this King of Glory might enter in. Thus he speaks not only of his Deity, from which he prophesied (for that was however with him, and in the Power and Knowledge of the same he spoke) but he prophesied of his eternal Humanity. For that was not a King, who only sat there in the Spirit, we could neither see him, nor converse with him; but that is a King who sits in the Humanity.

16. Now this King was promised of God, that he should possess the Gates of his Enemies, and should lead his Enemies captive; and the Devils are these Enemies. Now how dost thou conceive, that when this Creature bound the Devils at *Jerusalem*, and as a confined Creature that did reach no further, did lead them captive, who then bound them at *Rome?* Thou sayest; his Deity. O no! that was not its Office; the Devils are however in the Father's most internal Root; in his Anger. A Creature must only do it, who was so great as could be every where with the Devils.

17. Therefore, must *Christ* in his Temptation overcome the Kingdom of the Anger, and this external Birth; and by his Enterance into Death, he broke the Head of the Serpent, *viz.* the Devil, and all Devils, and took them captive. Thou must understand it thus, That the inward Element (which comprises the whole Body of this World) became *Christ's* eternal Body; for the whole Deity, in the Word and Heart of God, entered thereinto, and espoused itself to remain therein to all Eternity; and this same Deity became a Creature, even such a Creature as can be every where, as the Deity itself; and this same Creature has captivated

all Devils in the Kingdom of this World. And all Men who with their Mind draw near to this *Christ*, and desire him in right Earnest, they are drawn by the Spirit of the Father, (*viz.* of the clear and pure Deity) into the Humanity of *Christ*, that is, into the pure Element before the Trinity. And if they continue stedfast, and do not again depart from God into the Desire of the Devil, then the precious Pearl, *viz.* the Light of God, is sown in their Soul, which [Light] attracts to itself the precious Body of *Jesus Christ*, with Paradise, and the Kingdom of Heaven. And thus the right new Man (*Christus*) grows on the Soul in the heavenly Virgin of God's Wisdom, in the Holy Ternary, in the Kingdom of Heaven. And thus such a Man is according to the new Man in Heaven in the Body of *Jesus Christ*, and as to the old earthly Man, which hangs unto the holy [Man,] he is in this World in the House of Sin, and the Deity actuates the new Humanity, and the Spirit of this World the old, until he puts him off in Death; for he is a Man in Heaven, born in the Mercy of God in the Body of *Jesus Christ*.

18. I set you a deep Consideration; behold, how the angelical Thrones and Principalities were in the Beginning beheld [apprehended or aspected] by the Wisdom of God; which Aspect [Manifestation or Idea] the Fiat took to create; and in the angelical Throne the infinite Multiplicity, according to the eternal Wisdom in the Wonders of God. All which was to be created in the Fiat of God, according to all the Essences of the eternal Limbus of God, so that all Angels, in every Throne, gave their Will unto the angelical Throne or Arch-Angel; as it is sufficiently to be known by the Fall of *Lucifer*; and also may be discerned in the Regions of the kingly Governments of this World; if the Devil did not so destroy the right Union, as is very clearly to be seen. Thus likewise (understand us, I pray thee, thou very precious and noble Mind) this second surpassing excellent Creation is in the Fiat, when God saw and took Notice of our miserable Fall, he did illustrate [or manifest] himself by the holy eternal Virgin of his Wisdom in the eternal Wonders, in Mercy which always flows out of his Heart, and comprehended with his Speculation [or Manifestation] the Throne; and further illustrated himself in the Throne into many Millions without Number, and established his Covenant with his Oath therein, with his precious Promise of the Woman's Seed.

19. Thus, my very precious Mind, apprehend it right. This same Throne was made in Time (when the Time of his Covenant was revealed) an angelical Principality in the Mercy of God, in the holy pure Element, in the sacred

Ternary, that is, in the holy Earth, wherein the Deity is substantially known; so that the whole Mercy of God (which is unmeasurable, and every where in the sacred Ternary; which is likewise so great in the holy Element, that it comprises Heaven and this World) became a Man; that is, a substantial Similitude of the Spirit of the Trinity, in which Likeness the Trinity dwells with compleat Fulness; and in this great angelical Throne and Principality stood in the Beginning, and from Eternity the Aspect in the infinite Multiplicity proceeding from all the Essences in the Limbus of the Father, and became truly illustrated [or manifest] in the Time of the Promise.

20. Thus now even unto this very Day all Things are yet in the Fiat, or Creating, and the Creation has no End until the Judgment of God, where that which has grown on the holy Tree shall be separated from the unholy Thistles and Thorns; and we Men are these innumerable Aspects (or Ideas) in the Fiat of the great princely Throne; and we, who are holy, shall be created in the Body of this Prince in God; but we that degenerate, or perish, shall be cast out as naughty Apples unto the Swine of the Devil.

21. Thus we were foreseen [or elected] in *Christ Jesus* before the Foundations of the World were laid, that we should be his Angels and Servants in his high princely Throne, in the Body of his Element, in which his Spirit, *viz.* the Holy Trinity, will dwell.

22. This I would clearly demonstrate unto thee in the Kingdom of this World, yea in all Things; thou shalt not be able to name any Thing out of which I will not demonstrate it unto thee, if God gives us Leave; but seeing it will here take up too much Room, I will write a Book by itself of it, if the Lord permits.

23. Therefore, my beloved Soul, be lively, and see what thy noble Bridegroom has left thee in his Testaments for a Legacy; as namely, in the Baptism, the Water of his Covenant, flowing from his holy original Body. Whereas we in this World, *viz.* in the external Birth of his Body, do acknowledge four Things, namely, Fire, Air, Water, and Earth, wherein our earthly Body consists; so likewise in the heavenly Body there are four such Things. The Fire is the Enkindling of the divine Desire, The Water is that which the Fire desires, whence it becomes meek, and a Light. The Air is the joyful Spirit which blows up the Fire, and makes in the Water the Motion. And the Earth is the true Essence which is born in the three Elements, and is rightly called *Ternarius Sanctus* [the Sacred Ternary,] in which the Tincture is brought

forth in the Light of the Meekness; and therein also is born the holy Blood out of the Water, being an Oil of the Water, in which the Light shines, and the Spirit of Life consists.

24. Understand it thus, that Water is the Water of the eternal Life in the Limbus of God in the Holy Ternary; and that is the Water which baptizes the Soul, when we keep the Use of his Testament, for the Soul in his Covenant is dipped and washed in that Water, and it is rightly the Bath [or Laver] of Regeneration, for by its dipping in the holy Water, it is received and quickened by the holy Water, and comes (in the Covenant of *Christ*) into the Soul of *Christ*; indeed not fully into his Soul, but into his Body, and becomes the Brother of the Soul of *Christ*; for *Christ's* Soul is a Creature, (as our Souls are,) and is in the Body of the Mercifulness in the Trinity, being surrounded therewith, and has the same in it for Food and Strength [or Refreshment.] So also our Souls in the Covenant, if they be faithful and continue in God, they are the Brethren of *Christ's* Soul.

25. For *Christ* has taken this Pledge (*viz.* our Soul) from us Men in *Mary*; at which we rejoice in Eternity, that the Soul of *Christ* is our Brother, and the Body of *Christ* our Body, in the new Man. And should I not rejoice that my Soul is in the Body of *Christ*, and that the Soul of *Christ* is my Brother, and that the Holy Trinity is the Food and Virtue [or Strength] of my Soul? Who can judge me, lay hold of me, and destroy me, when I am (in my true Man) in God? When I am immortal in my new Man, why should I be much afraid in the earthly Man, which belongs to the Earth? Let every Thing take its own, and then my Soul will be freed from the Driver.

26. Or what shall I say? Must I not in this Body (which I here in the Earthliness carry about me) through the new Man, reveal the Wonders of God, that so his Wonders might be manifested? I speak not only concerning myself, but concerning all Men, good and bad; every one must manifest the great Wonders (wherein he stands) in his Kingdom, whether it be in Love or Anger, after the Breaking [or Dissolution] of this World, it must all stand in the Figure. For at present this World stands in the Creating, and in the Sowing, and is like a Field which bears Fruit.

27. Thus we every one of us labour and finish our Day's Work, every one in his own Field, and in the Harvest every one shall stand by his Labour, and enjoy his Fruit which he has sown; therefore my Hand shall not be weary of

digging; this we speak seriously, according to its high Worth in the Wonders of God, known in the Council of the noble Virgin.

Of the Use of the highly precious Testaments of Christ, the Son of God.

28. *Christ* begun the Use of the Baptism by *John*, who was his Fore-runner, and *John* was born into this World before *Christ*, which has its Signification, therefore open thy Eyes. As the Water is in the Originality, and a Cause and Beginning of the Life, and [then] in the Water (by the Tincture) the Sulphur is first generated, wherein the Life becomes stirring, and the Tincture generates again the Sulphur and the Water, wherein afterwards the Blood in the Tincture comes to be; thus now, as the Beginning of the Life is, so must also the Order in the Regeneration be, that the poor Soul first receives the Water of eternal Life, and be baptised therein, and then God gives it the Grain of Mustard-Seed of the Pearl, that so, if it receive the same, it may become a new Fruit in God.

29. And therefore, he sent his Angel hither before him, that he should baptize with the Water of the eternal Life; for so can the eternal Body (into which the Soul must enter, and in its Tincture, in its Blood, be new-born again.) be translated into the Body of *Christ*; to describe which, a great Deal of Room is requisite. But I will finish here briefly, and mention it more in another Book. And now we will handle the Matter of the Use [or Celebration,] for it is very hard to be apprehended by the Simple. And therefore, we will deal with him after a childish Manner, to try whether he may come to see, and find the Pearl, for all shall not find what we in the Love of God have found; though indeed we could earnestly wish that all might have it, yet there is a great Matter between it; *viz.* the swelled puft-up Kingdom of this World and the Devil will set themselves against it, as raging Dogs, but the Smell of the Lily will make him faint; and so now we will speak as a Child.

30. The Minister (in a brotherly Christian Office) of the Covenant and Testament of *Christ*, takes Water, and (upon the Commandment of *Christ* in his Covenant and Testament) sprinkles [or pours] it upon the Head of the Infant, in the Name of the Covenant, and in the Name of the Holy Trinity, of the Father, of the Son, and of the Holy Ghost; this was the Command of *Christ*, and therewith he has set up his Covenant with us, as it is a Testament which he afterwards confirmed with his Death, and we must do it also, and not leave it

undone it is not in the Liberty of a Christian's Will to do it, or leave it undone; but if he will be a Christian, he must do it, or else he contemns his Testament, and will not come to him.

31. For the Testator stands in the Covenant, and says, Come; and whosoever does not desire to come, goes not in to him. Therefore, it lies not in our high Knowledge, for he stands in his Covenant; and the Child that is newly born is as acceptable to him, as an old sinful Man that repents and steps into his Covenant. For it laid not in us that he became Man, and received us into his Love, but it laid in his Love, in his Mercy for we knew nothing of him, nor did we know whether we could be helped or no; but he alone chose us, and came to us out of Grace, in our Humanity, and took Pity on us; and so also the Covenant of his Promise was a Covenant of Grace, and not out of our Foreknowing or Merit. And therefore, whosoever teaches otherwise is in *Babel*, and confounds the Covenant of *Christ*.

32. For *Christ* said also, *Let little Children come to me, for to such belongs the Kingdom of God.* Say not, What does Baptism avail a Child, which understands it not? The Matter lies not in our Understanding, we are altogether ignorant concerning the Kingdom of God. If the Child be a Bud, grown in thy Tree, and that thou standest in the Covenant, why bringest thou not also thy Bud into the Covenant? The Faith is its Faith, and thy Confidence towards God in the Covenant is its Confidence. It is indeed thy Essences, and generated from thy Soul. And thou art to know, according to its exceeding Worth, if thou art a true Christian, in the Covenant of *Jesus Christ*, that thy Child also (in the Kindling of its Life) passes into the Covenant of *Christ*, and though it should die in the Mother's Womb, it would be found in the Covenant of *Christ*. For the Deity stands in the Center of the Light of Life; and so now if the Tree stands in the Covenant, then the Branch may well do so.

33. But thou must not omit Baptism notwithstanding for when the Child is born into the World, then it is severed from its Tree, and is in this World, and then itself must pass into the Covenant, and thou must with thy Faith present it, and with thy Prayer give it to God, in his Covenant; there needs no Pomp about it, that does dishonour the Covenant; it is an earnest Thing.

34. There are three Witnesses to this Covenant, the one is called God the Father, the other God the Son, and the third is God the Holy Ghost; these are the Workmasters who do the Office, they baptise [or administer Baptism.] But

if thou filthy trimmed Whore now comest thus stately, and bringest the poor Soul to the Covenant of *Christ*, and dost but stand there in Pomp and Bravery, and understandest even nothing of the Baptism, and dost not put up the least Prayer to God, what thinkest thou? How dost thou stand in this Covenant before the Holy Trinity? Even like a Swine before a Looking-Glass.

35. Or shall I be silent? I must speak, for I see it; do what thou wilt, this is the Truth; thou carriest a new-washed Soul from the Baptism, but thou art a filthy Swine, even in the Kingdom of all the Devils. But the Laver of Regeneration, (if thou art a Beast, and far from the Kingdom of God,) lies not in thee, but it lies in the Covenant of *Christ*.

36. But this I say, according to my Knowledge, (and not out of any Command,) that if the Parents are wicked, and indeed in the Kingdom of the Devil, and that they have thus begotten their Fruit out of their false [or evil] Essences (in which [Parents] there is no Faith, but only a false Hypocrisy, and yet will in an apish Mockery be counted Christians; and as the Devil oftentimes changes himself into the Likeness of an Angel, so they also send their Children with the like trimmed false Angels before the Covenant of *Christ* ;) such Doing is very dangerous, which also instantly shows itself in the Growing of the Tree; indeed the Covenant continues still, but there must be Earnestness in avoiding of the Devil. It may be, that very many are baptised in the Anger of God, because they do but contemn the Covenant; and many Times wicked drunken Priests use it, who even stick in Hell-fire over Head and Ears; and therefore, the Covenant of Grace stands as a Testimony against the Congregations of the Wicked. And that which they see and know (and do not perform it with earnest Sincerity) that shall judge and condemn them.

37. Now says Reason, How is the Baptism then? I perceive nothing but Water, and Words. I answer; Hearken, beloved Reason, thy outward Body is in this World only, and therefore, outward Water is requisite. But as the hidden Man Christ, with his pure Element, holds the Out-Birth of this World (*viz.* the four Elements, wherein our Body consists) and as all is his, so he holds also the outward Water, and baptises with the inward Water of his Element, with the Water of eternal Life, [coming] out of his holy Body. For the Holy Ghost in the Covenant baptises with the inward Water, and the Minister baptises with the outward; the outward [Man] receives the earthly elementary Water, and the Soul [receives] the Water of the Washing in the Regeneration.

38. The Soul is washed in the holy Water, and the Word is presented to it, and the Soul stands in the Covenant. And now it may reach after the Pearl; although the Soul be tied backward in the Kingdom of this World, yet it stands in the Covenant notwithstanding. And if, in the unfeigned Faith of the Parents, of the Priest, and of the Standers by, it be thus washed in the Laver of Regeneration, and so passes into the Covenant, then the Devil may not touch it, till [the Time] that it understands what Evil and Good are, and enters into one of them in a free Will.

39. And now if it enters into the Evil of this World, and suffers itself to be drawn by the Devil, then it goes away out of the Covenant, and forsakes God and the Kingdom of Heaven; and there then the noble Virgin of God stands in the Center of the Light of Life (which instantly in the Entering of the Light of Life yielded herself into the Center of the Light of Life, as a Conductor and loving Companion to the Soul) and warns the Soul of the ungodly Ways, that it should turn, and step into the Covenant again. But if it does not, and that it continues in the Kingdom of the Devil, then she continues standing in the Center of the holy Paradise; and she is a Virgin of herself, but the Soul has afflicted her, and so they are parted; except the Soul returns again, and then it will be received again by its Virgin with great Honour and Joy.

40. And therefore, it is that Christ made two Testaments, the one in the Water of the eternal Life, and the other in his Body and Blood; that (whensoever the poor Soul should be defiled again by the Devil) it might yet in the other enter into the Body of Christ again; and if it turns with Sorrow for its Sins, and puts its Trust in the Mercy of God again, then it steps again into the first Covenant, and then it may come to the other Testament, and draw near to God, and then it will be received again with Joy; as Christ says, *That there is more Joy in Heaven for one poor Sinner that repenteth, than for ninety and nine Righteous that need no Repentance.*

41. Then says Reason, I can see nothing but Bread and Wine, and Christ also gave his Disciples but Bread and Wine. I answer, As the Baptism outwardly is outward Water, and the inward is the Water of the eternal Life, and the Holy Trinity baptises, as may be seen in Jordan, that three Persons appeared; the Son of God, in the Water; the Father, in the Voice of the Words; and the Holy Ghost over the Water, moving upon the Head of Christ; and so all three Persons in the Deity baptised this Man Christ; thus it is also in the Supper.

42. The outward is [earthly] Bread and Wine, as thy outward Man also is earthly; and the inward (in his Testament) is his Body and Blood, and that thy inward Man receives; understand it right, the Soul receives the Deity, for it is Spirit; and thy [inward] new Man receives Christ's real Body and Blood, not like a Thought in the Faith, although Faith must be, but in Substance, incomprehensible to the outward Man.

43. Not that the Holy is changed into the Outward, that thou shouldst say (of the Bread which thou eatest with the outward Mouth, and also the Wine) that the outward is the Flesh and Blood of Christ; No, but it is the Chest, and yet it cannot be comprehended or inclosed by the Chest, as this World cannot comprehend the Body of Christ in the holy Element, or as our outward Body cannot comprehend the inward new [Body] of the Soul. Also the first Supper of Christ teaches you this, when Christ sat with them at Table, and gave them his holy hidden Body and Blood to eat and drink (after a peculiar Manner, under Bread and Wine.

44. For thou canst not say (when thou dost handle the blessed Bread) Here I hold the Body of Christ in my Hand, I can feel and taste it: No, my Friend, the outward is earthly Bread, from the outward Element; and the Incomprehensible in the holy Element is the Body of Christ, which (in this his Covenant and Testament) is offered to thee under the outward Bread, and that [Body] thy new Man receives; and the old [Man receives] the Bread; and so it is with the Wine.

45. Make me no Absence of the Body and Blood of Christ, the Soul needs not run far for it; and besides, the Body of Christ in his Blood (in this Testament) is not the Food of the Soul; but the mere Deity is the Food of the Soul; and the Body of Christ is the Food of the new Man, which the Soul has put on from the Body of Jesus Christ, and the Body and the Blood of Jesus Christ feeds the new Man; and if the new Man abides faithful in the Body of Jesus Christ, then the noble Pearl of the Light of God is given to him, so that he can see the noble Virgin of the Wisdom of God; and that Virgin takes the Pearl into her Bosom, and goes continually with the Soul into the new Body, and warns the Soul of the false [or evil] Way. But what Manner of Pearl this is, I would that all Men might know it. But how much it is known, is plain before our Eyes. It is brighter than the Splendor of the Sun, and of more Worth than the whole World; but how clear soever it is, yet it is also secret.

46. Now then Reason asks, What does the Wicked receive who is unregenerated? I answer, Hearken, my beloved Reason, what St. Paul says; because he distinguishes not the Body of Christ, therefore he receives it to his own Judgment. As the Prophet says; *They draw near to me with their Lips, but their Hearts are far from me;* and as is before-mentioned, whosoever goes away from God, enters into his Wrath.

47. How wilt thou receive the holy Body in the Love, if thou art a Devil? Has not the Devil also been an Angel? Why went he away from God? If thy old Man [captivated] in the Wrath be only on thy Soul, and no new [Man,] then thy Soul receives the Wrath of God, and thy old Man receives the elementary Bread and Wine. The noble Pearl is not cast before Swine; indeed the Testament is there, and the Testator invites thee to it, but thou makest a Mockery of it; he would fain help thee, and thou wilt not.

48. I say not that thou receivest the Wrath of God in the Bread and in the Wine, but in thy false Confidence; thou art with thy Body and Soul in the Anger, and wilt not go out from it. Why then dost thou approach often to the Covenant of God, seeing thou art captivated of the Devil? Dost thou think that he will adorn thy Hypocrisy, and will hang his Pearl on thee? Thou art a Wolf, and howlest with the Dogs; thy Mouth prays, and thy Soul is abominably wicked [and naught;] when it goes from the Testament of Christ, it enters into the Stall of Robbery again, and is a Murderer; it howls with the Dogs; it is a perfidious Whore; when it goes away from the Covenant, it steps into whorish Corners, into the Den of Thieves; and there they stand, and pretend great Holiness. O, this Day is a holy Day to me, I must not sin; and yet they think, to-morrow or next Day, they will go thither again.

49. O thou Knave, if thou bringest not another Man than such to it, stay away from the Testament of Christ; thou art but a Murderer, and dost scandalize thy Neighbour, so long as thou art in such a Way; thy Prayer is false, it comes not from the Bottom of the Heart; thy Heart desires only the Pleasures of this World, and the Driver receives thy Prayer, he is thy God; therefore consider what thou dost.

50. O Babel, we have a great Deal to say to thee, but not here; thou shalt once be talked with in the Anger, at which the Elements shall shake and tremble; go forth (it is high Time) that the Anger may be allayed.

The Twenty-Fourth Chapter.

Of true Repentance: How the poor Sinner may come to God again in his Covenant, and how he may be released of his Sins.

The Gate of the Justification of a poor Sinner before God.

A clear Looking-Glass.

1. My beloved Reader, we tell thee this, that all Things from the Original of the Essence of all Essences (every Thing from its Originality) has its Driving [or Impulse] in its own Form; and it always makes that very Thing, with which the Spirit is impregnated; the Body must always labour in that wherein the Spirit is kindled. When I consider and think, why I write thus [many Wonders,] and leave them not for other sharper Wits, I find that my Spirit is kindled in this Matter, whereof I write; for there is a living running Fire of these Things in my Spirit, and thereupon (let me purpose what I will) yet this Thing continually moves and swims on the Top, and so I am captivated therewith in my Spirit; and it is laid upon me as a Work which I must exercise. Therefore seeing it is my Work that my Spirit drives, I will write it down for a Memorial, in such a Manner, as I know it in my Spirit, and in such a Manner as I attained to it, and I will set down no strange Thing, which myself have not tried [and known,] that I be not found a Lyar concerning myself before God.

2. Now then, if there be any that have a desire to follow me, and would fain have this Knowledge whereof I write, I advise him to follow me in this following Table, [Pattern or Way,] not presently with the Pen, but with the Labour of the Mind, and then he shall find how I could come to write thus; whereas I was not taught from the Schools of this World, but only a little of this mean Hand-writing, as may be seen here.

3. But now seeing I have in Hand the Articles of Repentance, therefore I certify the Reader, that in my Earnestness this Pen was given me, which the Hunter would have broke, with whom I began an earnest Storm, infomuch that he had cast me down to the Ground under his feet, but the Breath of God helped me up; so that I stand up, and have the first Pen in my Mind still, wherewith I will write further, though the Devil for Malice should storm Hell.

4. Therefore now, if we will speak of this most serious Article, we must go from Jerusalem to Jericho, and see how we lie among Murderers, who have so

wounded us, and beaten us, that we are half dead, and we must look about us for the Samaritan with his Beast, that he may dress our Wounds, and bring us into his Inn. O how lamentable and miserable it is, that we are so beaten by the Murderer (the Devil) that we are half dead, and yet feel our Smart no more! O if the Physician would come, and dress our Wounds, that our Soul might revive and live, how should we rejoice! Thus speaks the Desire, and has such longing hearty Wishes; and although the Physician is present, yet the Mind can no where apprehend him, because it is so very much wounded, and lies half dead.

5. My dear Mind, thou supposest thou art very sound, but thou art so beaten, that thou feelest thy Disease no more. Art thou not very near unto Death, how then canst thou account thyself to be found? O my dear Soul, boast not of thy Soundness, thou liest fettered in heavy Bonds, yea in a very dark Dungeon, thou swimmest in a deep Water, which rises up to thy very Lips, and thou must continually expect Death. Besides, the Hunter is behind thee with a great Company of thy worst Enemies, whereby he draws thee continually down by his Chains into the horrible Deep, into the Abyss of Hell, and his Crew thrust thee on behind thee, and run upon thee on all Sides, yelling and hunting, as if they had the Hind they hunt after.

6. Then says Reason, Why do they so? O, my dear Soul, they have great Cause for it; behold, thou hast been their Hind, and thou art broken out of their Garden; besides, thou art so strong, that thou hast broken down the Hedge of their Garden, and hast taken Possession of their Dwelling. Besides, thou hast made their Meat as bitter as Gall, that they cannot eat it, thou hast broken their Throne with thy Horns, and hast brought a strong Host into their Garden, and thou hast used a strange Power, to drive them out of their Garden; and though they have thee in their Fetters, yet thou opposest them, as if thou wouldst destroy their Kingdom; thou breakest their Cords in Pieces, and breakest their Bands, and thou art a continual Stormer of their Kingdom; thou art their worst Enemy, and they thine; and if thou wast but gone out of their Garden, they would be contented, but thou being in it still, the Strife continues, and has no End, till the Ancient [of Days] comes, who will part you asunder.

7. Or dost thou suppose, that we are mad, that we write thus? If we did not see and know it, we should then be silent. Or canst thou not once know the thorny Bath, wherein thou swimmest? Dost thou still say, thou art in the Garden of Roses? If thou thinkest thou art there, see well whether thou art not in the

Devil's Pasture, and art his most beloved Hind, which he fattens to the Slaughter for his Food.

8. I tell thee for certain, and it is in Earnest; when I was at Jericho, there my beloved Companion opened my Eyes for me, that I saw; and behold, a great Generation of Men and Multitudes of People and Nations were together, one Part were like Beasts, and one Part like Men, and there was Strife between them; and beneath there was the Abyss of Hell, and the Beasts saw not that, but the Men were afraid and would be gone; to which the Devil would not consent, because his Garden had no Doors [open;] but they broke open his Garden, and so he must watch at the Door that they do not run away from him; but the Beasts (which were Men also) they did eat of his Food, and drank of his Drink, and he did nothing to them, because he fattened them for his Slaughter, and there was a continual Enmity between the right Men and the bestial Men.

9. Or dost thou suppose this is not true, which my beloved Companion has shown me, when he opened my Eyes, that I saw? Then come, and go with me to Jerusalem, we will go together along the Way to Jericho, and see it well enough; and by the Way is this Garden, wherein the Devil with this great Generation dwells; we will show thee great Wonders, thou shalt see and know all that which we mentioned above, if thou art but a Man, and not the Devil's fatted Beast.

10. Behold, we understand by Jerusalem the Paradise, and by the Way to Jericho the Going forth out of Paradise into this World, where then the World captivated us in her Garden, where continually the great Sea of Misery is wherein our Soul swims. Also the Devil is therein, who has bound us with the Chains of the Anger of God, and he leads the poor Soul captive (in the dark Garden of Flesh and Blood) into his fierce Garden of Anger; where the new-born Souls continually break out of his Garden, and break his hellish Kingdom in Pieces; also they have taken Possession of his royal Throne, where he was an Angel, and with their Horns (which are the Spirit of God) have broken in Pieces his hellish Kingdom which he set up; also they oppose him with their Storm out of Hell into Heaven, and assault his Kingdom; but he holds the poor Soul captive with the Chains of the Anger, in this evil Flesh and Blood, and continually sets on the Crew of the Wicked, that they seduce it, and baptise it in the Anger of God up to the very Lips; and there the poor Soul stands up to the Neck in the Sea of Misery, ready to be drowned; and there the Devil thrusts it

down with the Vices and Sins of the Body, and would drown the poor Soul in the Anger of God in the Abyss of Hell.

11. All malicious captivated Men (whom he has captivated) are his Hounds, which hunt the poor Soul with Haughtiness, Bravery, Covetousness, Unchastity, Anger, Cursing, and wrongful Oppression, so that the poor Soul is infected with these Things, and is very often set upon the Devil's Horse, as one of the [Devil's] Captives, and then the Devil will ride with it into Hell into the Anger of God. O how often does he rob the poor Soul of her fair Garment of the Knowledge of God! How does he rend away the Word of God from their Ears and Hearts, as Christ says clearly! Now if it will not do as he wills, and that it breaks out of his Garden, then he casts his Dirt and Filth upon it; and then he stirs up all his Blood-hounds, they must bawl at it, and cast mere Disgrace upon it; and then it stands as an Owl among the Birds, who one and other will have a Fling and a Pluck at it; and so it is also with the poor Soul, which steps through earnest Repentance (out of the Devil's Net) into the new Regeneration.

12. On the contrary, those others (who feed upon the Weeds of the Devil in Vices and Sins) are in Peace; for he fastens them in the Anger of God, and they are his Blood-hounds wherewith he hunts the Hind, the poor Soul, which would escape and storm his hellish Kingdom. The Devil would be well contented, though some Souls should escape (though he had rather increase than weaken his Kingdom) but that his Kingdom would be broken by it, which he cannot like.

13. For as he goes a Hunting in his Kingdom, and catches the poor Souls which Way soever he can, and lays wait for them by his Servants, with all Manner of Vice and Wickedness, and so continually sets such Looking-glasses before the Soul, that it should behold itself in its own Wickedness, and amuses it also with fair Promises of great Honour, Power, and Authority, he sets the poor despised Sort before the Soul, and says, Wilt thou only be the Fool of the World, come along with me, I will give thee the Kingdom of this World for a Possession, as he said to Christ, so in like Manner, when the Soul has put on the Kingdom of Heaven, and yet sticks in the dark Valley in Flesh and Blood, and sees the Devil's murdering of its Brethren and Sisters, then it comes to be armed of God to fight against the Devil, and to discover his Burrow. For the Love to its Neighbour constrains it to do so, because it would help to increase the Kingdom of Heaven; therefore, it teaches and reproves thus, it warns against Sin, and teaches the Way to the Kingdom of Heaven; which indeed the bestial

Body does not understand; it goes away, like the rude Ass, and thinks with the starry and elementary Mind, as follows.

14. O! what Mischief I do to myself, in making myself the Fool of the World! What do I get by it but Scorn and Disgrace? I am not sure of my Life, thereby I bereave me and mine of our daily Bread and Livelihood, and must always be expecting of Death, and swelter in the Scorn of People. O! how suddenly thou committest a Fault, and then thou art persecuted, and art thrown away like a rotten Apple. And what reward have those thou leavest behind thee, but to suffer the more for thy Sake?

15. Thus Man in Flesh and Blood judges, and when the Devil understands it, how soon is he there watching, as a Cat watches for a Mouse, saying, O! who can tell, whether that be true or no, which thou teachest, thou hast not seen it; neither has any come from the Dead, and told it thee. There are many dead, that have taught just as thou dost; and yet does not the World stand in its old Course, at one Time as at another? They were counted Fools, and so art thou, and after thee again Things will be still as they were before. To what Purpose then is thy Care and Pains?

16. At length he comes with a subtil Snare, and says, through the Spirit of the great World in the Mind, in himself; O! The Heavens have caused thee to be born to it, that thou dost such foolish Tricks, and would play juggling Feats in thee, thy Gifts are not from God; God has never spoken with thee. And what canst thou know then? Leave off, let it alone, thou mayest be a Christian well enough, and be quiet; let the Priests teach, they have their Wages for it. What hast thou to do with it? Beloved Reader, with these Blows this Pen was once thrown to the Ground, and the Driver would have broken it, but the Breath of God took it up again; therefore, it shall write what happened to it, to be an Example for all Well-wishers; and it is an exceeding precious one.

17. Now when the Devil had thus thrown it down, then it was silent, and desired not only to write no more, but the Devil rushed in upon it, and beat it along, and would have broken it. He came forth with his four Apples, and held them before the Soul of this Pen, and would have it eat of his Dainties; also he strewed Sugar upon them [as he did for Eve.] If he had got the Soul again into his Chains, how would he have been revenged on it! as was afterwards known in the Storm, where his Mind was known very well. Now when it was thus, the

Lily faded and lost its fragrant Smell, the Pearl hid itself, and the Virgin of the Pearl stood mourning, and the noble Mind sunk down in great Unquietness.

18. Indeed, the Driver said at the Beginning, that it should have Rest with being quiet; but it was Rest only to Flesh and Blood, and yet it was no Quietness neither, but a Furtherance to the Hunting. But when the Mind found itself in great Unquietness of Soul, it recollected the Soul, and sought the Pearl which the Soul had before, and supposed that it laid as a Treasure in the **Case** of the Soul, but it was gone; and then the Mind sought that Pearl in Body and Soul, and behold it was not there, it could not be found; and there was nothing to be seen but the Devil's four Apples, which were strewed before the Soul, that it should feed on them. But the Soul stood in great Perplexity, and would not eat of its evil Fruit; it called its Virgin, but she sat as if she was asleep.

19. Thus the Soul stood with great Longing and Desire; also was many Times in great Combat with the Hunter, who would still throw it to the Ground. When it set itself in Opposition against him, then he took all the Vices (which stuck in Flesh and Blood) and cast them upon the Soul, that he might intangle it with them, and hinder it from comprehending the Virgin again; he made a great Mountain of the Sins in the Flesh and Blood, and therewith covered and shut close up the Mercy of God, *viz.* the new Man in Christ, and the Gates of Heaven, which stood open before, were shut up close: Misery and great Trouble were heaped upon the Soul, till at length once again, from the Breath of God (which came into it again) it was moved to break the Devil's Chains in Pieces, and it entered into Combat with him, so that he was quite thrown to the Ground, and its Covering was rent in Pieces, and then the Soul saw its beloved Virgin again. What friendly Welcoming there was then, I had rather the Reader might find by Experience, than that I should write of it.

20. Thus the Soul desired the Pearl again, but it was gone, and must be generated anew, and be sown as a Grain of Mustard-seed, which is small and little, and afterwards there grows a great Tree out of it; and thus the Pearl grows in the Bosom of the Virgin in the Soul. Therefore, keep what thou hast, for Misery is an ill Guest; regard not what Sugar the Devil strows, though the Kingdom of this World seems as sweet as Sugar, it is nothing else but Gall; consider that the poor Soul in this World, and in the Flesh and Blood, is not in its true Home, it must travel into another Country. Therefore, suffer not the Devil to cover it thus with the Untowardness of the Flesh, for great Earnestness is requisite for the Driving away of the Devil; though that would not be in our

Ability [and Power,] if the exceeding worthy Champion did not aid and assist us.

21. Therefore, none should be so presumptuous, as to mock and despise the Children of God, who are in the Combat against the Devil. But think that it will come to thy Turn also; if thou wilt not go about it when thou art well and in Health, thou must come to it at thy Death; when the poor Soul comes to part from the Body, then it must enter into the Combat, there is no Remedy for it must depart from the Body out of the Spirit of this World, and then two Gates stand open, *viz.* Heaven and Hell, it must go in at one of them, there is no other Place out of this World.

22. If now it be hard captivated in Sins, and still goes on in sinning from Day to Day, so that it is cloathed with the Anger of God, and has loaded itself with mocking the Children of God, and so sticks over Head and Ears in the Anger of God, and scarce hangs by a Thread [to Christ,] O! how hard it is with that Soul. Must not that Soul needs swelter a tedious While in the Scorn which it has put upon the Children of God? How can it suddenly reach the noble Virgin in the Love and Mercy of God? And then where is the noble Tree of Pearl [in the mean While,] which is sown as a small Grain of Mustard-seed, and in the Growing of it comes to flourish like a Bay-tree? Whence has it its Sap, if the Soul stands thus in the Bath of the Anger? O! it will (in many) not grow green in Eternity. And therefore, says Christ, *In the Resurrection they shall excel one another in Glory, as the Sun, Moon, and Stars.*

23. And what then will thy Gold and Silver, thy Money, Goods, Honour, and Authority, which thou hadst here, avail thee, when thou must leave all, and part from them? What will it profit thee, that thou hast scorned and contemned the Children of God? Also, what will thy Covetousness and Envy avail thee, now thyself must swelter therein with great Shame and Anguish, where thou hast so great Shame before the Angels of God, and where all the Devils mock thee, that thou hast been God's Branch, and hast had so long a Time [that thou mightest have been a great Tree,] and art now but a dry withered Twig?

24. Or what thinkest thou, if thy Twig be thus very dry and withered, and that thou must eternally swelter in the Anger of God, where instantly thy human Image will be taken away, and thou wilt be in the Shape of the most abominable Beasts, Worms, and Serpents, all according to thy Deeds and Practice here, where then all thy Deeds will stand in the Figure in the Tincture eternally

before thy Eyes, and will gnaw thee sufficiently, so that thou wilt continually think, if thou hadst not done this or that, thou shouldst have attained the Grace of God? Thy Mocking stands before thy Eyes, and thou art ashamed to let the least good Thought into thy Soul; for Good is as an Angel before thee, and thou darest not (for great Shame) so much as to touch it with thy Mind, much less look upon it. But thou must eternally devour into thyself thy great Scorning, with all thy Vices and Sins, and thou must eternally despair; and though thou thinkest to go forth after Abstinence, yet the Light strikes thee down again, and so thou goest but forth aloft (in thy devouring fretting Worm, in thyself) without the Thrones of God; and it is with thee, as with one who stands upon a high stony Cliff of a Rock, and would cast himself into a bottomless Gulf; and the further he sees, the deeper he falls. Thus thy own Sins, Scornings, Deridings, Cursings in Contempt of God, are thy Hell-fire, which gnaws thee eternally; this I speak in the Word of Life.

25. Therefore, O dear Soul, turn, and let not the Devil captivate thee, and regard not the Scorn of the World; all thy Sorrow must be turned into great Joy. And though in this World thou hast not great Honour, Power, and Riches, that is nothing: thou knowest not, whether Tomorrow will be the Day it will come to thy Turn [to die.] Does not a Bit of Bread taste better to the Needy, than the best Dainties to the great Ones? What Advantage has the rich Man then, but that he sees much, and must be tormented and vexed in many Things, and in the End must give an Account of all his Doings and Stewardship, and how he has been a Planter in this World? He must give an Account of all his Servants, and if he has been an evil Example to them, and has been a Scandal to them, so that they have walked in ungodly Ways, then their poor Souls cry eternally for Vengeance upon those their Superiors; there all stands in the Figure in the Tincture. Why then dost thou contend and strive so much after worldly Honour that is transitory? Rather endeavour for the Tree of Pearl, which thou carriest along with thee, and shalt rejoice eternally in its Growing and Fruit.

26. O! is not that a cheerful Welfare, when the Soul dares to look into the Holy Trinity, wherewith it is filled, so that its Essences grow [flourish and blossom] in Paradise, where always the Hallelujahs or Songs of Praise break forth in God's Deeds of Wonder, where the perpetual growing Fruit springs up [*in infinitum*] endlessly, according to thy Will, where thou enjoyest all, where there is no Fear, Envy, nor Sorrow, where there is mere Love one of another, where one rejoices at the Form and Beauty of another, where the Fruit grows to

every one according to their Essences [and Taste or Relish,] as there was a Type of it in the Manna to the Children of Israel, where it tasted to every one according to their Essences [or Desire?]

Of the Way [or Manner] of the Entrance.

27. Beloved Mind, if thou hast a Desire to this Way, and wouldst attain it, and the noble Virgin in the Tree of Pearl, then thou must use great Earnestness: it must be no Lip-labour, or Flattery with the Lips, and the Heart far from it. No, thou canst not attain it in such a Way. Thou must collect thy Mind, with all thy Thoughts [Purposes] and Reason, wholly together in one Will [and Resolution] to desire to turn, and resolve that thou wilt forsake thy Abominations, and thou must set thy Thoughts upon God [and Goodness,] with a stedfast Confidence in his Mercy, and then thou wilt obtain it.

28. And though the Devil (in thy Sins) says it cannot be now, thou art too great a Sinner; let not any Thing terrify thee, he is a Lyar, and makes thy Mind fearful; he makes as if he was not present, but he is present, and snarls like a mad Dog; and thou mayest know for certain, that all doubting whatsoever, that comes into thy Mind, is nothing else but his Suggestions [and Objections.]

29. For there are but two Kingdoms that stir in thee; the one is the Kingdom of God, wherein Christ is, which desires to have thee; and the other is the Kingdom of Hell, wherein the Devil is, which desires also to have thee. Now there must be striving here in the poor Soul, for it stands in the Midst. Christ offers it the new Garment, and the Devil presents the Garment of Sinfulness to it. And when thou hast but the least Thought or Inclination towards God, [and Goodness,] that thou wouldst fain enter into true Repentance, then truly that Thought is not from thy own-self, but the Love of God draws thee, and invites thee; and the noble Virgin of God calls thee thereby, and thou shouldst only come, and not neglect it. And so truly when (in such a Way) thy great Sins come before thee, and hold thee back (so that thy Heart many Times receives no Comfort) this is the Devil's staying of thee, who casts into thy Thought, that God will not hear thee, thou art yet in too great Sins, he will let no Comfort come into thy Soul, he lays the sinful Kingdom of this World over it; but be not discouraged, he is thy Enemy. It is written, *If your Sins were as red as Blood, if you turn, they shall be as Wool, white as Snow:* Also, *As true as I live, I have no Pleasure in the Death of a poor Sinner, but that he should turn and live.*

30. Thou must continue stedfast in this resolute Purpose; and though thou gettest no Virtue [or Strength] into thy Heart, and though the Devil also should beat down thy Tongue, that thou couldst not pray to God, yet then thou shouldst desire and sigh to him, and continually hold and go on in this Thought and Purpose, with the Canaanitish Woman; the more thou pressest forward, the weaker the Devil is; thou must take the suffering Death and Satisfaction of Jesus Christ before thee, and must throw thy Soul into his Promise; where he says, *My Father will give the Holy Ghost to them that ask him for it.* Also, *Knock, and it shall be opened unto you: seek, and you shall find: ask, and you shall receive;* and the more earnestly thou pressest forth from the Devil, and from thy Sins, the more mightily does the Kingdom of God press into thee; but have a Care that thou dost not depart from this thy Will, before thou hast received the Jewel; and though it holds off from Morning till Night, and still from Day to Day, [let not that discourage thee,] if thy Earnestness be great, then thy Jewel will also be great which thou shalt receive at thy Over-coming.

31. For none knows what it is, but he that has found it by Experience. It is a most precious Guest; when it enters into the Soul, there is a very wonderful Triumph there; the Bridegroom there embraces his beloved Bride, and the Hallelujah of Paradise sounds. O! must not the earthly Body needs tremble and shake at it? and though it knows not what it is, yet all its Members rejoice at it. O what beauteous Knowledge does the Virgin of the divine Wisdom bring with her! She makes learned indeed, and though one were dumb, yet the Soul would be crowned in God's Works of Wonder, and must speak of his Wonders; there is nothing in the Soul but longing to do so; the Devil must be gone, he is quite weary and faint.

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32. Thus that noble Jewel (and in it the Pearl) is sown. But observe it well; it is not instantly become a Tree; O how often does the Devil rush upon it, and would fain root up the Grain of Mustard-seed! How many hard Storms must the Soul undergo and endure! How often is it covered with Sins! For all that is in this World is against it, it is as it were left alone and forsaken; even the Children of God themselves rush upon it; for the Devil does plague the poor Soul thus, to try if he can lead it astray, either with Flattery and Hypocrisy, that the Soul might flatter itself, or else with Sins in the Conscience. He never ceases, and thou must always strive against him; for so the Tree of Pearl grows, as Corn does in the tempestuous Storms and Winds; but if it grows high, and comes to blossom, then thou wilt enjoy the Fruit well enough, and understand better what

this Pen has written, and where it was born. For it was a long Time in this Condition, many Storms went over its Head; and therefore, this shall be for a lasting Memorial, and continual Remembrance to it; seeing we must sit here in the murdering Den of the Devil; if we do but overcome, our great Reward will soon follow us.

33. Now says Reason; I see no more in thee, nor in any such as thou art, than in other poor Sinners, it must needs be but a hypocritical Pretence; besides, says Reason, I have been also in such a Way, and yet I stick in my Wickedness still, and do that which I would not do; and I am still moved to Anger, Covetousness, and Malice. What is the Matter, that a Man does not perform what he purposes, but that he does even what himself reproves in others, and that which he knows is not right?

34. Here the Tree of Pearl stands hidden; behold, my beloved Reason, the Tree of Pearl is not sown into the outward Man, he is not worthy of it, he belongs to the Earth, and the Man of Sin sticks in him, and the Devil often makes his Seat therein, who heaps together Anger and Malice therein, and brings the poor Soul often into Lusts, to which it does not consent, so that the Body meddles with that which the Soul is against; and now when this is so, it is not always the Soul that does it, but the Spirit of the Stars and Elements in Man; the Soul says it is not right, nor well; but the [outward] Body says, we must have it, that we may live and have enough; and so it is one Time after another. So that a true Christian knows not himself, how then should he be known by others? Also the Devil can cover him sufficiently, that he may not be known; and that is his Master-piece, when he can bring a true Christian into Wickedness, to fall into Sins, so that outwardly nothing is discerned by him, but that he reproves the Sins of others, and yet sins outwardly himself.

35. But now when he does thus commit Sins, yet he commits them not in the new Man; but the old [Man] in Sin, who is subjected under Sin, who is in the Anger of God; he is driven by the Anger, so that he does not always that which is right; and if he does any Thing that is good, yet he does it not out of his own Will and Ability, but the new Man compels him to it, that he must do it; for the old [Man] is corruptible, but the Soul is incorruptible; and therefore, the poor Soul is always in Strife, and sticks between the Door and the Hinges, and must be often pinched and bruised.

36. But yet we do not say, that Sin in the old Man is no Hurt; though indeed it cannot sway the new Man, yet it gives Offence; and we must with the new Man live to God [and serve him,] though it is not possible to be perfect in this World, yet we must continually go on and hold out; and the new Man is in a Field, where the Ground is cold, bitter, sour, and void of Life.

37. And as an Herb (by the pleasant Sun-shine) grows out of the Earth, so our new Man in Christ grows out of the old, sour, cold, harsh Man of our earthly Flesh [and Blood.] And that is the true Light of the Pearl, when we apprehend it truly and really (in the Knowledge) in the new Man; and it is the Sword wherewith we can fight against the Devil. Only we must take the Sword of the Death of Christ into our Hand, which cuts so sharply, that the Devil must fly away.

The Twenty-Fifth Chapter.

The Suffering, Dying, Death, and Resurrection of Jesus Christ the Son of God: Also of his Ascension into Heaven, and sitting at the Right-hand of God his Father.

The Gate of our Misery ; and also the strong Gate of the Divine Power in his Love.

1. If we consider ourselves in our right Reason, and behold the Kingdom of this World, in which we stand with our Flesh and Blood, also with our Reason and Senses, then we find very well, that we have the Substance and Stirring of it in us; for we are its very proper own. Now all whatsoever we think, do, and purpose in the outward Man, that the Spirit of this World does in us Men; for the Body is nothing else but the Instrument thereof, wherewith it performs its Work; and we find, that as all other Instruments (which are generated from the Spirit of this World) decay, corrupt, and turn to Dust, so also our earthly Body, wherein the Spirit of this World works [and acts] for a While.

2. Therefore, none should scorn or despise another, though he leads not the same Course that he does himself; or though he be not of that Way in his Mind and Will which himself is, or that another cannot learn and follow the same stately courtly Manners and Behaviour with himself. For the natural Heaven makes every one, according as its Form (in its Influences) is, at all Times; and

so every Creature gets its Condition, Form [or Shape,] Inclination and Will, which cannot wholly be taken away from the outward Man, till the [natural] Heaven breaks its Beast. Therefore, we ought to consider the great Strife in us; when we are regenerated out of the Eternal, then the Eternal strives against the Corruptible, against the Malice and Falshood of the Corruptible.

3. And now each Kingdom effects its Will; the inward goes right forward, and consents not to the Wickedness of the outward, but it runs to its Mark; and the outward also goes forward with its Desire, and performs its Work according to the Influence of its Constellation.

4. But if it happens, that the outward does not what its Desire wills, that proceeds not from its Wisdom, but the Heaven has altered it by another Conjunction; but if it be compelled to leave off that which is evil, that is not by the Course of the Heavens, but the new regenerated Man (who is in Strife with the earthly) does many Times overcome, but cannot swallow up the earthly; for the earthly gets up again, as we see by our Anger; for if my new Man has the Upperhand, he will have no Anger, nor any evil Desire; but if this World's Driver assaults him, then the Fire of Anger rises up in the old Man, and his Desire is often kindled to do what he rejected, and reproved a little before.

5. Now we cannot say, that the Spirit of this World alone consents to, and does that which is evil and wrathful; for the whole Man oftentimes runs with all his Thoughts, and his whole Will after it. And here we find our great Misery, for the poor Soul (which lies yet tied in the Bands of Anger) is often kindled, that it burns like a Fire, and runs after [Evil;] for it is in the Band of Eternity, in the Father, and reaches (in its most inward Root) the Anger of God; and that is ever the Birth of its Life, and its Originality, and the noble Grain of Mustard-seed (that was the new Garment of the Soul, which was new put upon it in its Repentance) is many Times destroyed; therefore none should be secure, though he does once attain the Garland of Pearl, he may lose it again: for when the Soul consents to sin, then it goes forth from Christ into Falshood, and into the Anger of God.

6. Now therefore as we know, that Christ (by his Entrance into the Incarnation) has opened a Door into Heaven, into his holy Body, so that we (through a true Repentance and Confidence) may come to him and put the new white Garment of his Innocence, in his Love, upon our Souls, so we know also that the Soul stands yet fast bound with two Chains. One is the Birth of its own

Life, whose most inward Root is Poison and Wrathfulness; and so the Soul being [sprung] out of the eternal Source, and having its Originality out of the Eternity, none can redeem it in its own Root of Eternity, or bring it out of the Anger, except there comes one who is the Love in itself, and be born in its own very Birth, that so he may bring it out of the Anger, and set it in the Love in himself, as it was done in Christ.

7. The other Gate or Chain is the Flesh and Blood, with the Region [or Dominion] of the Stars; there the Soul is fast bound, and swims therein, as in a great Sea, which daily so stirs up the Soul, that it is kindled.

8. Concerning these two Chains, we know in our deep Knowledge, and see them in the Ground of the Originality, and know very exactly, that we could not be redeemed, except the Deity did go into the Soul, and bring forth the Will of the Soul again out of the Fierceness in itself, into the Light of the Meekness; for the Root of Life must remain, or else the whole Creature must be dissolved.

9. But because the Soul stood with its most inward Root in the Abyss of Hell, and according to the Kingdom of this World in the hard [frozen] Death, so that (if the Flesh and Blood, as also the Dominion of the Stars, should leave it) then it would continue inwardly in a Hardness, wherein there is no Source [or active Property,] and itself, in its own Property, would be but in the Fierceness of the Originality, in great Misery; therefore it was necessary, not only for God to come into the Soul, and generate it to the Light, (for there was Danger, that the Soul with its Imagination might go forth out of the Light again,) but also for God to assume a human Soul, from our Soul, and a new heavenly Body, out of the first glorious Body before the Fall, and put it on to the Soul, with the old earthly Body hanging on it, not only as a Garment, but really [united as one] in the essences; so that it must be a Creature, that is, the whole God, with all the three Principles.

10. And thus yet the one must be parted from the other, *viz.* the Kingdom of this World, which is a Root, or Stirrer up of the Root of the Fierceness, and therefore it was necessary that God should pass with the new Body into the Separation of the Root, and of the Kingdom of this World, as into the Death of the Fierceness, and should destroy Death, and spring with its own Virtue and Power through Death, as a Flower springs out of the Earth, and so hold the inward Fierceness captive in his own Virtue of the new Body.

11. And this we understand of Christ, who is truly entered in such a Manner, and has taken the strong Anger (and the Devil in it) captive, and has sprung with Power his holy heavenly Body through Death, and has destroyed Death, so that the eternal Life springs forth through Death; and thus Death was taken captive by the new eternal Body, and it is an eternal Imprisonment, so that an eternal Life is grown in Death, and the new Body treads upon the Head of Death, and of the Fierceness; the Property of Death stands in the Prison of the new eternal Life.

12. And so the Woman (in whom the eternal Life springs) stands upon the earthly Moon, and despises that which is earthly, for that which is earthly perishes; and then there remains (of that which is earthly) the hard frozen Death; and so now the Word of God (as a living Fountain) is entered into Death, and has generated the Soul in itself, and springs forth out of the Soul through Death like a new Flower; and that Flower is the new Body in Christ.

13. After this Manner you may understand how he destroyed Death, by the Springing of the eternal Life in the Deity through Death, and you may understand how the new Body in the Love of God holds the eternal Source of the Anger captive, for the Love is the Prison of the Anger, for the Source of the Anger cannot enter into the Love, but continues only by itself, as it was from Eternity, and therein the Devils are imprisoned; for the Light of God strikes them down, they neither can nor dare behold that Light in Eternity; a Principle is between; for the Love springs forth in the Center of the Soul, and therein the Holy Trinity appears, [or shines.]

14. Thus we have got a Prince of the eternal Life, and we need do no more but to press into him with a firm Trust and strong Belief, and then our Soul receives his Love, and springs forth with him through Death, and stands upon that which is earthly, *viz.* upon Flesh and Blood, and is a Fruit in the Kingdom of God, in the Body of Jesus Christ, and triumphs over the Fierceness; for the Love holds that captive, and that is a Reproach to Death; as Paul says, *O Death! where is thy Sting? O Hell! where is thy Victory?* Thanks be to God, who has given us Victory.

15. And because we clearly understand and apprehend it in the Spirit, therefore we are indebted to show the Light to those that apprehend it not, and lie thus captivated in Reason, and continually search into the Circumstances, why it happened to [in the Passion of Christ.] For Reason says; If it must needs

be so, that Christ must enter into Death, and destroy Death, and spring up through Death, and so draw us to him, what is the Cause then, that he must be so despised, and scourged, and crowned with a Crown of Thorns, and at last be crucified between Heaven and Earth? Could he not die some other Death, and so spring through Death with his heavenly Body.

16. These hard Points cast down all Jews, Turks, and Pagans, and they keep them back from the Christian Faith. Therefore, now we must write for the Sake of the Tree of Pearl, and not conceal what appears to us in the great Wonder. Behold, thou Child of Man, consider what we set down here; gaze not on the hand of the Pen, if you do, you err, and will lose the Jewel, which in all Eternity you will be sorry for; consider thyself only, and thou shalt find in thyself all the Causes [of the Passion of Christ] that are here wrote down; for there was a wonderful Pen in the Writing of it, and neither thou nor the Hand knows him sufficiently that directed it in the Writing; though indeed the Spirit knows him very well, yet the natural Man is blind in it, neither can it be expressed with earthly Words. Therefore, consider thyself, and if you search into the new-born Man, then you will find the Pearl.

The very horrible wonderful Gate of Man's Sins.

17. As we have, in the Beginning of this Book, mentioned the eternal Birth in the Originality, so we have mentioned the Birth of the Essences, and the seven Spirits of the eternal Nature; and therein we showed how there is a Cross-Birth in the eternal Birth in the fourth Form, where the Essences in the turning Wheel make a Cross-Birth, because they cannot go out from themselves, but that the eternal Birth is every where so in all Things, in the Essence of all Essences.

18. And we give you to understand thus much (in very exact Knowledge) at the Instant of this Text; that all Essences in all Qualities at the Time of the Overcoming of Death (when Christ was to overcome Death and destroy Hell and captivate the Devil) were predominant, for so it must be; he must release the Soul from all Essences.

19. Now the Cross-Birth is the Middlemost in the Essences, yet before the Fire; it stands in the anxious Death in the Fierceness of the Hell, as you may read before; for from the fierce Flash in the Brimstone-spirit the Fire comes forth, and in the Flash the Light and the Fierceness itself makes the Brimstone-

spirit, and out of that (in the Light) comes Water, as is before-mentioned. Now then the Soul of Man is discovered in the Flash, as a Spirit, and held by the Fiat, and so is created or generated, and was brought in itself into the fifth Form of the Birth, as into the Love, where then it was an Angel in the Light of God.

20. But this World being created (as a Principle) in the fourth Form as an Out-Birth, and the Paradise [being] between the fourth and fifth Form, and the Element [being] in the fifth Form, and therein the eternal Light of the Deity having opened another Center, and the Soul having reflected back again into the fourth Form, and entered thereinto, it made all Essences predominant in it, which stood in the fourth Form.

21. And now when the Body of the Soul, in the fourth Form, was come to be a Mass out of the Water, with a Mixture of the other Forms, then stuck all Essences, out of the fourth Form, upon the Soul, and it was captivated with this Body; and it had continued in an eternal Prison, if the eternal Word had not instantly given itself into the Center of the fifth Form, as was manifested in Adam and Eve in the Garden of Eden.

22. And now when the Time came that the Word became Man, then the dear Life came into the Soul again. But when the Strife came, that the fourth Form should be broken, then the outward Body of Christ and we all in the fourth Form were environed with Death, and then all the Forms in Nature stirred, and were all predominant together, whereupon the Person of Christ (in the Garden) did sweat Blood out of his Body, when he cried, *Father, if it be possible, take this Cup from me:* Thus the outward Man cried out; and the inward said, yet not my Will (understand [my] outward Will) but thy Will be done.

23. And now because the Devil had so highly triumphed, and had Man in the eternal Prison, therefore it was now permitted to the Spirit of this World, that they (*viz.* the Pharisees, who lived only according to the Spirit of this World) all of them might do and bring to pass whatsoever the Devil had brought into the Essences, in the Garden of Eden; and there all was turned into a Substance, and to an essential Work, for a terrible Example to [show] us, that all (whatsoever we suffer to come into the Soul, and fill the Soul full of with a total Will) stands in the Figure, and must come to Light at the Judgment of God.

24. For when Adam went out of the angelical Form into the Fierceness of the Form of the Serpent, then the Devils mocked him; and that Mocking must at

this Time be essentially [or actually] done upon the outward Man Christ; and the Devil's fatted Swine (the High-Priests) must have their Pleasure upon him.

25. And so when Adam went out of the angelical Form and Property into the fourth Form, then all the fierce [wrathful] Essences fell upon him, and wrought in him, and scourged him exceedingly. But the Word of God in the Promise mitigated that again, though indeed we must still feel it enough; if thou hast any Reason, consider it. And now the outward Man Christ underwent this Pain also outwardly, when he was scourged; for all the inward Forms, which the Man Christ must bear inwardly for our Sakes, which caused him to sweat Drops of Blood, they stood also outwardly on his Body, to show that the outward Man in this outward World stood and dwelt in such a Source [Property or Condition.]

26. And as Adam (in Pride) desired the Kingdom of this World, and would be like God in it, and wear the Crown of this World, so must Christ wear a Crown of Thorns, and must endure to be mocked by it, as a false King; for so the Devils also did to Adam, when they had set the Crown of Folly upon him, the Kingdom of this World.

27. And as Adam (after his Entrance into the Spirit of this World) must have his Essences broken, when the Woman was made out of him, and a Rib was broken from his Side for a Wife, so must Blood flow out of all the Essences of Christ in his Scourging, and his Side must be opened with a Spear, that therein we may behold the broken Man within us, which the Devil had mocked; thus this Christ must bear the Reproach for us in his Body.

28. And as Adam went out from the eternal Day into the eternal [dark] Night, wherein the Anger of God was, so this Christ must be bound in a dark Night, and be lead before the angry Murderers, who all opened their Jaws, and would pour out their Fury upon him.

29. And as Adam in Confidence of himself (desiring to be high and wise like God himself) went into the Spirit of the fierce Source [or Property] in this World, so the second Adam must endure all Mocking, Torment, and Pain, to be inflicted upon him from the wise Scribes, that we might see that in our greatest Art (which we suppose to have from the Schools and Universities in this World) we are but Fools, and that such Wisdom is but Folly before God; and our own Opinions and Conceits stick therein, as in Adam, who thought he could not now fail, he was become Lord therein [*viz.* in his Self-Wisdom], and he was but a

Fool. Thus also, when we fall from God, and rely upon our own Reason, we are [but] Fools.

30. How will you then (O antichristian Fools) bind us to your Art, that we should turn away from the Heart of God, to behold your invented Fables and Fopperies? Whereas in your Wisdom of this World you are but Fools, as Adam also was when he drew away his Spirit from the Heart of God. The same Ignominy must our dear Lord Christ bear upon his Shoulders. Or do you think again, that we are mad? Truly our Folly will be set before your Eyes at the last Judgment, and to that we appeal.

31. And as Adam must carry the untoward gross Body, that the Spirit of this World had put upon him, and was scorned of all Devils, because he had changed his angelical [Body] into a monstrous Vizard, so Christ must carry his heavy wooden Cross, and was for our Sakes scorned of all these wicked People.

32. And as the fierce [wrathful] Essence of the Anger of God pressed into Adam, whereby he entered into Death, of which God spoke, saying, *If thou eatest of the Tree, thou shalt die the Death,* understand the Death in the Flesh, even while they were in the earthly Life, so the sharp Nails must pierce through the Hands and Feet of Christ, and so he must enter into Death, and as there is in the human essences (before the Light of God) a Cross-Birth, so when the Light of God shines therein, all is turned into a pleasant flourishing Blossom, wherein the sharp Essences are not found or perceived.

33. And when Adam with his Soul entered into the fourth Form, into the Spirit of this World, then that Cross-Birth was stirred; and when his Wife was made out of his Essences, he was divided in that Cross-Birth; and so the Woman has the one half of the Cross, and the Man the other half; which you may see in the Skull, as also in the Essences, and therefore Christ must die upon the Cross, and destroy Death on the Cross.

34. And as the Soul of Adam hung between two evil Kingdoms, between the Kingdom of this World, and the Kingdom of Hell, so Christ hung on the Cross between two Murderers; and thus Christ must restore again all that Adam had lost. And as the one Malefactor turned and desired to be with Christ in his Kingdom, so the one Kingdom, *viz.* the earthly Man, must also turn again, and the poor Soul must enter into Christ again through the earthly Death, and spring up again, like this Murderer, on the Cross, who desired the Kingdom of Christ.

35. And thus you may well believe, that all whatsoever happened in the Fall of Adam, whereby Adam is fallen, the same was the second Adam fain to bear upon his Shoulders, for he was fallen into the Anger of God; and now if that must be allayed and reconciled, then the second Adam must set himself therein, and yield his outward Body with all Essences therein; and he must go through Death, into Hell, into the Anger of the Father, and reconcile it with his Love; and so himself must undergo that hard Condition, wherein we must have been in Eternity.

36. And now when this earnest Business was taken in Hand, that the Saviour of the World hung on the Cross, as a Curse, and wrestled with Earth and Hell, he said, *I thirst.* O that great Thirst! The fierce wrathful Kingdom was weary, as also the Kingdom of this World, they desired Strength, and the Kingdom of Heaven thirsted after our Souls; it was a Thirst of all the three Principles.

37. And when he saw John with his Mother under the Cross he said, *Behold, that is thy Mother;* and to her he said, *Behold, that is thy Son;* and instantly that Disciple took her to him. His Mother signifies his eternal new Humanity, which he had received in his Mother (*viz.* in the Holy Ternary) which we should take to us, and refresh ourselves with his Mother; and therefore, he showed her to John, of which very much might be written, but this shall be explained in another Place.

38. And this is as clear as the Sun, that as the poor Soul in us hangs between two Kingdoms, which both keep it altogether imprisoned, so must Christ hang between two Malefactors; take this into great Consideration, and weigh it well, it is a most serious Matter, and we see the whole terrible earnest [Severity,] that when the Soul of Christ broke off from the earthly Body, when it passed into the Anger of the Father, *viz.* into Hell, then the Earth trembled, and the stony Rocks cleft in sunder, also the Sun lost its Light; and this we see clearly, and understand it from the Mouth of Christ.

39. When he now had undergone all the Reproach and Sufferings, he said on the Cross, *It is finished;* while he yet lived in the earthly Body, he said it was finished; understand, all that should have remained upon us eternally, and should have sprung up in us, with all the Ignominy in which we stood before Hell and the Kingdom of Heaven, he had all that laid upon him; concerning which, Isaiah says, *Surely, he bore our Infirmities, and took upon him our Transgressions; yet we held him as one smitten of God, tormented, and*

afflicted, but he took upon him our Diseases, and all our Miseries were laid upon him, and through his Wound we are healed; we all went astray like Sheep, every one has looked upon his own Way; and yet we could not help ourselves, but we went as miserable half-slain Sheep, and we must let the Devil (in the Anger of God) do with us what he will; for we bear on us a monstrous Garment, and stand in great Ignominy before Heaven and Hell.

40. Even as God reproached Adam in the Garden of Eden, when he had put the outward Garment upon him, saying *Behold, Adam is become as one of us.* All this Reproach [and Scorn] must the Man Christ take upon him; also all Torment and Misery into which Adam was fallen this Champion in the Battle must bear upon him before his heavenly Father, and there was the Lamb of God, and he hung upon the Cross as a patient Lamb in our Stead; for we should have been afflicted eternally in our Cross-Birth, and therefore there hung in great Patience (as an obedient Lamb for the Slaughter) the Prince of the eternal Life, and set himself before his Father, as if he himself was the Transgressor.

The Gate of the great Secret.

41. Hear, my beloved Reader, if thou art born of God, open the Eyes of thy Spirit wide, that the King of Glory may enter into thee, and open thy Understanding; consider every Syllable for they are of great Moment, they are not mute, neither are they from a blind Center brought forth into the Light. Behold, here hung on the Cross God and Man; there was the Holy Trinity; there were all the three Principles, and the Champion stood in the Battle.

42. Now which was the Champion in the Battle? Behold, when Christ had finished, he said; *Father, I commend my Spirit into thy hands,* and he inclined his Head, and departed. Behold, his Father is the Kingdom, Power, and Glory, and in him is All; and All is his; the Love is his Heart; and the Anger is his eternal Strength; the Love is his Light; and the Anger is the eternal Darkness, and makes another Principle, wherein the Devils are.

43. Now it was the Love that became Man, and had put on our human Soul; and the Soul was enlightened from the Love, and stood with its Root in the Anger, as in the strong Might of the Father, and now the new Man in the Love commended the Soul to the Father into his Might, and yielded up the earthly Life, which [proceeded] from the Constellations and Elements, *viz.* the Kingdom of this World; and so the Soul now stood no more in the Kingdom of

this World, in the Source of Life, but it stood in Death; for the Kingdom of this World, the Blower up [of Life] the Air, was gone.

44. And now there was nothing more on the Soul, but only that which itself is (in its own eternal Root) in the Father. And here we should have remained in the Anger, in the dark Hell, but the bright Father in his Glory took the Soul to him, into the Trinity. Now the Soul was clothed with the Love in the Word, which made the angry Father (in the innermost Source of the Soul) pleasant, and reconcilable, and so in this Moment (in the Essences of the Soul) the lost Paradise sprung up again; whereupon the Earth trembled, [*viz.* the Out-Birth out of the Element,] and the Sun, the King of the Life of the third Principle, lost its Light; for there rose up another Sun in Death; understand, in the Anger of the Father the Love was shining like a bright Morning-Star.

45. And thus the Body of Christ (on the Soul) was the pure Element before God, out of which the Sun of this World is generated, and the same Body included the whole World, and then the Nature of this World trembled, and the stony Rocks cleft in sunder; for the fierce wrathful Death had (in the Fiat) congealed and concreted the stony Rocks together; and now the holy Life went into the fierce wrathful Death, whereupon the Stones did cleave asunder, to show that the Life stood up again in Death, and sprung forth through Death.

46. And then also the holy Bodies went out of the Graves; consider this well; those that had put their Trust in the Messiah, had (in the Promise) got the pure Element for a new Body; and now when the promised Saviour went through Death into Life, and put on that pure Element for a Body, then their Souls (in the Saviour in whom they stood) in Hope got the Upperhand, and put on their new Body (in the Body of Christ) and lived in him, in his [Power and] Virtue; there were the holy Patriarchs and Prophets, who in this World had put on the Treader upon the Serpent in the Word of God, wherein they had prophesied of him, and wrought Miracles, they were now quickened in the Virtue of Christ; for the Virtue of Christ sprung up through Death, and reconciled the Father, who held the Soul captive in the Anger, and they now entered with Christ into Life.

47. Hear, ye beloved Sheep, observe: When Christ died, he did not cast away his Body (which he had here) and yield it up to the four Elements to be swallowed up, so that he must have wholly a [strong] Body; no, but the Source [or Property] of this World, which is in the Stars and Elements; and the

Incorruptible swallowed up the Corruptible, so that it is a Body which lives (in the Virtue of God) in God, and not in the Spirit of this [four elementary] World; and Paul says concerning the last Judgment, *That the Incorruptible (viz. the new Man) shall overpower the Corruptible, and shall swallow up the Corruptible, so that Death shall be made a Scorn, according to that Saying, [O Death!] where is thy Sting? O Hell! where is thy Victory?*

48. You must know, that Christ, while he lived upon the Earth, and all we that are new-born in him, have and carry the heavenly Flesh and Blood in the earthly [Man,] and we carry it also in the new Man, in the Body of Christ. And when we die thus in the old earthly Body, then we live (in the new Body) in the Body of Jesus Christ, and spring up in him out of Death; and our Springing up is our Paradise, where our Essences spring up in God, and the earthly is swallowed up in Death, and we put on our Lord Jesus Christ, not only in the Faith and Spirit, but in the Virtue [and Power] of the Body, in our heavenly Flesh and Blood; and so we live to God the Father in Christ his Son, and the Holy Ghost confirms all our Doings; for all what we shall do, it is God does it in us.

49. And thus there will be a Tabernacle of God with Men, and the Body of Christ will be our Temple, wherein we shall know and see the great Wonders of God, and speak of them with Rejoicing. And that is the Temple, the new Jerusalem, of which the Prophet Ezekiel writes.

50. And behold, I tell you a Mystery; as all whatsoever Adam was guilty of must stand yet [and be manifested] in this World on the Body of Christ, and must be seen in this World, so also you shall see this Temple (before the Time that the Incorruptible shall wholly swallow up the Corruptible) in the Lily in the Wonders; where Fierceness and Tyranny, the Anger opposes the Lily, till it be reconciled in Love, and till the Driver be put to open Shame (as was done also in the Death of Christ) which the Jews hope for. But their Scepter is broken, and their Life stands in the Birth of Christ; yet they come from the Ends of the World, and go out from Jericho again into the holy Jerusalem, and eat with the Lamb; this is a Wonder; but the Driver is taken captive, and therefore we speak thus wonderfully; and at present we shall not be understood, till the Hunter is destroyed; and then our Life comes to us again, and stands in the *Valley of Jehoshaphat*.

The other Gate of the Sufferings of Christ.

51. It is clearly shown to us, why the Man Christ must thus suffer himself to be mocked, despised, scourged, crowned [with Thorns,] and crucified; also why he must endure to be cried out upon for one that had a Devil; and why he must be so spoken against by the Wise and Prudent; also why the simple People only hung to him, and but some few of the Honourable and Rich of this World. Though indeed we shall not please every one, yet we speak not our own Words, but we speak (in our Knowledge and Driving in the Spirit) that which is shown us of God: Therefore understand [and consider] it right.

52. Behold, the guiltless Man Christ was set in our Stead, in the Anger of the Father; he must reconcile not only all that which Adam had made himself guilty of, by his going forth from Paradise into the Kingdom of this World, and so fell foully in the Presence of God, and was scorned of all the Devils; but all that which was done afterwards, and which is still done, or will be done by us.

53. And this we set before your Eyes, in the Knowledge of God, and in true earnest Sincerity; not that we will despise any Man, and exalt ourselves; we would rather be banished from this World, than that we should seek our own Praise in Pride; that is but Dung and Dross, and the Spirit of Knowledge would not stay with us; this ought well to be considered. Therefore, we will write in our Knowledge for ourselves, and leave the Event to God.

54. Behold, when Adam entered into this World, Pride wrought in him; he would be as God, as Moses says, the Serpent (the Devil) persuaded him to it. He [Man] would have the Third Principle working and flowing in him, and thereby he lost God, and the Kingdom of Heaven. But that it is true that the Pride acted in Man, look upon Cain, he would be Lord alone, he would not that his Brother should be accepted before God, fearing that he should then get the Dominion, and therefore he slew him.

55. And so Cain and his Successors have set up a potent Kingdom, from whence Dominion proceeds, whereby one Brother aspires above another, and has made them Slaves. And thus horrible Tyranny has been hatched, and the Potent has done whatsoever he listed; he has oppressed the Needy at his Pleasure; he has got to him the Kingdom of the Earth, and therewith exercises Tyranny, Wickedness, and Wrong, and yet Men must say to him, it is right; he has contrived all Sorts of Policy and cunning Devices, and made Laws of them [and established them for Right,] and afterwards sold them to others for Rights,

and has brought up his Children with Wickedness and Falsehood. He has beaten down the Conscience of the Simple-hearted in his good Meaning; he has invented Rights, which in his Laws serve to promote his Deceit, contrary to the Light of Nature; all Reproach and Blasphemies have subsided in his Strength and Authority, whereby he has terrified the Simple-hearted, that his Power might be great.

56. Thus Falsehood is wrought with Falsehood, and the Inferior is become false also, who has set Lyes to Sale for Truth, and so falsely cheated his Superior; from whence is grown Cursing, Swearing, Stealing, and Murdering, so that they have continually held one another for cozening Cheats, Lyars, and Unjust; for they are so indeed, and they have exchanged Words for Words, and therewith in *Lying* and in *Truth* also they rub one another with the bitter unsavoury Salt of Devils in the Anger of God, whereby the Name of God is blasphemed and abused, and the World is found [to be] in the Anger of God, and is become a Den of Thieves and Murders.

57. Seeing then out of this unrighteous People, there should an Host [or Generation] be born to the Kingdom of Heaven, and seeing none lived upon Earth that was not defiled with this Wickedness, and yet that in the Love of God there was a Possibility found [that such a Generation might be brought forth out of Mankind,] so that we (who are sorry and grieved at this fore-mentioned evil Beast, and desire to go out from it) might come to the Grace of God, and yet no otherwise but in this Christ; and yet that it is daily found among the regenerated Christians, that the old earthly Body is so kindled in such Wickedness, and that (although they would fain go out from it and leave it quite) yet they cannot, for the Anger holds us captive in the old Man, and the Devil is Lord therein, who drives the Body (in the Spirit of this World) often into Evil and Wickedness, which Man intended not to do, for the Wickedness of the Ungodly (by his Cursing and Falsehood) kindles the Anger of the old Man, and although he be inwardly [new] born in God, yet it is not known, therefore (seeing our Falsehood and Unrighteousness, as also our Offences are manifested before God, and appear in the Tincture, and that we could not [otherwise] be freed from such Evil) Christ has taken upon him all our Transgressions.

58. He suffered himself to be accounted one that had a Devil, and a Sorcerer, Seducer, and Deceiver, as if he would have set up an imperial Crown for himself, as the High-Priests laid to his Charge; he suffered himself to be mocked, scourged, spit upon, and smitten on the Face; he suffered a false

Crown of Thorns to be set upon his Head; and as we proceed against one another, and vex one another with Falsehood and Malice upon Earth, where the Potent does what he lists, to satisfy his Anger; and as we revile, deride, mock, vilify, and send one another to the Devil, to deprive one another of their Credit and Reputation through Falsehood, so must Christ therefore take all this upon him.

59. And you see clearly, that the wicked Pharisees and Scribes put these Things upon him; for these Things did not happen to him for nothing, or without Cause; for it was of Necessity to be so; for the Pharisees, Scribes, and Rulers, had put that in his Dish for him, which he must eat. Or shall we be silent? We must tell it, though it should cost us our Life.

60. Behold, thou wicked Antichrist, thou art the same which thou hast always been; thou art an old, and not a new [Antichrist,] thy cunning Policy is born in the Anger of God; the Devil teaches thee to do what thou dost. Among Princes and Kings (who have their Ground and Foundation in Nature) thou stirrest up to Wars and Dissentions, that thou mightest be advanced by them, through thy Deceit, Hypocrisy, and knavish subtil cunning Policy; this thou dost out of Pride; thou pervertest the Scriptures of the Saints, to promote thy vapouring Haughtiness, and art a Murderer of Souls; thou causest Mockings among the Ignorant, so that they think (when they many Times persecute a holy Soul) that they do God good Service in it; thou teachest them so, or else they would not think any such Thing; thus thou workest Confusion, and art *Babel*, a Habitation of Whores, and of all Devils; even so says the Spirit.

61. This is their Course one among another, one reproaches and condemns this, the other that, and it is a continual Howling of Devils; all Manner of Love, Charity, and Union, is extinct; the Mouth speaks one Thing, and the Heart thinks another; they all cry out one among another, and none knows where the Woe lies, And Christ must thus take all this upon him. Many ignorantly cried (by the Instigation of the High-Priests) *Crucify him, Crucify him*, he has made Uproars and Disturbances among the People, and yet knew not any Cause why they said so. And so it is at this Day, if Antichrist entraps any in his Fierceness, he cries out upon him for a Sectary, a Schismatic, a Disturber of the Peace, and Maker of Uproars; and then all cry, A Heretic! A Heretic! and yet their Hearts can say no Evil of him.

62. Thus behold, thou false Opposer of Christ, and Author of all Uproars, Mischief, and Disturbance upon Earth, how many ignorant silly People are there under this thy reproachful Blaspheming, which thou many Times causest to lay Aspersions upon a holy Soul? Behold, now if that persecuted soul shall cry to God for Deliverance, then it all comes to be a Substance, and an Essence before God. And now if those poor Souls many Times (which thus ignorantly have slandered a holy Soul) come before God, and would fain be saved, then if Christ now had not taken all these false Reproaches and Aspersions upon him, and reconciled his Father in himself with his Love, where would you poor Sinners abide? Therefore, Christ commands us to forgive [others,] as his Father in him has forgiven us: if we do not so, the same Measure that we meet to others, we shall have measured to us.

The Gate of a poor Sinner.

63. Therefore, thou beloved Soul, if thou art fallen into heavy Sins and Blasphemies, through the Deceit of the Antichrist, and the Seduction of the Devil and his Followers, consider thyself instantly, continue not therein, do not despair in that Condition; forgive thy Adversary his Faults, and pray to God the Father, for Christ's Sake, who has borne all our Wickedness and Iniquities upon him as a patient Lamb, and then they shall be forgiven thee. Nay, we should not in Eternity have ever been able to come out of this Evil and Wickedness, if the Mercy of God had not helped us out of it.

64. O how wholly of mere [Mercy and] Grace has God the Father given us his Son, who has taken upon him our Transgressions, and reconciled him in his Anger. All Men are invited to this Grace, of what Condition soever they are, they may all come, whether they be Turks, Jews, Heathens, Christians, or what Name soever they are called by, none are excluded; all that are weary and heavy laden may come to Christ, he will receive them and refresh them all, as himself says. And whosoever teaches, or says otherwise, or seeks any other Way, is the Antichrist, and enters not by the Door into the Sheepfold. Amen.

65. And now if we consider the Scornings, Despisings, and Mocking of Christ, and that all was done by the Instigation of the great Ones, and that commonly they were the poor simple People that followed him, except some few that were wealthy; we then clearly find that which Christ said, *That a rich Man will hardly enter into the Kingdom of Heaven*. This is not meant

concerning their Riches, but concerning their vain, glorious, proud, and covetous Life, whereby they consume the Sweat of the Needy in Pride, and forget God. O how hard it is for one that is proud, to humble himself before God and Man; and the Kingdom of Heaven consists only in the Virtue and Power of Humility.

66. Yet it is seen that some wealthy People drew near to Christ, whereby it may be perceived, that the Kingdom of Heaven consists not in Misery only, but in Joy in the Holy Ghost, and none ought to esteem himself happy, because he is poor and miserable; he is in the Kingdom of the Devil notwithstanding, if he be faithless and wicked. Also none that is rich ought therefore to cast his Goods and Wealth away, or give them to be spent lavishly, in hope to be saved in so doing: no, Friend, the Kingdom of God consists in Truth, and in Righteousness, and in Love towards the Needy; to be rich damns none that use it aright; thou needest not to lay down thy Scepter, and run into a Corner, crying that is but Hypocrisy. Thou mayest do Righteousness, and better Service to the Kingdom of God in holding thy Scepter, by helping the Oppressed, protecting the Innocent, and granting Right and Justice, not according to thy Covetousness, but in Love, and in the Fear of God; and then thou art also a Brother to Joseph of Arimathea, and shalt shine brighter than others, as the Sun and Moon compared with the Stars. It is only the Pride, Covetousness, Envy, Falsehood, and Anger, that is the Crown of the Devil; therefore, conceive it right.

Of Christ's Rest in the Grave [or Sepulchre.]

67. We know that the Body without the Spirit is a Thing that lies still; for though the Body of Christ (which the holy Element generated in the Mercy) is from God, yet the Mobility and Life stands only in the Deity; and in us Men in the Spirit of the Soul, and in the Spirit of the great World, which are unseparated in this Body upon Earth.

68. Therefore, now the Question is, Where was the Soul of Christ all the Time that the Body did rest in the Grave? Beloved Reason, do not like those that are blind concerning God, who say, the Soul [of Christ] went away from the Body down into Hell into the Earth, and during that Time, in the divine Power and Virtue, assaulted the Devils in Hell, and bound them with Chains, and destroyed Hell. O, it is quite another Thing. The Saints rising out of the Graves at the Hour of the Death of Christ declares otherwise.

69. Reason knows nothing at all of God; and if it be not possible to attain further from the Gift of God, do not descend down into the Deep, but in Singleness of Heart stay on the Article; it will not endanger thy Happiness. God looks only upon the Will of the Heart. Thou must not search so deep into every Thing, if it be not given thee, as it is to this Pen: this Pen writes in the Council of God (that which the Hand knows not, and scarce understands the least Spark of it) and yet very deeply, as thou seest, that the Things to come are shown in a very difficult Depth, which God alone will discover in due Time, which is unknown to us.

70. Thou knowest that God himself is all, and there are but Three Principles (*viz.* Three Births of Distinction) in his Essence; or else all Things would be one Thing, and all were merely God; and if it was so, then all would be in a sweet Meekness. But where would be the Mobility, Kingdom, Power, and Glory? Therefore, we have often said, The Anger is the Root of Life; and if it be without the Light, then it is not God, but Hell Fire; but if the Light shines therein, it becomes Paradise and Fulness of Joy.

71. Therefore, we can say no otherwise of the Soul of Christ, but that he commended it into his Father's Hands, and the Father took it into his divine Power; it stood with its Root therein before; but its own Root was (without the Light of God) in the Anger. And now the Soul of Christ came with the Light of God into the Anger; and then the Devils trembled, for the Light took the Anger captive, and the Father (understand his Anger) in the Kingdom of Heaven was Paradise, and in Hell remained the Anger still. For the Light shut up the Principle of Hell, so (to be understood) that no Devil dares to take one Glimpse [of Light] in there, he is blind before the Light, and [the Light] is his Terror and Shame.

72. And so thou must not think that the Soul of Christ was then gone a great Way from his Body. For all the Three Principles were on the Cross, why also not in the Grave? At that very Moment when Christ laid off the Kingdom of this World, the Soul of Christ pressed into Death, and into the Anger of God, and in that very Moment the Anger was reconciled in the Love, in the Light, and became Paradise; and the Devils were captivated in the Anger in themselves, together with all wicked Souls; and so instantly the Life sprung up through Death, and Death was destroyed, and made a Scorn; yet to the Wicked (which remain in the Anger) it is a Death, but in Christ it is a Life.

73. Thus the Soul of Christ rested in the Grave, in the Father, forty Hours present with its Body; for the heavenly Body was not dead, but the earthly only, the Soul sprung up in the heavenly through Death, and stood forty Hours in Rest; these were the forty Hours in which Adam was asleep, when his Wife was taken out of him, and also the forty Days when Moses was on the Mount, [and Israel was tempted to try] whether it was possible to live in the Virtue or Power of the Father in the Kingdom of Heaven. But when it was found to be impossible, then presently the People fell away from the Law of the Father, *viz.* from the Law of Nature, and worshipped a Calf that they had made, to be instead of God; and Moses broke the Tables of the Law.

74. And God spoke further to Israel in the Fire, that they should see, that it was not possible to enter into the Land of Promise, [into] Paradise, till the right Joshua or Jesus came, who should bring them through Death into Life. Consider this further: I will set it down very clearly in the other Books concerning the Tables of Moses; search for it, and you will find the whole Ground of whatsoever Moses has spoke and done.

Of Christ's Resurrection out of the Grave.

75. As Adam went out of the clear Light of God into the dark Kingdom of this World, and the Soul of Adam stood between two dark Principles (as between Death and Hell) and grew up in the Body, so also would Christ (in his growing Body) rise up from the Dead at Midnight, and make the Night in his holy Body to be a clear eternal Day, whereinto no Night ever came, but the Light of God the Father and of the Lamb shone therein.

76. Thou shouldst not think that the Soul of Christ these forty Hours was in any other Place than in the Father, and in his Body, where it sprung up in great Meekness upon the Persecution [it had,] as a Rose, or fair Flower out of the Earth; as also our Souls in our Rest, in the Body of Jesus Christ, at the last Judgment-Day in the Destruction of this World, shall in the new Body break forth again out of the Old; and in the mean While the Soul grows up in the holy Element, in the Body of Christ, till our forty Hours also come about, and not one Hour longer than the appointed Time is. Thus is the Body of Christ in the Power or Virtue of the Father (through the Soul) risen again and gone forth, and has in it the Light of the Holy Trinity.

77. It was not needful that the Stone should be rolled away [from the Grave,] but to convince the blind Jews, that they might see it was but Folly in them to go about to detain or shut up God; also because of the Disciples weak Reason, that they might see that he was risen for certain; for [when the Stone was rolled away,] they could go into the Grave and see it themselves.

78. Also the Angel appeared to them there, and comforted them. Thus will Christ comfort his afflicted ones, who are afflicted for his Sake, yea he is [present] with them, as he was with Mary Magdalen, and with the two Disciples going to Emaus.

79. Thou must know that no Stone or Rock can keep or retain his Body, he pierces and penetrates through all Things, and breaks nothing; he comprehends all Things, and the Thing comprehends not him; he comprehends this World, and the World comprehends not him; he is hurt by nothing, the whole Fulness of the Deity is in him, and is not included in any Thing; he appears a Creature, in our human Form, in the same Dimensions that our Bodies have, and yet his Body has no End or Limit; he is the whole princely Throne of the whole Principle.

80. When he was here upon Earth in the earthly Man, his outward Body was circumscribed and limited, as our Bodies are, but the inward Body is unlimited; for we also (in the Resurrection in the Body of Jesus Christ) are unlimited, yet visible and palpable or comprehensible, in the heavenly Flesh and Blood, as the Prince of Life himself is; we can in the heavenly Figure [or Shape] be great or little, and yet nothing be hurt or wanting in us: there is no Need of compressing the Parts of that Body.

81. O dear Christians, leave off your Contentions about the Body of Jesus Christ; he is every where in all Places, yet in the Heaven; and the Heaven (wherein God dwells) is also every where. God dwells in the Body of Jesus Christ, and in all holy Souls of Men, even when they depart from this outward Body; and if they be regenerated, then they are in the Body of Jesus Christ, even while they are in this earthly Body. A Soul here in our Body upon Earth has not the Body of Christ in a palpable Substance, but in the Word of Power [or Virtue,] which comprehends all Things. In Christ indeed Body and Power is one [Thing,] but we must not understand [this of the four Elementary] Creature, [which is] in this World.

82. And the Spirit signifies, that if you do not leave off this Contention, you shall have no other Sign [given you] than the Sign of Elias, in Fire, in Zeal; the Zeal shall devour you, and your Contention must devour yourselves, you must consume yourselves. Therefore, are you not mad? Are you not all Brethren, and are you not all in Christ? If you did converse in Love, what should you need to strive about your native Country wherein you dwell? O leave off, your Cause is evil in the Sight of God, and you are all found to be in *Babel*. Be advised; the Day breaks. How long will you keep Company with that adulterous Whore? Arise, your noble Virgin is adorned in her orient Garland of Pearl; she wears a Lily which is most delightful; be brotherly, and she will adorn you indeed; we have seen her really, and in her Name we write this.

83. There is no Need of Contention about the Cup of Jesus Christ, his Body is really received in the Testament by the Faithful, as also his Heavenly Blood, and the Baptism is a Bath [or Laver] in the Water of the eternal Life, hidden in the outward [Baptism with Water,] in the Word of the Body of Christ. Therefore, all Contention [or Disputation] is in vain; be in brotherly Love, and forsake the Spirit of Pride, and then you are all in Christ.

84. These very deep and difficult Matters are not profitable for you, you ought not to look after them: we must only set them down, that you may see what the Ground is, and what the Error is. For we are not the Cause of these Writings, but you (in your high puffed up Lust) have stirred up the Spirit, that you might find out the Thoughts of your Hearts; let the *Resurrection* of *Christ* be powerful [and effectual] to you, for his *Resurrection* is your *Resurrection*, and in him we shall grow and flourish, and live eternally; only stick to him, and then you cannot perish in any Distress, for if you have him, you have the Holy Trinity of God.

85. If you will pray to God, then call upon God (your heavenly Father) in the Name of his Son *Jesus Christ*, [desiring] that he would forgive you your Sins, for the Sake of his Sufferings and Death, and give you what is good for you, and may further your Salvation. Give up and yield all whatsoever is earthly to his Pleasure and Will; for we know not what we should desire and pray for, but the holy Spirit helps us in *Christ Jesus*, before his heavenly Father. Therefore, there is no Need of many Words [or long Prayers,] but a believing Soul, which with its whole earnest [resolved Purpose] yields itself up into the Mercy of God, to live in his Will, in the Body of *Jesus Christ*, and continues constant; then he is sure and safe from the Devil.

86. That Fancy about the Intercession of the Saints is unprofitable; it is but a Vexation, whereby you disquiet the Saints in their Rest. Does not God himself call you continually? And does not your Virgin wait for you with a longing Desire? Do but come, and she is yours; you need not send any foreign Embassadors; it is not here, as at Court. *Christ* would always willingly increase his Heaven in his Joy. Why stand you so long in doubt because of your Sins? Is not the Mercy of God greater than Heaven and Earth? What do you mean? There is nothing nearer you than the Mercy of God; only in your sinful impenitent Life you are with the Devil, and not with *Christ*, say what you will though you sent a Million of Embassadors to him, if yourself be wicked, you are but with the Devil still; and there is no Remedy, but you must yourself rise with *Christ*, and be born anew, in the Body of *Jesus Christ* (through the Power of the Holy Ghost) in the Father, in your own Soul. If thou makest a Feast, [or keepest a Solemnity,] do it for the Benefit and Relief of the Afflicted and Needy, whereby God is praised in thy Love, and that is well; but if it be for the rich Glutton, who only uses it out of Pride and Laziness, thou hast no Benefit of that; for God is not praised therewith, neither does Paradise grow therein.

87. And do not rely upon the Hypocrisy of the Antichrist, he is a Lyar, and Covetous, and a Dissembler; he minds only his Idol the Belly, and is a Thief in the Sight of God; he devours the Bread that belongs to the Needy; he is the Devil's Hell-hound; learn to know him.

88. Speaking then of the true *Resurrection* of *Christ*, we will also show [somewhat] concerning his Conversation (those forty Days) after his Resurrection, before his Ascension. Because we know that he is become a real Lord over Heaven, Earth, and Hell, therefore we show you how the Kingdom of this World, with all the Essences and Qualities thereof, has been subjected to him. And though he did not always converse visibly with his Disciples, yet many Times he showed himself to them visibly, palpably, and staying with them, according to the Kingdom of this World, according to his Body which he had here, which was swallowed up by the new Body, which he must present again, as God would have it to be presented; for God is Lord of every Thing, and every Thing must be changed (as he pleases) that he might thus show his Disciples his real Body, and the Print of his Nails, which stand in the Holy *Christ*, in his holy Body in Eternity, as a Sign of his Victory, and shine brighter than the Morning-Star.

89. He thereby confirmed his Disciples weak Faith, and so showed, that he is Lord also over the Kingdom of this World, and that all whatsoever we sow, build, plant, eat and drink, is fully in his almighty Power, and that he can bless and increase it, and therefore he is not separated or parted from us; but as a Flower grows out of the Earth, so his Word, Spirit, and Power [or Virtue,] grows in every Thing; and if our Mind be sincerely inclined to him, then we are blessed of him, in Body and Soul; but if not, then the Curse and the Anger of God is in all Things, and we eat Death in all Fruits [or Food.] And therefore, it is that we pray, that God will bless our Meat and Drink, also our Bodies and Souls in *Christ*, and that is right.

90. Secondly, we intimate also how *Christ* conversed upon Earth forty Days after his Resurrection, understand, in the Kingdom of this World, whereas yet he was in Heaven, yet he bore that Image without any outward Glory or Clarity before the Eyes of Men, and he had the Body wholly with every Essence, as it hung on the Cross, except the Source of the Principle, which he had not, but else he had all the four Essences in Flesh and Blood, and yet the outward Flesh stood in the Might and Power of the heavenly. This we see, by his going in to his Disciples, the Door being shut, and he passed with his Body through the Wood of the Door. Thus you may understand, that the World is as nothing to him, and that he has Power over all Things.

91. And further also we intimate to you, that these forty Days are the forty Days of *Adam's* being in Paradise before his Sleep, before the Woman was made out of him, where he stood in the paradisical Temptation, where he was still pure and heavenly. And so this *Christ* must also stand forty Days in the paradisical Source [or Condition,] in the Temptation, [to try] whether the Body would continue paradisical before he was glorified, and therefore he did eat and drink with his Disciples in a paradisical Manner (as *Adam* should have done) into the Mouth, and not into the Body for the Consuming consisted in the Virtue [or Power.]

92. Here it was rightly tempted, whether the Body would live in divine Virtue and Power, as *Adam* also should have done, while he was in Paradise in this World; and though he was there, yet he was in this World, and yet he lived not in the Source of this World, but in the paradisical Property above the World, and also above the Wrath of the Anger in the Hell; he should have lived in the Source of Love, Humility, Meekness, and Mercy, in the friendly Will of God;

and so he should have ruled over the Stars and Elements, and there should have been no Death nor Frailty or Corruption in him.

93. Therefore, ye Turks and other superstitious People, you should observe and understand right, why *Christ* gave us such Laws, as command us not to be revengeful; and that when any strike us on the one Cheek, we should present the other to him; and so further, that we should bless them that curse us, and do well to them that hate us and hurt us. Understand you this?

94. Behold, a true Christian (who lives in the Spirit of *Christ*) must also walk in the Conversation of *Christ*; he must not walk in the fierce stern revenging Spirit of this World, but as *Christ* lived and conversed in this World after his Resurrection, and yet not in the Source or Property of this World. And though it is not possible for us (while we live in the Source of this World) to do so, yet in the new Man in *Christ* (whom the Devil hides and obscures) we may; if we live in Meekness, then we overcome the World in *Christ*; if we recompence Good for Evil, then we witness, that the Spirit of *Christ* is in us and then we are dead to the Spirit of this World, for the Sake of the Spirit of *Christ* which is in us; and though we are in this World, yet the World does but hang to us, as it hung to *Christ* after his Resurrection; and yet he lived in the Father in the Heaven, even so do we also, if we be born in *Christ*.

95. Therefore, let this be told you, ye Jews, Turks, and other Nations; you need not look for any other, there is no other Time at hand, but the Time of the *Lily*; and the Sign of that [Time] is the Sign of *Elias*. Therefore, take Heed in what Spirit you live, that the Fire of Anger do not devour you, and eat you up. It is high Time to cast *Jezabel* with her Whoredoms out of the House, left you receive the Wages of the Whore, and as you revile one another, so you devour one another. Truly, if the contentious Disputations be not suddenly stayed, the Fire will burn out aloft over *Babel*; and then there will be no Remedy, till the Anger eats up and consumes all whatsoever is in it.

96. Therefore let every one enter into himself, and not speak of another, and hold his Way to be false; but look that he turn himself, and have a Care, that he be not found in Anger of the Devourer; else if he should hoop, and halloo, and laughing say, Look how *Babel* burns, then he must be burnt and consumed also, for he is Fuel for that Fire; and whosoever feels a Thought in himself, that does but wish for the Anger [to devour,] that proceeds from *Babel*.

97. Therefore it is very hard to know *Babel*; every one supposes that he is not in it; and yet the Spirit shows me, that *Babel* incloses the whole Earth therefore let every one look to his own Ways, and not hunt after Covetousness, for the Driver destroys it, and the Stormer eats it up and consumes it the Council of the wise Man will not help then all the Wisdom of this World is Folly; for that Fire is from the Anger of God; your Wisdom will turn to your Hurt and Scorn.

Of Christ's Ascension into Heaven.

98. We know, when *Adam* had lived forty Days in the Paradise, then he went into the Spirit of this World, whereas he should have gone into the Trinity; for he stood in the Time of the Temptation, and if he had held out these forty Days, then he had been fully with his Soul in the Light of God, and his Body in *Ternario Sancto*, [in the Holy Ternary,] like this *Christ*.

99. For when he had conversed forty Days (after his Resurrection) in the *Proba* [or Trial] in this World, then he went up into a Mountain, whither he had appointed his Disciples to come, and went up aloft [or ascended visibly] with his own Body which he had offered up on the Cross (till a Cloud came and hid him from their Sight) for a sure Sign that he was their Brother, and that he (in his earthly Form and Body) would not forsake them; as he also said to them, *Behold, I am with you to the End of the World.*

100. Now then says Reason, whither is he gone? Is he gone out of this World, aloft above the Stars into another Heaven? Hearken, my beloved Reason, incline thy Mind to *Christ*, and behold I will tell it thee, for we see it and know it; not I; for when I say we, you must not barely understand it of my earthly Man, for the Spirit that drives this Pen is spoken of also; therefore I write and say we, when I speak of myself, as of the Author; for I should know nothing, if the Spirit of Knowledge did not stir it up in me, and there could be nothing found but in such a Way; the Spirit would not be in any other Way, but he did hide and withdraw himself, and then my Soul was very much disquieted in me, with great Longing after the Spirit, till I learnt how it was.

101. Behold, that which the Ancients have invented and taught, is not the Ground. They took upon them to measure how many Hundred Thousand Miles it is to the Heaven whither *Christ* is gone. They did it to this End, that they might be Gods upon Earth themselves, as their invented Kingdom shows and

declares, which stands merely in *Babel*. Behold, when we speak of the Thrones, it is quite another Thing than that they mean, and their Blindness and Ignorance is found, though there is a Spirit in their Knowledge which is not so much rejected; but that Spirit is not [or comes not] *ex Ternario Sancto* [out of the Holy Ternary,] out of the Body of *Jesus Christ*, but it is out of the high Eternity, which flies up above the Thrones; which may be mentioned in another Place.

102. We must continue in this Throne [which is ours.] What are the other Thrones to me, where the Principalities of Angels are? They are indeed our Friends, and faithful Helps in the Service of God; we must look upon our own Throne wherein we were created and made Creatures, and upon our Prince in that Throne, upon God. The first Purpose of God when he created us, and beheld us in the eternal Band, that must stand.

103. This was the Throne of *Lucifer* with his Legions, but when he fell, he was thrust out into the first Principle; and then the Throne in the second Principle was empty. In the same Principle God created Man, who should continue therein, and it was tempted, [to try] whether that was possible; and to that End it was, that God created the Third Principle, in the Place of this World, that Man also (in the Fall) might not become a Devil, but that he might be helped again. Therefore, the Enmity of the Devil against *Christ* is, because he sits upon his royal Throne, and besides holds him captive with his Principle.

104. Thus the Place of this World (according to the heavenly Principle) is the Throne and Body of our *Christ*; and all (whatsoever is in this World in the third Principle) is his own also; and the Devil (who dwells in this Place in the first Principle) is our *Christ's* Captive [or Prisoner.]

105. For all Thrones are in God the Father, and without him is nothing; he is the Band of the Eternity; but his Love in the Body of *Christ* (as in his Throne) holds the Anger in the Band of Eternity (together with the Devil's) captive. And you must understand, that all is creaturely, his Love, and also his Anger and as is mentioned before, so the Difference [Distinction or Division] is a Birth; and so it cannot be said, that the Devils dwell far from *Christ*, no, they are near, and yet in Eternity cannot reach to him; for they cannot see the clear Deity in the Light, but are blinded by it; and we shall in Eternity not see nor touch them, as at present we see them not, because they are in another Principle, and so that Principle remains.

106. Thus, my dear Mind, know, that the Creature of *Christ* is the Center of this Throne, from whence every Life proceeds, *viz.* whatsoever is heavenly; for in the Center is the Holy Trinity, and not alone in this Center, but also in all angelical Thrones, also in the Souls of holy Men; only we must thus speak, that it may be understood. Now the Body (understand the Creature, the Man *Christ*) is set in the Midst of this Throne, and stands also in Heaven (understand in this Principle) fitting in his Throne at the Right-hand of God the Father.

107. The Right-hand of God is where the Love quenches the Anger, and generates the Paradise, that must needs be the Right-hand of God, where the angry Father is called God in the Love and Light of his Heart, which is his Son; and this bodily Throne (*viz.* the whole Body of *Christ*) is wholly at the Right-hand of God. But when it is said, at the Right-hand of God, then understand the most inward Root of the sharpe Might of the Father, wherein the Omnipotence consists, where the Father himself goes forth into the reconceived Will, into the Meekness, and opens the Gate (in the dispelling of the Darkness) in himself; thus *Christ* is set therein, and sits thus at the Right-hand of the Virtue [or Power] and Omnipotence, in such a Manner, as we cannot more highly express it with our Tongue, we understand it well in the Spirit; therefore it is not needful for you to search any further into it, but only look that you attain the Body of *Christ*, and then you have God and the Kingdom of Heaven; but we must write thus, because of the Errors in the World, and for their Longing's Sake that are therein.

108. But when you ask; Does *Christ* sit or stand, or lie along? Then you ask, as if an Ass should ask about his Sack he carries, how the Man made it; yet the Ass must have Provender given him, that he may carry the Burden the longer. Behold, *Christ* sits in himself, and stands in himself, he needs no Chair, nor Foot-stool; his Power is his Stool, there is neither above nor beneath there. And as you see in the Vision of *Isaiah*, that was full of Eyes behind and before, above and beneath, so the Body of *Christ*, the holy Trinity shines in the whole Body, and needs no Sun nor Day-light.

The Twenty-Sixth Chapter.

Of the Feast of Pentecost. Of the Sending of the Holy Spirit to his Apostles, and the Believers.

The Holy Gate of the Divine Power.

1. NOW says Reason, If *Christ* ascended thus with his Body, which he offered up on the Cross, when was he glorified in his Body? Or how is his Body now? Is it now as his Disciples saw him ascend into Heaven? My beloved Reason, my earthly Eyes see it not, but the spiritual [Eyes] in *Christ* see it very well. The Scripture says; He is glorified, and Lord over all but we will open to you the Gate of the great Wonders, that you may see what we see.

2. Behold, when God the Father had brought *Israel* into the Wilderness to Mount *Sinai*, and would give them Laws, in which they should live, then he commanded *Moses* to come up the Mountain to the Lord, and the rest of the Elders must stay afar off, and the People below the Mountain; and *Moses* went up the Mountain alone to the Lord, and there appeared the Brightness [or Glory] of the Lord, and on the seventh Day he called *Moses*, and spoke with him concerning all the Laws. And the Countenance of *Moses* was glorified from the Lord, so that he could stand before him, and speak with him. Thus also the Man *Christ* in *Ternario Sancto* [in the Holy Ternary] when he was ascended into his Throne, was glorified on the ninth Day in the Holy Trinity.

3. Understand it right his Soul in the Creature was not first glorified, but his whole Body, or princely Throne there went forth out of the Center of the Holy Trinity the Holy Spirit, as you see clearly, that those (who had put on the Spirit of *Christ*) were highly enlightened for the Holy Spirit went forth from the Center of the Trinity into the whole holy Element, and flowed into the Mercy of God; and as he triumphed in the Body of *Jesus Christ*, so also in his Disciples, and in the Believers.

4. There were opened all the Doors of the great Wonders, and the Apostles spoke with the Languages of all Nations; and so it may be seen clearly, that the Spirit of God had opened all the Centers of all Essences, and spoke out of them all; for *Christ* was the Lord, and the Heart of all Essences, and therefore the Holy Ghost went out of all Essences, and filled the Essences of all Men who turned their Ears with a Desire to it, and in that he pressed into all; and every one heard (out of his own Essences and Language) the Spirit of God speak out of the Disciples; and the Holy Ghost was born in the Bodies of all their Hearers, who had but an earnest Desire to it, and they were all filled; for the Spirit of God pierced through into their Hearts, as he pressed forth out of the Center of

the Trinity into the whole Body and princely Throne of *Jesus Christ*, and filled all outwardly in the Clarity [or Glory.]

5. Thus all the holy Souls were filled, so that their whole Body in all Essences was made stirring from the exceeding precious Virtue [or Power,] which went forth in the Wonders in Power and in Deeds that were done there. And here is set before us the Virtue [or Power] of the Father in the Fire, in his severe Omnipotence on Mount *Sinai*, also the still Loving Virtue of the Son of God in the Love and Mercy; for we see that we could not all live in the Father, in the Source of the Fire, and therefore *Moses* broke the Tables, and the People fell away from God.

6. But now when the Meekness was in the Father, then the Love held the Anger captive, and [the Love] went out of the Source of the Father, and that was the Holy Ghost, in the Wonders. There stood the highly worthy heavenly Virgin of the Wisdom of God, in the highest Ornament, with her Garland of Pearls; there stood *Mary* in *Ternario Sancto*, of which the Spirit (in the Ancients) has spoken wonderfully. And here *Adam* was brought into Paradise again.

7. And now if we will speak of the Glorification of *Christ*, and of his Body, which he visibly (and in that Form in which he had conversed upon Earth) ascended with, then we must say, that as the Love of the Heart of God has reconciled the Anger of the Father, and holds it as it were captive in it, so also the Holy Ternary has comprehended the hard palpable Body of *Christ*, *viz.* the Kingdom of this World, as if it was wholly swallowed up, whereas it is not swallowed up, but the Source of this World is destroyed in Death, and the Holy Ternary has put on the Body of *Christ*, not as a Garment, but virtually [or powerfully] in the Essences; and he is as it were swallowed up (to our Apprehension and Sight) and yet is really, and shall come again at the last Judgment-Day, and manifest himself in his own Body which he had here, that all may see him, be they good or bad and he shall also come in the same Form to keep the Judgment of the Separation, for in his divine glorified Form we cannot behold him, before we be glorified, especially the Wicked. But thus all Generations shall see and know him, and the Unbelieving shall weep and wail, that they went so out of their Flesh and Blood into another Source [or Condition,] when they should and might in their own Essences have put on God, and yet put on the Kingdom of the Fierceness of the Anger of God with

the Devils, and let the same into the Essences of their Souls, and caused themselves to perish.

8. Therefore we say, that in the Soul of *Christ*, in its Essences, the clear Deity, *viz.* the Light of God, is comprehended, which has quenched the Anger in the Source of the Soul, and thus that Light clarifies the Soul, and (through the proceeding Virtue) the Tincture is always generated out of the Soul, and the *Fiat* in the Essences makes it comprehensible and palpable and that is the *Ternarius Sanctus*, or the Holy Earth, that is, the Holy Flesh, for God enlightens in this Body all in all.

9. Thus his earthly Body is swallowed up in God, though indeed he never had such an earthly Body as we have, for he was not of the Seed of a Man; but we speak only of the Comprehensibility and Visibility of it to our Eyes, according to which he is our Brother; and he shall appear at the last Judgment-Day in our fleshly Form, in the Power of God, as Lord over all, for all Power in Heaven and in this World is subjected under him, and he is Judge over all; a Prince of Life, and Lord over Death.

10. And so the Kingdom of Heaven is his own Body, and the whole princely Throne of his Principle is *Paradise*, wherein the blessed Fruit in the Virtue of God springs up, for the Holy Ghost is the Virtue [and Power] of the Fruit; as the Air in this World is, so the Holy Ghost is the Air and Spirit of the Soul in *Christ*, and of all his Children; for there is no other Air in Heaven, in the Body of *Christ*; and God the Father is all in all. Thus we live and are (in *Christ*) all in the Father, and there is no Soul that searches out to the Depth; but we live all in Singleness of Heart, and in great Humility and Love one towards another, and rejoice one with another, as Children do before their Parents; and to this End God created us.

11. Thus, my dear Soul, seek *Christ* and incline thyself to him, and so thou shalt receive the Holy Ghost, who will new regenerate thy Soul, and enlighten, drive, and lead thee; and he will reveal [and manifest] *Christ* to thee. Leave off all Opinions and human Inventions, for the Kingdom of God is near to thee; and thou art kept out from God only by thy own Unbelief, by the evil Works, *viz.* by thy Pride, Covetousness, Envy, Anger, and Falsehood; for thou clothest thyself with them, and so thou art in the Devil's Cloaths, without God.

12. But if thou leavest them off, and passest with the Desire of thy Heart into the Mercy of God, then thou goest into Heaven, into God the Father, and thou

walkest in the Body of *Christ* in the pure Element; and the Holy Ghost goes forth out of thy Soul, and leads thee into all Truth; and the old corrupt Man does but hang to thee, which thou shalt destroy in Death, and with thy Love in *Christ* still overcome, and captivate the Anger of the Father in thy Soul; and thou shalt spring up with thy new Man through Death, and appear in the same at the last Judgment-Day.

The Gate to *Babel*.

13. When we consider with ourselves the many Sects and Controversies in Religion, and from whence they come and take their Original, it is as clear as the Sun, and it manifests itself indeed, and in Truth; for there are great Wars and Insurrections stirred up for the Cause of [Religion or] Faith; and there arise great Hatred and Envy about it, and they persecute one another for Opinions Sake; because another is not of his Opinion, he sticks not to say, he is of the Devil; and this is yet the greatest Misery of all, that this is done by the Learned in the high Schools [or Universities] of this World.

14. And I will show (thee, simple Man) their Venom and Poison; for behold, every one among the Laity looks upon them, and thinks, Sure it must needs be right if our Priest says it; he is a Minister of God; he sits in God's Stead, it is the Holy Ghost that speaks out of him. But Saint *John* says, Try the Spirits; for every one’s Teaching is not to be believed; and *Christ* says, By their Works thou shalt know them; for a good Tree brings forth good Fruit, and an evil Tree brings forth evil Fruit; also he teaches us plainly, that we should not gainsay the Prophecy that is of God, but we should learn to try them by their Fruits.

15. We speak not of perfect Works done by the Body, which is captivated in the Spirit of this World, but [we speak] of their Doctrines, that we [must] try them, whether they be generated of God. For if that Spirit teaches Blasphemies, Slanders, and Persecutions, then it is not from God, but it proceeds from the Covetousness and Haughtiness of the Devil. For *Christ* teaches us Meekness, and to walk in brotherly Love, wherewith we may overcome the Enemy, and take away the Might of the Devil, and destroy his Kingdom.

16. But when any fall to Firing, killing with the Sword, to undo People, ruin Towns and Countries, there is no *Christ*, but the Anger of the Father, and it is the Devil that blows the Fire. For the Kingdom of *Christ* is not found in such a Way, but in Power; as the Examples of the Apostles of *Christ* declare, who

taught no Revenge, but they suffered Persecution, and prayed to God, who gave them Signs and great Wonders, so that People flocked to them; and so the Church of *Christ* grew mightily, so that it overshadowed the Earth. Now who is the Destroyer of this Church? Open thy Eyes wide and behold; it is Day-light, and it must come to the Light, for God would have it so, for the Sake of the Lily. It is the Pride of the Learned.

17. When the Holy Ghost spoke in the Saints with Power and Miracles, and converted People powerfully, then they flocked to them, they honoured them greatly, they respected them, and submitted to them as if they had been Gods. Now this was well done to the Saints, for the Honour was given to God, and so Humility and Love grew among them, and there was all loving Reverence, as becomes the Children of God, as it ought to be.

18. But when the Saints comprised their Doctrine in Writings, that thereby in their Absence it might be understood what they taught, then the World fell upon it, and every one desired to be such a Teacher, and thought the Art, Skill, and Knowledge stuck in the Letter; thither they came running, old and new, who for the most Part only stuck in the old Man, and had no Knowledge of God; and so taught according to their own Conceits, from the written Words, and explained them according to their own Meaning.

19. And when they saw that great Respect and Honour was given to the Teachers, they fell to Ambition, Pride, and Greediness of Money; for the simple People brought them Presents or Gifts, and they thought that the Holy Ghost dwelt in the Teachers, whereas the Devil of Pride lodged in them; and it came to that pass, that every one called himself after his Master's Name, [whose Doctrine he prized most;] one would be of *Paul*; another of *Apollos*; another of *Peter*; and so on. And because the Saints used not the same Kind of Words and Expressions in their Teaching and Writings, though they spoke from one and the same Spirit, therefore the natural Man (which being without the Spirit of God knows nothing of God) begun all Manner of Strife and Disputations, and to make Sects and Schisms; and they set themselves up for Teachers among all Sorts of People, not for God's Sake, but for temporal Honour, Riches, and Pleasure's Sake, that they might live brave Lives. For it was no very hard Labour and Work to hang to the bare Letter; and such Strife and Contention rose amongst them, that they became the most bitter Enemies and Haters one of another. And none of them were born of God, but their Parents held them close

to the Scripture, that they might come to be Teachers, that so they might be honoured in and for their Children, and that their Children might live bravely.

20. And so it fell out, that every one would get the greatest Conflux of People he could, that he might be esteemed by most People; and these Lip-Christians did so multiply, that the sincere hearty Desire to God was left, and they only looked upon the Lip-priests, who did nothing but cause Strife and Contentions; and they all vapoured and boasted of their own Art and Skill which they had learned in the Schools and Universities, and cried, Look here is *Christ*, come running hither, thus and thus has *Paul* written; and another says, Come hither, here is *Christ*, thus and thus has *Peter* written; he was the Disciple of *Christ*, and had the Keys of the Kingdom of Heaven, this cannot be amiss; they do but deceive you, follow after me.

21. Thus the poor ignorant People looked upon the Mouth-Apes, those greedy covetous Men, which were no other than Vizard Priests, and so lost their dear *Immanuel*; for *Christ* in them (from whence the Holy Ghost goes forth, which drives and leads Men, and who at first had begotten them with Power and Miracles) must now be nothing but a History, and they became but historical Christians; yet so long as the Apostles and their true Disciples lived, they stopped and reproved such Things, and showed them the right Way; but where they were not, there the History-Priests misled them, as may be clearly seen in the *Galatians*.

22. And so the Kingdom of *Christ* grew not in Power only, but for the most Part in the History; the Saints born in *Christ*, they confirm that many Times with great Wonders [or Miracles], and the History-Priests of *Baal*, they always built upon those [Miracles of the Saints] that which was good for the promoting Virtue and good Manners; many brought forth Thistles and Thorns, that they might make Strife and Wars, many sought only great Honour, Dignity, and Glory, that it should be conferred upon the Church of *Christ* and her Ministers, as it may be seen in Popery, out of what Root it is grown. And it came so far, that they mingled the Jewish Ceremonies in their Doings, as if the Justification of a poor Sinner laid in them, because they were of divine Appointment; for which Cause, the Apostles held the first Council at *Jerusalem*, where the Holy Ghost concluded, that they should only cleave to *Christ* in true Love one to another, and that was the only Justification before God.

23. But it availed not, Pride would erect its Throne, and set it above *Christ*, the Devil would be God; and they made Glosses, that they might bring it to pass in such a Way, that the simple People might not take Notice of it; there the Keys of *Peter* must govern the City, and they drew together with the Keys divine Authority to them, and so could use the divine Power in Deeds and Wonders no more; for they desired to be rich and wealthy upon Earth, and not to be poor with *Christ*, who in this World (as himself witnesses) had not whereon to lay his Head; they would not be such Christians in Power and Wonders; as *Adam*, who would not live in the Power, but in a great Heap [of Earth,] that he might have something to take hold of. And here may be rightly seen our Misery which *Adam* brought us into, that our Essences always reach after the Spirit of this World, and desire only to fill themselves with a great Heap, from whence *Adam* and we all have got such a swelled, gross, untoward Body, full of Sickness, Contrariety, and contentious Desires.

24. Now when the historical Christendom and the true Christians grew together, the Scepter was always among the Learned, who exalted themselves, and made themselves potent, and great; and the simple [Church] yielded to it as right; and yet there was a Desire after the Kingdom of God found in Men, *viz.* the noble Word of God (which had imprinted itself in the Promise [in Paradise,] in the Light of Life, and which was made stirring by *Christ*), that drove them indeed to the Fear of God. And then they built great Houses of Stone, and called every one thither; and they said that the Holy Ghost was powerful there, and they must come thither; besides, they durst be so impudent as to say (when they were found to be so wicked and malicious) that the Holy Ghost was powerfully in the Mouth of the Wicked.

25. But, thou Hypocrite, thou lyest; if thou art ungodly, thou canst not raise the Dead, thou canst convert none that in this World lie drowned in Sins; thou mayest stir the Heart of the Believer indeed (through thy Voice) which is a Work of the Spirit, but thou bringest forth none out of Death [into Life]; it is an impossible Thing. For if thou wilt convert a poor Sinner, which is drowned in Sin, and lies captive in the Anger, then the Holy Ghost must be in thy Mouth, and thy Essences must take hold of his, and then thy Light will shine in him, and thou shalt raise him out of the Death of Sins, and with thy Love, in thy Tincture, catch him; and then he will come to thee with a hearty Desire, longing after the Kingdom of Heaven; and then thou art his Confessor, and hast the Keys of *Peter*; and if thou art void of that, thou hast no Keys.

26. As the Confession is, so is the Absolution. Is the Patient an historical Christian? so is the Physician too. And in them both there is a Mouth-Hypocrisy. But has the Patient any Virtue [or Power?] Then the Voice blows that Virtue [or Power] up, not from the Power of the Physician, but in the Virtue [or Power] of God, who with his Power even in a Thorn Bush makes it to grow, which is the Power in all Things; and so also in a Voice, which in itself has no Ability.

27. Thus it became a Custom, that every one was bound [to come] to the Temple made of Stones, and the Temple of God in *Christ* stood and stands very empty; but when they saw the Desolation in the Contention, they called Councils, and made Laws and Canons, that every one must observe upon Pain of Death. Thus the Temple of *Christ* was turned into Temples made of Stones, and out of the Testimony of the Holy Ghost a worldly Law was made. Then the Holy Ghost spoke no more freely, but he must speak according to their Laws. If he reproved their Errors, then they persecuted him; and so the Temple of *Christ* in Man's Knowledge became very obscure; if any came that was born of God, and taught by the Holy Ghost, and was not conformable to their Laws, he must be a Heretic.

28. And so their Power grew, and every one had great Respect to it; and they strengthened their Laws still more and more with the Power of Saint *Peter*, till they raised themselves so high, that they impudently set themselves as Lords over the Doctrine of the Apostles before God, and gave forth, that the Word of God and the Doctrine of the Saints must receive their Value, Worth, and Authority from their Councils, and what they ordained and instituted, that was from God, they were God's Dispensers of the Word; Men must believe their Ordinances, for that was the Way and Means for the poor Sinner to be justified before God.

29. But where then is the new Regeneration in *Christ* through the Holy Ghost? Art thou not *Babel*, a Habitation of all Devils in Pride? How hast thou adorned thyself? Not for *Christ*, but for thy own Pride, for thy Idol the Belly's Sake, and thou art a Devourer. But thy Belly is become a Stink, and has gotten a horrible Source; there is a great Fire of Anguish in thy Source, for thou art naked and manifest before God, thou standest as an impudent whorish Woman. Why do you, Laity, hang [and depend] on such a Strumpet? Her own usurped Authority is her Beast whereon she rides; behold, and consider her in the Revelation of *John*, how the Holy Ghost sets her forth in her Colours.

30. Wilt thou be an Apostle of *Christ*, and wilt be but a Minister for the Belly, and teach only according to thy Art? From whom dost thou teach? From thy Belly, that thou mayest fatten thyself thereby. It is true, thou shouldst be fed, and thou shouldst have Subsistence from Men, if thou art *Christ*'s Disciple; but thy Spirit should not stick in Covetousness, but in *Christ*; thou shouldst not rely only upon thy Art, but shouldst give up thyself to God, that God may speak from thee, and then thou art in the Temple of God, and not in the Temple of the Institution of Man's Inventions.

31. Look upon Saint *Peter*, on the Day of Pentecost, who converted three Thousand Souls at one Sermon; he spoke not from the Appointment of the Pharisees, but out of the Spirit of *Moses* and the Prophets, out of the Temple of the Holy Ghost, that pierced through and enlightened the poor Sinners. But thou teachest Persecution only; consider thereby whence thou didst grow, *viz.* out of that first Stock, where they fell from the Temple of *Christ* to human Conceits and Inventions; where they sent forth Teachers according to Man's itching Ears, for a fair Show, that thereby thou mightest grow great in thy Pride; and because thou hast sought nothing else, therefore God has suffered thee to fall into a perverse Sense, so that out of thee there come those that blaspheme the true Doctrine of *Christ*.

32. Behold, out of what are the Turks grown? Out of thy perverse Sense; when they saw that thou regardedst nothing but thy Pride, and didst only contend and dispute about the Temple of *Christ*, that it must stand only upon Man's Foundation and Inventions, then *Mahomet* came forth, and found an Invention that was agreeable to Nature. Because those other followed after Covetousness, and fell off from the Temple of *Christ*, as also from the Light of Nature, into a Confusion of Pride, and all their Aim was, how the Antichristian Throne might be adorned, therefore he also made Laws and Doctrines [raised from Reason].

33. Or dost thou suppose it was for nothing? It is most certain, that the Spirit of the great World has thus set him up in great Wonders, because the other were no better; and therefore, it must stand in the Light of Nature in the Wonders, as a God of this World, and God was near the one as the other. Thy Symbols or Signs in the Testament of *Christ* which thou usest (which *Christ* left for a Covenant) stood in Controversy, and were in Disputation, and thou didst pervert them according to thy Pride, and thou didst bend them to thy Institution, Ordinances and Appointment; thou didst no more regard the Covenant of

Christ, but the Custom of Celebration or Performance of it, the Custom must serve the Turn; whereas Wood that burns not is not Fire, though when it is kindled it comes to be Fire; so also the Custom without Faith is like Wood that burns not, which they will call a Fire.

34. Or shall not the Spirit set it down before thy Eyes, thou lascivious filthy Strumpet? Behold, how hast thou broken the State of Wedlock, and opened a Door to Whoredom, so that no Sin is regarded; hast thou not ridden upon thy Beast, when every one gazed on thee, and rode after thee [in thy Train?] Or art thou not that fine painted [adorned] Whore? Dost thou suppose we set thee forth in vain? The Judgment stands over thee, the Sword is begotten, and it will devour. Go out [from] *Babel*, and thou shalt live; though we saw a Fire in *Babel*, and that *Babel* was burning, yet it shall not burn those that go out from it.

The Twenty-Seventh Chapter.

Of the Last Judgment, of the Resurrection of the Dead, and of the Eternal Life.

The horrible Gate of the Wicked, and the joyful Gate of the Godly.

1. WE know *Christ* has taught us, that a Judgment shall be kept, not only for the Punishment of the Despisers of God, and for a Reward to the Good, but also for the Sake of the Creature, and of Nature, that they may once be delivered from Vanity; and we know that the Substance of this World, and the Property thereof, must pass away; the Sun and the Stars, and also the four Elements, must pass away as to their Source [or Property,] and all must be restored again; and then the Life will spring forth through Death, and the Figure of every Thing shall stand eternally before God, for which End it was created; also we know that our Souls are immortal, generated out of the eternal Band; and when this World passes away, then also all its Essences pass away, which are generated out of it, and the Tincture remains still in the Spirit.

2. Therefore, O Man! consider thyself here in this World, in which thou standest in the Birth, thou art sown as a Seed or Grain, and a Tree grows out of thee; therefore now see in what Ground thou standest, that thou mayest be found to be Timber for the great Building of God in his Love, and not for a

Threshold [or Footstool] to be trodden under-foot, or that is fit for nothing but for the Fire, whereof nothing will remain but Dust and Ashes.

3. It is said to thee, that the Wood [or Fewel] of thy Soul shall burn in the last Fire, and that thy Soul shall remain to be Ashes in the Fire, and thy Body shall appear like black Soot. Why wilt thou then stand in a Wilderness, yea in a Rock where there is no Water? How then will thy Tree grow again? O! what great Misery it is that we are ignorant in what Soil we grow, and what Kind of Essences we draw to us, seeing our Fruit shall appear and be tasted, and that which is pleasant shall stand upon God's Table; and the other shall be cast to the Devil's Swine. Therefore, let it move you, to look that you grow in the Ground or Soil of *Christ*, and bring forth Fruit that may be set upon God's Table, which Fruit never perishes, but continually springs, and the more it is eaten of, the pleasanter it is. How wilt thou rejoice in the Lord!

4. The last Judgment is appointed for that End; and as we know that all Things [in this World] have had a Beginning, so they shall also have an End; for before the Time of this World there was nothing but the Band of Eternity, which makes itself, and in the Band the Spirit, and the Spirit in God, who is the highest Good, which was always from Eternity, and never had any Beginning, but this World has had a Beginning from the eternal Band in the Time.

5. For this World makes a Time, therefore it must perish, and as it has been Nothing, so it will be Nothing again, for the Spirit moves in the Ether; and therein the Limbus (which is corruptible) is generated, from whence all Things proceed; and yet there was no Fashioner but the Spirit in the Essences, and so also there were no Essences, they were generated in the Will of the Spirit, and in that Will is the Fashioner, which has fashioned all Things out of nothing but merely out of the Will.

6. Seeing then it is fashioned out of the eternal Will, therefore it is eternal, not in Substance, but in the Will, and after the Breaking of the Substance this World stands wholly and altogether (like a Figure) in the Will for [a *Glass* of] God's Works of Wonder. And so we know now, that where there is a Will, it must comprehend itself so that it be a Will, and that Comprehension makes an Attraction, and that which is attracted is in the Will, and it is thicker than the Will, and is the Darkness of the Will, and a Source in the Darkness; for the Will desires to be free, and yet cannot be free, except it goes again in itself out of the

Darkness, and if it does, then the Darkness continues in the first Will, and the reconceived Will remains in itself in the *Light*.

7. Thus we give you to understand, that this World (when the Will was moved) was created out of the Darkness, and the Out-going out of the Will in itself is God; and the Out-going out of God is Spirit, which has discovered itself in the dark Will; and that which was discovered were the Essences, and the *Vulcanus* was the Wheel of the Mind, that divided itself into seven Forms.

8. And as is mentioned before, these seven Forms divide themselves again every one in itself into an Infinity of Forms, according to the Discovery of the Spirit, and therein stands the Essence of all Essences, and it is all a great Wonder; and our whole Teaching does but aim at this, that we Men might enter into the light holy Wonders; for at the End of this Time all shall be manifested, and every Thing shall stand in that wherein it is grown; and then when that Substance (which at present it possesses and brings forth) perishes, then it is all an Eternity.

9. Therefore, let every one have a Care how he uses his Reason, that he may therewith stand in great Honour in the Wonders of God. We know that this World shall perish in the Fire; it shall be no Fire of Straw or Wood, that would turn no Stones to Ashes, and further to Nothing; neither will there any Fire gather together, into which this World shall be thrown; but the Fire of Nature kindles itself in all Things, and will melt or dissolve the Body of every Thing, or whatsoever is palpable, and turn it to Nothing.

10. For as all in the *Fiat* was held and created according to the [Will of the] Fashioner, which was the sole and total Work-master in all Things, in the seven Spirits of Nature, which broke nothing when he fashioned it, nor threw one [Part] from the other when he had made it, but every Thing separated itself, and stood in the Source of its own Essences, so there shall not need much Blustering, Thunder and Lightening, and Breaking, as this World in *Babel* teaches, but every Thing perishes in itself; the Source [or Flowing forth] of the Elements ceases, as a Man when he dies [ceases from working,] and all passes into its *Ether* [or Receptacle.]

11. And at the Time (before this Fabrick [of Heaven and Earth] perishes and passes into its *Ether*) comes the Judge of the Living and the Dead; there all Men must see him in his, and in their Flesh; and all the Dead must rise through his Voice, and stand before him; and there the angelical World shall be manifested.

And all the Generations of the Earth (which are not comprehended in the Body of *Christ*) shall howl, and then they shall be separated into two Flocks; and the Sentence of *Christ* passes over all, both Good and Bad; and there will be Howling, Trembling, Yelling, Roaring, and cursing themselves, the Children cursing their Parents, and wishing that they had never been born.

12. Thus one of the Wicked curses the other, who has caused him to commit such Wickedness; the Inferior his Superior that has given him Offence, [and been a Stumbling-block to him;] the Laity curse the Clergy or Priests, who have given them evil Examples, and seduced them with false Doctrine; the wicked Curser, Swearer, and Blasphemer, bites and knaws his Tongue, which has so murdered him; the Mind beats the Head against the Stones; and the Ungodly hide themselves in the Caves and Holes of the Earth, before the Terror of the LORD; for there is great Quaking and Stirring in the Essences of the Anger and fierce Wrath of the LORD; and the Anguish breaks the Heart, and yet there is no Dying; for the Anger is stirring, and the Life of the Ungodly flows up in the Anger. There the Ungodly curses the Heaven and the Earth that bore him, as also the Constellation [or Stars] that led him, and the Hour of his Birth; all his Uncleanness stands before his Eyes, and he sees the Cause of his Horror, and condemns himself; he cannot look upon the Righteous for very Shame; all his Works stand in his Mind, and in the Essences cry, Woe to him that did them, they accuse him; the Tears of those he has afflicted and oppressed are like a fiery stinging Serpent; he desires Rest or Ease, but there is no Comfort, Despair rises up in him, for Hell terrifies him.

13. Also the Devils tremble at the Kindling of the Wrath, whose Faces appear before the Eyes of the Ungodly; for they see the angelical World before them, and the hellish Fire in them and they see how every Life burns, and every one in its own Source, in its own Fire. The angelical World burns in Triumph, in Joy, in the Light of the Glory, and it shines as the clear Sun, which neither Devil, nor any of the Wicked dare look upon, and there is Praise [and Hallelujahs] that the Driver is overcome.

14. And there then the Judgment is set, and all Men (both the Living and the Dead) must stand there, every one in his own Body. And the angelical Quire of the holy Men (who have been killed for the Witness of *Jesus*) is set; there stand the holy Patriarchs of the Tribes of *Israel*, and the holy Prophets, with their Doctrine; and all that they have taught is made manifest and revealed, and stands before the Eyes of the Wicked; they must give an Account of all their

Murderings of the Saints; for they that have been murdered for the Truth's Sake stand before the Eyes of their Murderers, whose Lives the Murderers must give an Account for, and yet have no Excuse to make, but stand Speechless; all a Man's slandering Reproaches which he has cast upon the Righteous stand there before him in Substance, and is a Substance, about which the Law is there read to him.

15. Where is now thy Authority, thy Honour, thy Riches, thy Pomp and Bravery, thy Power, wherewith thou hast terrified the Needy, and hast made the Right bow and bend to thy Will? Behold, it is all in Substance, and stands before thee; the Oppressed read thy Lesson to thee; all that was rightly spoken [by thee] in this World, is there recalled again, and thou abidest (in thy Unrighteousness) a Lyar, and thou must be judged by those that thou hast here judged in Falshood; all Lying and Deceit stand manifest in the Substance, all thy Words stand in the Tincture in the Substance of Eternity before thee, and are thy Looking-glass; they will be thy eternal knawing Whelps, and the Book of thy Comfort and Trust. Therefore, do but think what thou wilt do; wilt thou not then curse and judge thyself?

16. On the contrary, the Righteous stand there in unspeakable great Joy, and their Joy rises up in the Source [or Well-spring] of the Holy Ghost; all their Sorrow and Heaviness (which they have had here) stands before them in Substance, and it appears how they have suffered wrongfully; their Comfort springs up in the Body of *Jesus Christ*, who has redeemed them out of so great Misery; all their Sins are washed, and appear as white as Snow; and there then they return Thanks to their Bridegroom, who has redeemed them out of such Necessity and Misery, wherein they laid captive here, and there is mere hearty Joy that the Driver is destroyed; all their good Works, their Teaching and Well-doing, appear before them; all the Words of their Teaching and Reproving (wherewith they have shown the Ungodly the right Way) stand in the Figure.

17. Here will the Prince and Arch-Shepherd pronounce his Sentence, saying to the Godly; 'Come, ye blessed of my Father, inherit the Kingdom that has been prepared for you from the Beginning; I have been hungry, thirsty, naked, sick, in Prison and Misery, and you have fed me, given me Drink, clothed me, comforted me, and visited me, and have come and helped me in my Misery, therefore enter into eternal Joys. And they will answer, Lord, when have we seen thee hungry, thirsty, naked, in Prison, or in Misery, and have served thee? And he will say, What you have done to the least of these my Brethren, you

have done that to me. And to the Wicked he will say, Away from me, ye Cursed, into the eternal Fire for I have been hungry, thirsty, naked, in Prison, and in Misery, and you have never ministered unto me. And they will answer, Lord, when have we seen thee so, and not ministered to thee? And he will say, What you have not done to the least of these my poor Brethren, that you have not done to me; and they must depart from him.

18. And in that Moment of Departing, there pass away Heaven and Earth, Sun, Moon, Stars, and Elements, and thenceforth Time is no more.

19. And there then in the Saints, the Incorruptible attracts the Corruptible into itself, and the Death and this earthly Flesh is swallowed up; and we all live in the great and holy Element of the Body of *Jesus Christ*, in God the Father, and the Holy Ghost is our Comfort; and with this World, and with our earthly Body, all Knowledge and Skill of this World perishes; and we live as Children, and eat of the paradisical Fruit, for there is no Terror, Fear, nor Death any more for the Principle of Hell together with the Devils (in this last Hour) is shut up; and the one [Principle] cannot touch the other any more in Eternity, nor conceive any Thought of the other. The Parents shall no more think of their wicked Children that are in Hell, nor the Children of their Parents; for all shall be in Perfection, and that which is in Part shall cease.

20. And there then this World shall remain standing in a Figure and Shadow in Paradise, but the Substance of the Wicked perishes in that [Figure of the World,] and remains in the Hell, for the Works of every one follow after them; and there shall be eternal Joy over the Figures of all Things, and over the fair Fruit of Paradise, which we shall enjoy eternally.

To which help us, O Holy Trinity, God the Father, Son, and Holy Ghost. AMEN.

What is wanting here, you may seek for in the other Parts of my Writings, especially concerning Moses and all the Prophets, and concerning the Kingdom of Christ.

In the fourth Part of these Writings, being the Forty Questions of the Original of the Soul, and what it is from Eternity to Eternity, this is clearly described.

A true Information concerning the confounded Babel.

To the Comfort of such as seek; and set here for a Witness against the Mockers and Despisers.

21. Though now there be so many Doctrines and Opinions manifested, yet the Scorner (who is born of this World only) ought not to fall on so, and cast all down which he cannot apprehend; for all is not false, there is much that is generated by Heaven, which [Heaven] will at present make another *Seculum* or Age, which discovers itself highly with its Virtue (or Power, and seeks the Pearl; it would fain open the Tincture in its Substance, that the Virtue [or Power] of God might thereby appear in it, and that it might be freed from the irksome Vanity; this was done in all Ages, as Histories show, and as is well known to the Enlightened.

22. For now there are many that seek, and they find also: One Gold, another Silver, another Copper, another Tin; but this must not be understood of Metals, but of the Spirit, in the Power, in the great Wonders of God, in the Spirit of the eternal Power.

23. And though there be such Seeking in the Mystery by the Instigation and Driving of the Spirit of God, yet every one seeks (in his own Manner) in his Field wherein he stands, and there he also finds, and so brings his Invention to Light, that it may appear, and this is the Purpose of the Great God, that he may so be manifested in his Wonders. And it is not all from the Devil, as the World in *Babel* (in its great Folly) teaches; where they cast all down to the Ground, and will make a Bon-fire of it, and set Epicurism in its Place.

24. Behold, I give you a fit Similitude in a Sower; a Sower tills his Ground the best he can, and sows good Wheat, but now there is other Seed among the Wheat, and though that was indeed wholly pure, yet the Earth puts forth Weeds among the Wheat, even Thorns and Thistles. And now what shall the Sower do? Shall he therefore reject the whole Crop, or burn it, for the Thistles and Darnels Sake? No, but he threshes it, and fans it, he separates the Weeds and Dross from it, and uses the good Seed for his Food, and gives the Chaff to his Cattle or Beasts, and with the Straw he makes Compost for his Ground, and so makes good Use of his whole Crop.

25. But to the Mockery be it spoken, he is a Weed, and shall be thrown to the Beasts. And now though other Seed be found among the Wheat (when it is fanned and sifted) that he cannot get out, shall he therefore not use his Wheat for Food? Every Kind of Grain has its Virtue; one strengthens the Heart, the

other the Stomach, another the other Members of the Body for one Essence alone makes no Tincture, but all the Essences together make the Senses, [Thoughts,] and Understanding.

26. Go into a Meadow, and look upon the Herbs and Flowers which grow all out of the Earth, and always one is fairer and more fragrant in Smell than the other, and the most contemptible [Herb] has many Times the greatest Virtue. Now then the Physician comes and seeks, and often turns his Mind to the lustiest and fairest, because they thrive so in their Growing, and smell strong then thinks he, these are the best; whereas many Times a small regardless Herb will serve his Turn better in his Physick for his Patient, whom he has under cure.

27. Thus I must tell you; the Heaven is a Sower, and God gives him Seed, and the Elements are the Ground into which the Seed is sown; now the Heaven has the Constellation, and receives also the Seed of God, and sows all together one among another; now the Essences of the Stars receive the Seed in the Ground, and qualify [or are united] with it, and carry themselves along in the Herb, till a Seed also be in the Herb.

28. Now since there are Varieties of Growth, according to the Essences of the Stars, and yet the Seed of God (which was sown in the Beginning) is in the Ground, and so they grow together, should God now therefore cast away the whole Crop because all have not the same Essences? Does it not all stand in his Wonders? And is it not the Joy of his Life, and the Quickening of his Tincture? (This is spoke by Way of Similitude.

29. Therefore, my beloved Mind, look what thou dost; and judge not so hastily and unadvisedly, and do not turn Beast because of the Multitude of Opinions, to whom belongs only the Chaff of the noble Seed. The Spirit of God shows himself in every one that seeks him, yet according to the Manner and Kind of his Essences; and yet the Seed of God is sown along in the Essences; and if the Seeker seeks in a divine Desire, then he finds the Pearl according to his Essences, and so the great Wonders of God are manifested thereby.

30. If now you desire to know the Difference, and which is a false Seed or Herb, understand a false Spirit, in which the Pearl or the Spirit of God is not; consider it in its Fruit, Smell, and Taste; if he be vain-glorious, a Seeker of his own Honour, covetous, a Blasphemer, a Slanderer, and Despiser of the Children of God, which casts down all under his Feet, and would be Lord of all, then

know, that such a one is a naughty Seed; and he is a Thistle, and shall be sifted out from the Seed of God. Go out from such [a Spirit,] for he is a confounded Wheel, and has no Foundation, nor any Sap or Virtue from God, for the Growing of his Fruit; but he grows as a Thistle, which pricks only, and bears no good Seed.

31. The good Smell in the Herb, which you should now look for in the many Opinions, is only the new Regeneration out of the old corrupted Adamical mixt Man in the Body of *Jesus Christ*, in the Power of the Holy Ghost, *viz.* a new Mind towards God in Love and Meekness; which is not set upon Pride, Covetousness, and seeking his own Honour, Credit, and Esteem, nor upon War, or any Manner of Stir, or Insurrection of Inferiors against their Superiors, but grows in Patience and Meekness, as a Grain of Wheat among Thorns, and brings forth Fruit in its Season. And consider, that where there is such Fruit [in thy Mind,] that is born of God; and it is the noble Virtue in that [Man.] Go out from the other Fruit, which teaches Uproars and Dissention between Inferiors and Superiors, for such [Fruits] are Thistles, and will prick and sting [like Nettles.] God will fan his Wheat himself.

32. The Lily will not be found in Strife or Wars, but in a friendly humble loving Spirit, together with good found Reason, this will dispel and drive away the Smoke of the Devil, and flourish in its Time. Therefore let none think, that when Strife goes on, and he gets the Upper-hand, now it is well and right; and he that is under, and subdued, let him not think, sure I am found to be in the Wrong, I should now go to the other Opinion or Side, and help that Party to persecute the other; no, that is not the Way, such a one is merely in *Babel*.

33. But let every one enter into himself, and labour to be a righteous Man, and fear God, and do right, and consider that this his Work shall appear in Heaven before God, and that he stands every Moment before the Face of God, and that all his Works shall follow after him, and then the Lily of God springs and grows, and the World stands in its *Seculum*. AMEN.

AN APPENDIX.

OR

Fundamental and true DESCRIPTION of the

THREEFOLD LIFE in MAN.

First, Of the Life of the Spirit of this World in the Qualities and Dominion of the Stars and Elements.

Secondly, Of the Life of the Originality of all Essences, which stands in the eternal indissoluble Band; wherein the Root of Man's Soul stands.

Thirdly, Of the paradisical Life in *Ternario Sancto*, *viz.* the Life in the new Regeneration, which is the Life of the Lord Jesus Christ; wherein the angelical Life is understood, as also the holy Life of the new Regeneration.

All searched out, very fundamentally, in the Light of Nature, and set down for the Comfort of the poor sick wounded Soul, that it might seek the holy Life in the new Regeneration, wherein it goes forth out of the earthly, and passes into the Life of Jesus Christ the Son of God,

By the same AUTHOR.

1. BECAUSE in our foregoing Writings, there are some Words which the Reader may not perhaps apprehend, especially where we have written, that in the Resurrection of the Dead, we shall be in the Body of Christ, in *Ternario Sancto*, where we call the *Ternarius Sanctus* Holy Earth, which must not be understood of Earth, but of the holy Body of the holy Virtue [or Power] of the Trinity of God; and by that Body *Ternarius Sanctus* is properly understood in our Writings the Gate of God the Father, from whence all Things proceed as out of one only Substance, therefore we will instruct the Reader of the second Book of our Writings a little more fundamentally, that he may not hang so to the bare Letter, and make an historical Matter of our Writings, but that he may observe the Mind and Spirit, what that [Spirit] means, when it speaks of the Divine Life, and uses not always the same Words and Names.

2. For if we look into the Creation of God, we find very wonderful Things, which yet in the Beginning proceeded out of one only Fountain; for we find Evil and Good, Life and Death, Joy and Sorrow, Love and Hate, Weeping and Laughing; for we find that it all sprung out of one only Substance, for that may very well be seen in all Creatures, especially in Man, who is the Similitude of God, as *Moses* writes, and the Light of Nature convinces us. Therefore, we

ought to consider of the Threefold Life in Man, which is found so also in the Gate of God the Father.

3. If we consider of the Alteration how the Mind is changed as it is, how suddenly Joy is turned into Sorrow, and Sorrow into Joy, then we ought well to consider from whence that takes its Original. For we find it all to be in one and the same Mind; and if one Form [Property or Quality] rises and gets above the other, then there presently something follows, so that the Mind collects all its Thoughts together, and sends them to the Members of the Body, and so the Hands, the Feet, the Mouth, and all go to Work, and do something, according to the Desire of the Mind, and then we say, that Form [or Property that drives the Work] is predominant, qualifying and working above other Forms, wherein yet all other Forms of Nature lie hidden, and are subject to that one Form. And yet the Mind is such a wonderful Thing, that suddenly (out of one Form, that is now predominant and working more than all others) it brings forth and raises up another, and quenches the [Form] that was kindled before, so that it becomes as it were a Nothing, as may be seen in Joy and Sorrow.

4. Now therefore when we consider whence all takes its Original, we find especially three Forms in the Mind: we speak not here of the Spirit of this World only, for we find that our Mind has also a Desire [or Longing] after another Mind, and that it is anxious for that which the Eyes of the Body see not, and which the Mouth tastes not, and the Feeling of the earthly Body does not perceive, neither does the earthly Ear hear it, nor the Nose smell it, which yet the noble Mind can see, taste, feel, perceive and hear, if the Form of the divine Kingdom in that Mind be predominant, or qualifies more than the other two; there then instantly the other two are as it were half dead and overcome, and the divine [Form] rises up alone, and then it is in God.

5. And we see also how instantly the Mind raises up another Form, and makes it predominant, *viz.* the Spirit of this World, in Covetousness, Pride, in the oppressing of the Needy, and lifting up itself only, and so drawing all to it; whereupon then instantly also the third Form breaks forth out of the eternal [indissoluble] Band, as Falsehood, Envy, Anger and Malice, so that the Image of God is as it were dead and overcome, where then the Mind (in this Manner) is in the Anger of God, in Death, in the Jaws of Hell, over which Hell in the Anger of God insults; for hereby its Jaws are set wide open, and it becomes predominant. But when the divine Form breaks forth again, then the Kingdom

of Hell is overcome, and as it were dead, and the Kingdom of Heaven comes to be predominant and working again.

6. Therefore St. *Paul* says, *To whom you yield yourselves as Servants in Obedience, his Servants you are, whether of Sin unto Death, or of the Obedience of God to Righteousness*, and that Source or Property we have, and in that Kingdom we live, and that Kingdom with the Property thereof drives us. Seeing then here in this Life all is in the Sowing, and in the Growing, therefore the Harvest also shall one Day follow, where then the one Kingdom shall be separated from the other.

7. For there are in the Mind of Man Three Principles, all which Three in the Time [of this four elementary Life] he may open; but when the Body is broken, then he lives in one Principle only, and then he has lost the Key, and can open no other Principle more, he must continue eternally in that Source [or Quality] which he has kindled here. For we know that *Adam* (with his going out of Paradise into this World) brought us into Death. And Hell in the Anger of God grows from Death, and so our Soul is capable of [going into] the Kingdom of Hell, and stands in the Anger of God, where the Jaws of Hell then stand wide open against us, continually to devour us, and we have [made] a Covenant with Death, and wholly yielded ourselves up to it, in the Sting of the Anger, in the first Principle.

8. We not only know this, but we know also, that God has regenerated us in the Life of his Son *Jesus Christ* to a living Creature, to live in him. And as he is entered into Death, and again through Death into eternal Life, so must we enter into the Death of *Christ*, and in the Life of *Jesus Christ* go forth out of Death, and live in God his Father; and then our Life, and also our Flesh, is no more earthly, but holy in the Power of God, and we live rightly in *Ternario Sancto*, in the Holy Trinity of the Deity. For then we bear the holy Flesh (which is out of the holy Element in the Presence of God) which our loving Brother and Saviour, or *Immanuel*, has brought into our Flesh; and he has brought us in and with himself out of Death into God his Father, and then the Holy Trinity of the Deity is substantially [or really] working in us.

9. And as the eternal Word in the Father is become true Man, and has the eternal Light shining in him, and has humbled [and abased] himself in the Humanity, and has put upon the Image, which we here bear in this Life, the Image [which is] out of the pure unspotted Element in the Presence of God,

which we lost in *Adam*, which stands in the Mercy of God, as is clearly mentioned in our second Book, with all the Circumstances of it, so must we also put on to us that Image [which is] out of pure Element, out of the Body of *Jesus Christ*, and live in that bodily Substance, and in that Source [Condition] and Virtue wherein he lives.

10. We do not here mean his Creature, that we must enter into that, but we understand his Source, for the Depth and Breadth of his Life in his Source is unmeasurable; and as God his Father is unmeasurable, so also is the Life of *Christ* so; for the pure Element in the Source of God the Father in his Mercy, is the Body of *Christ*; and as our earthly Body stands in the four elements, so the new Man stands in a pure Element, out of which this World with the four Elements is generated; and the Source of the pure Element is the Source of the Heaven, and of Paradise, and so also it is [the Source] of our Body in the new Regeneration.

11. Now that Element is in the whole Principle of God every where, in all Places, and so is unmeasurable and infinite, and therein is the Body of *Christ* and his Quality, and in that is the Trinity of the Deity; so that the Father dwells in the Son, *viz.* in the Body of *Jesus Christ*, and the Son in the Father, as one only God, and thus the Holy Ghost goes forth from the Father in the Son, and is given to us, to regenerate us to a new Life in God, in the Life of *Jesus Christ*, and the earthly Man, in his Image and Source [or Quality and Property,] hangs but to us in this [Life] Time, [which is] well understood, if we be born of God with our Mind.

12. For as God the Father in his own Substance comprehends all the Three Principles, and is himself the Substance of all Substances, wherein both Joy and Sorrow are comprehended, which yet goes forth in itself out of the Source of the Anguish, and makes the Kingdom of Joy to himself, inconceivable to the Sorrow, and incomprehensible to the Source of his Anger in the Anguish, and generates to himself his Heart in the Love, wherein the Name of God takes Original, so also the Mind has in it all the three Principles, and therein the Soul is comprized, *viz.* in the Band of Life, which must enter again into itself, and create a Will in the Life of *Jesus Christ*, and endeavour after it, desiring it with a strong Will and Purpose, and not stay merely in the History, or in the Knowledge of it, and being able to speak of it, and suppose the Words and Discourse make a sufficient Christian, when the Mind is still in mere Doubt in *Babel*. No, that is not the Regeneration, but it must be an earnest Resolution;

the Mind must in itself go forth into the Humility towards God, and enter into the Will of God, in Righteousness, Truth, and Love.

13. And though indeed the Mind is not able to do this in its own Ability, because it is captivated with the Spirit of this World, yet it has the Purpose in its Power, and God is presented with [and in] the Purpose, and receives it in his Love, and sows therein the Seed of Love in his Virtue [or Power,] out of which the new Man in the Life of *Jesus Christ* grows. Therefore, all lies in the true earnest [Purpose,] which is called true Repentance; for the Receiving of the Word of God in the Obedience of Love grows not in the earthly Life, but in the new-born, in the Life of *Jesus Christ*.

14. Therefore the Kingdom of Heaven is a bestowed Bounty of Grace for all those that earnestly desire it; not that it is enough to say to one's self, I have indeed a Will to yield myself earnestly to God, but I have Need to have this World for a While, and afterwards I will enter into the Obedience of God, and that continues from one Time to another, and from one Day to another, and in the mean While the evil Man grows; if you defer it to the End, and then desire [and think] to be a heavenly Fruit or Birth, when all the Time of your Life you have grown in the Anger of God, in the Abyss of Hell: No that is Deceit, thou deceivest thyself.

15. The Priests in *Babel* have after that no Key to open the Kingdom of Heaven for thee; thou must enter in thyself and be new-born, or else there is no Remedy for thee in this World, nor in Heaven; thou standest here in this [Life] Time, in the Ground, and art a Plant, but when Death comes and cuts down the Stock, then thou art no more in the Growing, but art a Fruit, and then if thou art not Food for God, thou dost not belong to his Table, and then God will not dwell in thee.

16. For we know that the Deity only is the Virtue to the new Birth, which [Virtue,] if thou longest for it, and desirest it with Earnestness, sowest itself in thy Mind, and in thy Soul, out of which the new Man in the Life of *Christ* grows, so that in this World the earthly [Man] does but hang to it. Thus the new Man is in God in the Life of *Jesus Christ*, and the old Man is in this World, of which St. *Paul* writes clearly in his Letter to the Romans, that if we thus live in the new Birth, we live to God, but as to the old *Adam* we are in this World; where then the Source of the eternal Band in the Soul is also changed, and the

Soul enters in itself into the Life of *Christ*, into the holy and pure Element, which in some Places of my second Book I call the *Ternarius Sanctus*.

17. This is not according to the Understanding of the Latin Tongue, but according to the Understanding of the divine Nature; by which Words is excellently expressed the Life of *Jesus Christ* in God the Father; as also the Characters or Letters themselves and the Spirit in the Syllables signify; wherein the Birth [Unigeniture or eternal Working] of the Deity is excellently understood; though it is hidden to the historical Man of the School of this World, yet it is wholly comprehensible to those that are enlightened from God, who then also understand the Source [or working Property] of the Spirit in the Letter, which is not at this Time to be set down here, and yet it shall be brought to the Understanding.

18. And there is nothing more profitable for Man for his Beginning to the new Birth, than true earnest sincere Repentance, with great earnest Purpose and Resolution; for he must press into the Kingdom of Heaven, into the Life of *Christ*, where then his Regenerator is ready, deep in his Mind, in the Light of Life, and with Desiring and Earnestness helps to wrestle, and so sows himself as a Grain of Mustard-Seed into the Soul of Man, as a Root to a new Creature. And if the Earnestness in the Soul of a Man be great, then the Earnestness in his Regeneration is also great.

19. And it is not possible to describe the New Birth in *Christ* fully; for he that comes into it, can find it only in himself by Experience; there grows another Bud in his Mind, another Man with other Knowledge, he is taught of God, and he sees that all the Labour in the History, without the Spirit of God, is but a confused Work of *Babel*, from whence Strife and Contention (in Self-pride) come, for they aim only at Pride and Advancement, to recreate themselves in the Lusts of the Flesh, and in Self. They are no Shepherds or Pastors of *Christ*, but Ministers or Servants of the Antichrist, they have set themselves upon *Christ's* Throne; but they have erected it in this World.

20. Yet the Kingdom of *Christ* is not of this World, but consists in Power. And there is the true Knowledge of God in no Man, except he be regenerated in God, out of his corrupted House of Sins, where then the Fierceness changes itself into Love, and he is a Priest of God in the Life of *Jesus Christ*, who always seeks that which is in Heaven in the Wonders of God; and the New Man

is hid in the old Man, and is not of this World, but he is in *Ternario Sancto*, in the holy Body of *Jesus Christ*, understand, in the Virtue of his Body.

21. For such also his Covenant with us is, both in the Baptism and the Last Supper. He took not the Flesh of his Creature and gave it to his Disciples, but he took the Body of the pure Element [that is] before God, wherein God dwells, which is present in all Creatures, but comprised in another Principle, and gave it to his Disciples to eat and to drink under earthly Bread and Wine; so also he baptised the outward Man with earthly elementary Water, but the inward new Man he baptised with the Water in the holy pure Element of his Body and Spirit, which Substance appears only in the second Principle, and is present every where, yet is hid to the third Principle, *viz.* to the Spirit of this World.

22. For as we know, that our Mind reaches all over this World, and also into the Kingdom of Heaven to God, so also the Life of the pure Element (wherein the Creature *Christ*, and our new Man in *Christ* stands) reaches every where all over, and it is all over full of the Fulness of the Life of *Jesus Christ*, but only in the [one pure holy] Element, and not in the four Elements, in the Spirit of the Stars.

23. Therefore there needs not in our Writings much toil, nor hard Consideration or Study, we write out of another Principle, no Reader understands us rightly in the Ground, except his Mind be born in God; there ought no historical Skill and Knowledge to be sought for in our Writings; for as it is not possible to see God with earthly Eyes, so also it is not possible that an unenlightened Mind in the Earthliness can comprehend it. Heavenly Thoughts and Meaning can comprehend it; like must be comprehended by like.

24. Indeed, we carry the heavenly Treasure in an earthly Vessel, but there must be a heavenly Receptacle hidden in the earthly, else the heavenly Treasure is not comprised nor held. None should think or desire to find the Lily of the heavenly Bud with deep Searching and Studying, if he be not entered by earnest Repentance in the new Birth, so that it be grown in himself, for else it is but a History, where his Mind never finds the Ground, and yet itself supposes it has comprehended it, but his Mind makes it manifest, what Spirit's Child it is; for it is written, *They are taught of God*.

25. We know that every Life is a Fire that consumes, and must have somewhat to feed its Consuming, or else it goes out; so also we know that there

is an eternal Band of Life, where there is a Matter whereon the eternal Fire feeds continually, for the eternal Fire makes that Matter for Food to itself.

26. So also we know that the eternal Life is twofold, in a twofold Source [Quality or Property] and each stands in its own Fire. The one burns in the Fierceness, and in the Woe, and the Matter thereof is Pride, Envy, and Anger, its Source is like brimstone Spirit for the Rising up of the Pride, in Covetousness, Envy, and Anger, makes together a Brimstone, wherein the Fire burns, and continually kindles itself with this Matter; for it is a great Bitterness, wherein the Mobility of the Life consists, as also the Striker up of the Fire.

27. Now we know also, that every Fire has a Shining and Glance, and that Glance goes in itself forth from the Source [or Quality,] and enlightens the Matter of the Source, so that in the Source there is a Knowledge and Understanding of a [Thing or] Substance, from whence a Mind and the Might takes its Original of doing and comprehending a Will to somewhat, and yet was not there in the Originality, and that it will in itself, in the Source, go forth, and make a Liberty for itself in the Source, and the Will desires the Liberty, that it might stand therein, and has its Life from the Will in the Light, and in itself, in the Habitation, lives without Source, and yet there it stands in the Originality in the Ground of the Source.

28. Thus, my beloved, worthy, seeking Mind, know and observe that every Life stands upon the Abyss of the Fierceness; for God calls himself, *A consuming Fire*; and also, *A God of Love*; and his Name GOD has its Original in the Love, where he goes forth out of the Source in himself, and makes it, in himself, Joy, Paradise, and the Kingdom of Heaven.

29. We all in the Originality of our Life have the Source of the Anger, and of the Fierceness, or else we should not be alive, but we must look to it, and in ourselves go forth out of the Source of the Fierceness with God, and generate the Love in us, and then our Life shall be a joyful and pleasant Habitation to us, and then it stands rightly in the Paradise of God; but if our Life stays in the Fierceness, *viz.* in Covetousness, Envy, Anger, and Malice, and goes not forth into another Will, then it stands in the anguishing Source, as all Devils do, wherein no good Thought or Will can be, but a mere Enmity in itself.

30. Therefore these two Lives, *viz.* the Life in the loving Regeneration, and the Life in the Originality of the Source [or Property,] are one against another; and because the Life in the Love is not enemicitious, therefore it must suffer

itself to be pinched, pierced through and wounded, and upon it the Cross is laid to be borne with Patience of Meekness, and in this Bud, in this Ground, [Soil, or Field,] a Child of God must be a Bearer of the Cross; and for this End has God appointed in himself a Day of Judgment, and of Separation, where then he reaps what is grown in every Life, and herewith shall all Forms of the eternal Life be manifested, all must stand to the manifesting of God's Deeds of Wonder.

31. Therefore, O Man! look to it, destroy not thyself; see that thou grow in the Ground [or Field] of Love, Meekness, and Righteousness, and enter with thy Life, in thyself, into the Meekness of Jesus Christ, in the Regeneration to God, and then thou shalt live in God's Source of Love; and so when the Field of this Sprout is taken away, then thy Life is a Fruit and Plant of God, and thou shalt spring and grow with a new Body out of the holy and pure Element before God, in the Life of thy dear Saviour and Redeemer, Jesus Christ. Give up, [or dedicate] thyself to it, in this contentious Life, wholly and altogether, and so thou shalt with him, through his Death and Resurrection, grow up in a new Man before God.

FINIS.